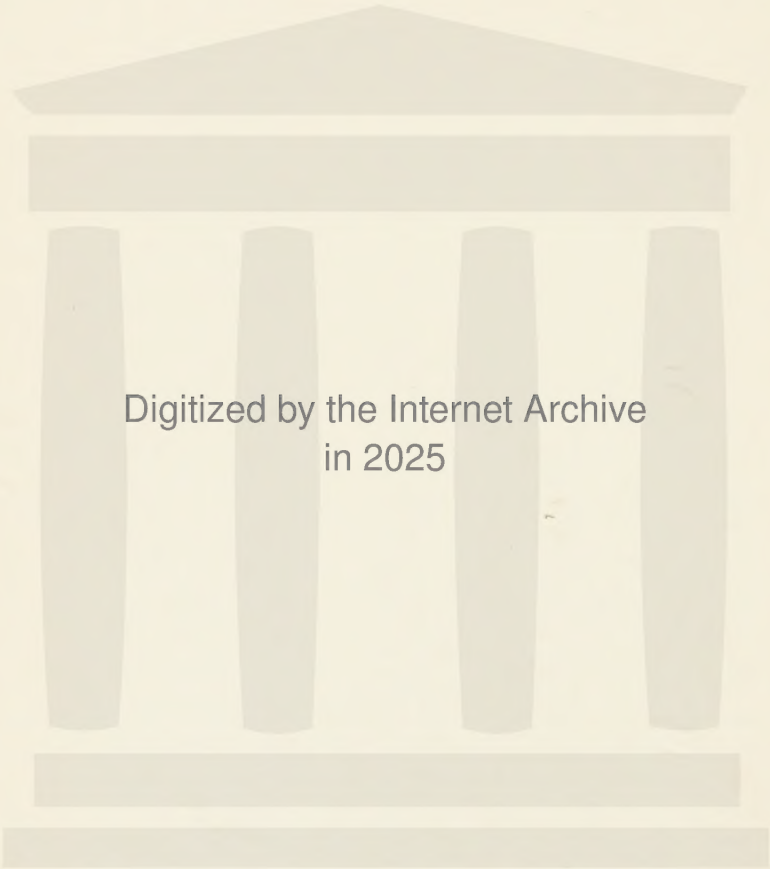
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ENGLISH RECUSANT LITERATURE
1558–1640

Selected and Edited by
D. M. ROGERS

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Sacra Institutio Baptizandi
1604

GIOVANNI PIETRO MAFFEI
Fuga Saeculi
1632

Sacra Institutio Baptizandi
1604

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SACRA INSTITVTIO BAPTIZANDI: MATRIMONIVM CELEBRANDI: INFIRMOS VNGENDI: MORTVOS SEPELIENDI: AC ALII NONNVLLI RITVS ECCLESIASTICI: iuxta vſum inſignis Eccleſiæ Sariſburienſis.

MAT. VLT.

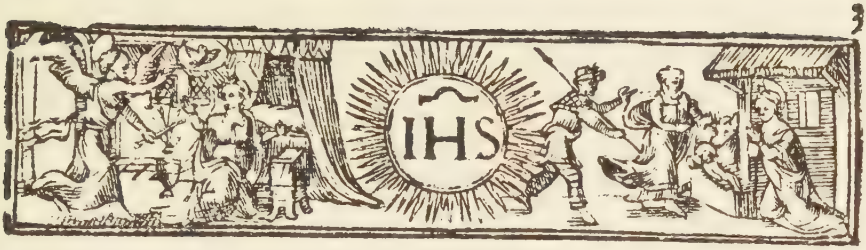
Data eſt mihi omnis poteſtas in cœlo, & in terra, Euntes ergo docete omnes gentes: baptizantes eos in nomine Patris, & Filij, & Spiritus ſancti: docentes eos ſeruare omnia quæcunque mandaui vobis.

Conc. Trid. ſeſſ. 7. Can. 13. de Sacr. in genere.

Si quis dixerit, receptos, & approbatos Eccleſiæ catholicæ ritus, in ſolemni Sacramentorum adminiſtratione adhiberi conſuetos, aut contemni, aut ſine peccato a miniſtris pro libito omitti, aut in alios per quemcunque Eccleſiarum paſtorem mutari poſſe; anathema ſit.

DVACI,
Excudebat LAVRENTIVS KELLAM,
Typog. Iurat. M. DC. IIII.

Termiſſu Superiorum.



ORDO AD CATECHV-MENVM FACIENDVM.

IN primis deferatur infans ad valuas Eccleſiæ, & inquirat Sacerdos ab obſtetrice, vtrum ſit infans maſculus an fœmina. Deinde. Si infans fuerit baptizatus domi: & quo nomine vocari debeat. Licet enim baptizatus fuerit domi propter periculum mortis : tamen totum habeat ſubſequens ſeruitium, præter immerſionem aquæ, & quo nomine debet vocari. Maſculus autem ſi tuatur a dextris Sacerdotis, fœmina verò à ſiniſtris.

His quæſitis faciat ſignum crucis cum pollice in fronte infantis, ita dicens:

Signum Saluatoris Domini noſtri Ieſu Chriſti in frontem tuam pono. Et poſtea in pectore ita dicens.

Signum Saluatoris Domini noſtri Ieſu Chriſti in pectus tuum pono.

Deinde tenens manum dexterã ſuper caput infantis dicat.

℣. D ominus vobiſcum. ℟. E t cum ſpiritu tuo.

O remus.

OMnipotens ſempiterne Deus, pater Domini noſtri Ieſu Chriſti, reſpicere dignare ſuper hunc famulum tuum (vel hanc famulam tuam.)

Hic inquirat Sacerdos nomen infantis, & reſpondeant patrini.

N. quem (vel quam) ad rudimẽta fidei vocare dignatus es: omnem cæcitatem cordis ab eo (vel ea) expelle, diſrumpe omnes laqueos Satanę, quibus fuerit colligatus (vel colligata) Aperi ei Domine ianuam pietatis tuæ, vt ſigno ſapientiæ tuæ imbutus (vel imbuta) omnium cupiditatum fœtoribus careat, & ad ſuauem odorem præceptorum tuorum lætus (vel læta) tibi in Eccleſia tua deſeruiat, & proficiat de die in diem, vt idoneus (vel idonea) efficiatur accedere ad gratiam B ptiſmi tui, percẽpta medecina. Per eundem Chriſtum Dominum noſtrum. Amen.

Deinde dicatur oratio ſine Dominus vobiſcum.

O remus.

PReces noſtras quæſumus Domine clementer exaudi, & hunc electum tuum (vel hanc electam tuam)

Hic parrini & matrinæ nominent puerum.

N. Crucis dominicæ, (cuius impreſſione,

Hic faciat Sacerdos crucem in fronte infantis,

eum (vel eam) ſignãmus) virtute cuſtõdi, vt magnitudinis gloriæ tuæ rudimenta ſeruans, per cuſtodiam mandatorum

rum ad nouæ regenerationis gloriam peruenire mereatur. Per Christum Dominum nostrum. Amen.

Oremus.

DEus qui humani generis ita es conditor, vt sis etiam reformator: propitiare populis adoptiuis, & nouo testamento sobolem nouæ prolis ascribe, vt filij promissionis, quod non potuerunt assequi per naturam, gaudeant se recepisse per gratiam. Per Dominum nostrum Iesum Christum filium tuum, qui tecum. Amen.

Exorcismus salis. sine Oremus.

EXorcizo te creatura salis, in nomine Dei Patris omnipotentis, & in charitate Domini nostri Iesu Christi, & in virtute Spiritus sancti. Exorcizo te per Deum ✠ viuum, per Deum ✠ verum, per Deum ✠ sanctum, per Deum qui te ad tutelam humani generis procreauit, & populo venienti ad credulitatem, per seruos suos consecrari præcepit, vt in nomine sanctæ Trinitatis efficiaris salutare sacramentum, ad effugandum inimicum. Proinde rogamus te Domine Deus noster vt hanc

Hic respiciat Sacerdos sal,

creaturam salis, sanctificãdo sancti ✠ fices, benedicendo bene ✠ dicas, vt fiat omnibus accipientibus perfecta medecina permanens in visceribus eorum, virtute eiusdem Domini nostri Iesu Christi, qui venturus est iudicare viuos & mortuos & sæculum per ignem. ℟. Amen.

Iterum interroget Sacerdos nomen pueri, & ponat de ipso sale in ore eius dicens.

N. Accipe sal sapientiæ, vt propitiatus sit tibi Deus in vitam æternam. Amen.

Postea dicat Sacerdos super masculum vel feminam.

℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus.

DEus patrum nostrorũ, Deus vniuersæ conditor creaturæ, te supplices exoramus vt hunc famulũ tuũ [vel hanc famulam tuam] N. respicere digneris propitius, & hoc primum pabulum salis gustantem, non diutius esurire permittas, quo minus cibo repleatur cœlesti, quatenus sit semper Domine spiritu feruens, spe gaudens, tuo nomini seruiens, & perduc eum [vel eam] ad nouæ regenerationis lauacrum, vt cum fidelibus tuis promissionum tuarum æterna præmia consequi mereatur. Per Dominum nostrum Iesum Christum, &c. Amen.

Sequatur Oratio super masculum tantum, sine Dominus vobiscum sed cum Oremus. Si fuerit fœmina, verte ad pag. 9.

Oremus.

M. DEus Abraham, Deus Isaac, Deus Iacob, Deus qui Moysi famulo tuo in monte Sinai apparuisti, & filios Israel de terra Ægipti eduxisti, deputans eis Angelum pietatis tuæ, qui custodiret eos die ac nocte: te quæsumus Domine, vt mittere digneris Angelum tuum de cœlis, qui similiter custodiat hunc famulum tuum N. & perducat eum ad gratiam Baptismi tui. Sine per Christ.

Adiuratio super masculum, sine Dominus vobiscum, & sine

& ſine oremus, Sacerdote dicente.

Ergo maledicte diabole recognoſce ſententiam tuam, & da honorem Deo viuo & vero, da honorem Ieſu Chriſto Filio eius & Spiritui Sancto, & recede ab hoc famulo Dei N. quia iſtum ſibi Deus & Dominus noſter Ieſus Chriſtus ad ſuam ſanctam gratiã & benedictionem, fontemq; Baptiſmatis dono Spiritus Sancti vocare dignatus eſt.

Hic faciat Sacerdos ſignum crucis in fronte infantis cum pollice ſuo, ita dicens:

Et hoc ſignum ſanctæ Cru ✠ cis, quod nos fronti eius imponimus, tu maledicte diabole, nunquam audeas violare. Per eum qui venturus eſt iudicare viuos & mortuos & ſæculum per ignem. ℟. Amen.

Hæc ſequens oratio dicitur ſuper maſculum tantum, ſine Dominus vobiſcum, & ſine oremus.

DEus immortale præſidium omnium poſtulantium, liberatio ſupplicum, pax rogantium, vita credentium, reſurrectio mortuorum, te inuoco ſuper hunc famulum tuum N. qui Baptiſmi tui donum petens, æternam conſequi gratiam ſpirituali regeneratione deſiderat. Accipe eum Domine, & qui dignatus es dicere, petite & accipietis, quærite & inuenietis, pulſate & aperietur vobis, petenti præmium porrige, & ianuam pandę pulſanti, vt æternam cæleſtis lauacri benedictionem conſequutus, promiſſa tui muneris regna percipiat. Qui viuis & regnas cum Deo Patre in vnitate Spiritus Sancti Deus, per omnia ſæcula ſæculorum ℟. Amen.

Adiuratio

Adiuratio ſuper maſculum tantum, ſine Dominus vobiſcum, & ſinè Oremus, hoc modo.

AVdi maledicte Satana aduiratus per nomen æterni Dei Saluatoris noſtri Filij eius, cum tua victus inuidia tremens, geménſque diſcede, nihil tibi ſit commune cum ſeruo Dei N. iam cæleſtia cogitanti, renunciaturo tibi, atque ſæculo tuo, & beatæ immortalitati victuro. Da igitur honorem aduenienti Spiritui Sancto, qui ex ſumma cæli arce deſcendens, perturbatis fraudibus tuis, diuino fonte purgatum pectus (id eſt ſanctificatum Deo templum & habitaculum) perficiat, vt ab omnibus penitus noxijs præteritorum criminum liberatus, hic ſeruus Dei, gratias perenni Deo referat ſemper, & benedicat nomen eius ſanctum in ſæcula ſæculorum. Amen.

Exorciſmus ſuper maſculum tantum, ſine oremus.

EXorcizo te immunde ſpiritus in nomine Dei Patris ✠, & Filij ✠ & Spiritus ſancti ✠, vt exeas & recedas ab hoc famulo Dei (deſpice) N. Ipſe enim tibi imperat maledicte, damnate, atque damnande, qui pedibus ſuper mare ambulauit, & Petro mergéti dexteram porrexit.

Sequatur aduratio.

ERgo maledicte diabole recognoſce ſententiam tuam, & da honorem Deo viuo & vero, da honorem Ieſu Chriſto filio eius, & Spiritui ſancto, & recede ab hoc famulo Dei N. quia iſtum ſibi Deus & Dominus noſter Ieſus Chriſtus ad ſuam ſanctam gratiam & benedictionem fontemque Baptiſmatis dono Spiritus Sancti vocare dignatus

gnatus est. Et hoc signum sanctæ cru ✠ cis Hic faciat Sacerdos signum crucis in fronte infantis cum pollice quod nos fronti eius imponimus, tu maledicte diabole nunquam audeas violare. Per eum qui venturus est iudicare viuos & mortuos & sæculum per ignem. ℟. Amen.

Verte ad paginam. 11.

Hæc sequens oratio dicatur super fœminam tantum, sine Dominus vobiscum, & sine Oremus.

DEus cæli, Deus terræ, Deus Angelorum, Deus Archangelorum, Deus Patriarcharum, Deus Prophetarum, Deus Apostolorum, Deus Martyrum, Deus Confessorum, Deus Virginum, Deus omnium benè viuentiũ, Deus cui omnis lingua confitetur, & omne genu flectitur, cælestium, terrestrium, & infernorum, te inuoco Domine super hanc famulam tuam (respice) N. & perducere eam digneris ad gratiam Baptismi tui.

Sequatur adiuratio super fœminam.

ERgo maledicte diabole recognosce sententiam tuam, & da honorem Deo viuo & vero, da honorem Iesu Christo Filio eius, & Spiritui Sancto, & recede ab hac famula Dei N. quia istam sibi Deus & Dominus noster Iesus Christus ad suam sanctam gratiam & benedictionẽ, fontemque Baptismatis dono Spiritus Sancti vocare dignatus est. Et hoc signum sanctæ cru ✠ cis Hic faciat Sacerdos signum crucis in fronte infantis cum pollice, quod nos fronti eius damus, tu maledicte diabole nunquam audeas violare. Per eum qui venturus est iudicare

viuos & mortuos, & ſæculum per ignem. ℟. Amen.

Item ſuper fœminam tantum, dicitur ſequens oratio, ſine Dominus vobiſcum, & ſine Oremus.

DEus Abraham, Deus Iſaac, & Deus Iacob, Deus qui Tribus Iſrael de Ægiptiaca ſeruitute liberaſti, & per Moyſen famulum tuum, de cuſtodia mandatorũ tuorum in deſerto monuiſti, & Suſannam de falſo crimine liberaſti: te ſupplex deprecor Domine, vt liberes hanc famulam tuam [reſpice] N. & perducere eam digneris ad gratiam Baptiſmi tui.

Sequatur adiuratio.

ERgo maledicte diabole recognoſce ſententiam tuã, & da honorẽ Deo viuo & vero, da honorẽ Ieſu Chriſto Filio eius, & Spiritui Sancto, & recede ab hac famula Dei N. quia iſtam ſibi Deus, & Dominus noſter Ieſus Chriſtus, ad ſuam ſanctam gratiam & benedictionem, fontémque Baptiſmatis dono Spiritus Sancti vocare dignatus eſt. Et hoc ſignum ſanctæ cru✠cis, *Hic faciat Sacerdos ſignum crucis in fronte infantis cum pollice ſuo,* quod nos fronti eius damus, tu maledicte diabole nunquam audeas violare. Per eum qui venturus eſt iudicare viuos & mortuos, & ſæculum per ignem. ℟. Amen.

Exorciſmus ſuper fœminam tantum, ſine Dominus vobiſcum, & ſine Oremus.

EXorcizo te immunde ſpiritus, per Pa✠trem, & Fi✠lium, & Spiritum✠ Sanctum, vt exeas & recedas ab hac famula Dei [reſpice] N. Ipſe enim tibi imperat ma-

rat maledicte damnate, atque damnande, qui cæco nato oculos aperuit, & quatriduanum Lazarum de monumẽto ſuſcitauit. Sequatur adiuratio.

Ergo maledicte &c. vt ſupra,

Exinde tam ſuper maſculos quam ſuper fœminas dicantur orationes ſequentes, ſine Dominus vobiſcum, & ſine Oremus.

Et faciat ſacerdos crucem cum pollice in fronte infantis, tenenſque manum ſuper caput eius, dicat.

ATernam ac iuſtiſſimam pietatẽ tuam deprecor Domine, ſãcte Pater omnipotẽs, æterne Deus, Auctor luminis & veritatis: reſpice ſuper hunc famulũ tuum (vel hãc famulam tuam [propitius] N. vt digneris illum (vel illã) illuminare lumine intelligentiæ tuæ. Munda eum (vel eã) & ſanctifica, da ei ſcientiam veram, vt dignus (vel digna) efficiatur accedere ad gratiam Baptiſmi tui: teneat firmam ſpem, conſilium rectum, doctrinam ſanctam, vt aptus (vel apta) ſit ad percipiendam gratiam Baptiſmi tui. Per Chriſtum Dominum noſtrum. ℟. Amen.

Sequatur Exorciſmus, ſine Oremus.

NEc te latet Satana, imminere tibi pœnas, imminere tibi tormẽta, imminere tibi diem iudicij, diem ſupplicij ſempiterni: diem qui venturus eſt velut clibanus ardens: in quo tibi atque vniuerſis angelis tuis æternus ſuperueniet interitus. Et ideo pro tua nequitia, damnate atque damnande, da honorem Deo viuo & vero, da honorem Ieſu Chriſto Filio eius, da honorem Spiritui Sancto

Paracleto, in cuius nomine atque virtute præcipio tibi, quicunque es spiritus immunde, vt exeas & recedas ab hoc famulo [vel ab hac famula] Dei (respice) N. quem [vel quam] hodie idem Deus & Dominus noster Iesus Christus ad suam sanctam gratiam & benedictionem, fontemque Baptismatis vocare dignatus est: vt fiat eius templum per aquam regenerationis, in remissionem omnium peccatorum suorum: In nomine eiusdem Domini nostri Iesu Christi, qui venturus est iudicare viuos & mortuos, & sæculum per ignem. ℟. Amen.

His dictis dicat Sacerdos.

Dominus vobiscum, ℟. Et cum spiritu tuo.

Sequentia sancti Euangelij secundum Mattheum.

℟. Gloria tibi Domine.

IN illo tempore, Oblati sunt Iesu paruuli, vt manus eis imponeret & oraret. Discipuli autem increpabant eos. Iesus vero ait eis: Sinite paruulos, & nolite eos prohibere ad me venire, talium est enim regnum cœlorum. Et cum imposuisset eis manus, abijt inde. ℟. Laus tibi Christe.

Deinde spuat Sacerdos in sinistra manu, & tangat aures & nares infantis cum pollice suodextero de sputo, dicens ad aurem dexteram. Epheta quod est adaperire. Ad nares, In odorem suauitatis, Ad aurem sinistram, Tu autem effugare diabole, appropinquabit enim iudicium Dei.

Postea dicat Sacerdos compatribus, & commatribus, vna cum omnibus circumstantibus, vt sequitur.

God

GOdfathers and Godmothers, and al that be here preſent, ſay in the vvorship of God, and our B. Ladie and of the tvvelue Apoſtles:a Pater noſter, & Aue Maria: and Credo in Deum: that vve may ſo miniſter this bleſſed Sacrament, that it may be to the pleaſure of almightie God, and confuſion of our ghoſtlie enimie, & ſaluation of the ſoule of this childe.

Eadem etiam ipſe Sacerdos dicat, cunctis audientibus, modeſte & diſtincte.

PAter noſter, qui es in cœlis: ſanctificetur nomen tuũ: adueniat regnum tuum: fiat voluntas tua,ſicut in cœlo & in terra: panem noſtrum quotidianũ da nobis hodie: & dimitte nobis debita noſtra, ſicut & nos dimittimus debitoribus noſtris: & ne nos inducas in tentationem: ſed libera nos a malo. Amen.

AVe Maria, gratia plena, Dominus tecum: benedicta tu in mulieribus, & benedictus fructus ventris tui Ieſus. Sancta Maria mater Dei, ora pro nobis peccatoribus, nunc & in hora mortis noſtræ. Amen.

CRedo in Deum patrem omnipotentem, creatorem cœli & terræ:& in Ieſum Chriſtum Filium eius vnicũ Dominum noſtrum:qui conceptus eſt de Spiritu Sancto, natus ex Maria virgine: paſſus ſub Pontio Pilato, crucifixus, mortuus, & ſepultus, deſcendit ad inferos: tertia die reſurrexit a mortuis: aſcendit ad cœlos, ſedet ad dexteram Dei patris omnipotentis: inde venturus eſt iudicare viuos & mortuos: Credo in Spiritum Sanctum: ſanctam Eccle-

ſiam Catholicam, ſanctorum communionem : remiſſionem peccatorum: carnis reſurrectionem: vitam æternam. Amen.

His dictis faciat Sacerdos ſignum crucis in manu dextera infantis, interrogato eius nomine, ita dicens.

N. Trado tibi ſignaculum Domini noſtri Ieſu Chriſti in manu tua dextera, vt te ſignes, & te de aduerſa parte repellas, & in fide Catholica permaneas, & habeas vitam æternam, & viuas in ſæcula ſæculorum. Amen.

Poſtea benedicat Sacerdos infantem ſic:

B enedictio Dei Patris omnipotentis, & ✠ Filij, & Spiritus Sancti, deſcendat ſuper te, & maneat ſemper. ℟. Amen.

Poſtea introducat Catechumenum per manum dexteram in Eccleſiam, interrogato nomine eius, dicens.

N. Ingredere in Templum Dei, vt habeas vitam æternam, & viuas in ſæcula ſæculorum. Amen.

BENE-

BENEDICTIO FONTIS.

QVando fuerit Fons mundãdus, & de pura aqua renouandus, (quod ſæpe debet fieri propter aquæ corruptionem) tunc dicatur ſequens Litania, & benedicatur fons modo ſequẽti. Et nota quod aqua Baptiſmatis non debet tranſmutari propter honorem alicuius potentis, niſi fuerit corrupta. Nota etiam quod aqua benedicta Fontium, in Vigilia Paſchæ & Pentecoſtes, non aſpergatur per Eccleſiam, ſed aliqua alia aqua benedicta more ſolito, ſicut in alijs Dominicis diebus. Memorialiter retinendum eſt quod aqua benedicta circa Fontes eſt aſpergendâ, ſed non aqua Fõtium, ſiue Chriſmate fuerit ſanctificata, ſiue non. Quoniam in Decretis originalibus ſanctorum Patrum Clementis, & Paſcaſij Paparum, inuenitur, quod aqua Fontium non eſt aqua aſperſionis, ſed Baptiſmatis, & purgationis. Vnde caueat vnuſquiſque Sacerdos, ne illâ aquâ tãgat, niſi quos baptizat: quia non eſt opus vt baptizati iterum baptizentur. Ceſſet ergo ſtulta preſumptionis aſperſio, tã in Vigilia Paſchatis & Pentecoſtes, quam in omnibus alijs diebus, quia per Eccleſiam Romanam cunctis chriſtianis ſub pena Excommunicationis maioris eſt inhibita.

SEQVVNTVR LITANIÆ.

KYrie eleiſon.
Chriſte eleiſon.
Kyrie eleiſon.
Chriſte audi nos.
Pater de cœlis Deus, Miſerere nobis.
Fili redemptor mundi Deus, Miſerere nobis.
Spiritus Sancte Deus, Miſerere nobis.

Sancta

S ancta Trinitas vnus Deus, Miserere nobis.
S ancta Maria, ora pro no.
S ancta Dei genetrix, ora.
S ancta virgo virginũ, ora.
S ancte Michael, ora.
S ancte Gabriel, ora.
S ancte Raphael, ora.
O mnes sancti Angeli & Archangeli Dei, orate.
O mnes sancti beatorũ spiritum ordines orate.
S ancte Ioannes Baptista, ora pro nobis.
O mnes sancti Patriarchæ & Prophetæ, orate.
S ancte Petre, ora.
S ancte Paule, ora.
S ancte Andræa, ora.
S ancte Ioannes, ora.
S ancte Iacobe, ora.
S ancte Thoma, ora.
S ancte Philippe, ora.
S ancte Iacobe, ora.
S ancte Matthæe, ora.
S ancte Bartholomæe, ora.
S ancte Simon, ora.
S ancte Thadæe, ora.
S ancte Matthia, ora.
S ancte Barnaba, ora.
S ancte Marce, ora.
S ancte Luca, ora.
O mnes sancti Apostoli & Euangelistæ, orate.
O mnes sancti Discipuli & Innocentes, orate.
S ancte Stephane, ora.
S ancte Line, ora.
S ancte Clete, ora.
S ancte Clemens, ora.
S ancte Fabiane, ora.
S ancte Sebastiane, ora.
S ancte Albane, ora.
S ancte Cosma, ora.
S ancte Damiane, ora.
S ancte Prime, ora.
S ancte Fæliciane, ora.
S ancte Dionisi cum socijs tuis. orate.
S ancte Victor cum socijs tuis, orate.
O mnes sancti Martyres, orate pro nobis.
S ancte Siluester, ora.

S ancte

Sancte Leo, ora.
Sancte Hieronime, ora.
Sancte Auguſtine, ora.
Sancte Iſidore, ora.
Sancte Iuliane, ora.
Sancte Gildarde, ora.
Sancte Medarde, ora.
Sancte Albine, ora.
Sancte Euſebi, ora.
Sancte Suithune, ora.
Sancte Berine, ora.
Omnes ſancti Confeſſores, orate pro nobis.
Omnes ſancti Monachi, & Eremitæ, orate.
Sancta Maria Magdalena, ora pro nobis.
Sancta Maria Ægiptiaca, ora pro nobis.
Sancta Margareta, ora.
Sancta Scholaſtica, ora.
Sancta Petronella, ora.
Sancta Genouefa, ora.
Sancta Praxedes, ora.
Sancta Sotheris, ora.
Sancta Priſca, ora.
Sancta Thecla, ora.
Sancta Afra, ora.
Sancta Editha, ora.
Omnes ſanctæ Virgines, orate pro nobis.
Omnes Sancti, & Sanctæ, Dei, orate pro nobis.

His ita completis, accedat Sacerdos ad Fontium conſecrationem, quæ ſemper dicatur ſine cantu, niſi tantum in vigilia Paſchæ & Pentecoſtes. Tunc enim cantata ſecunda Litania, incipiat Sacerdos ad hunc locum cantare modeſta voce.

℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

OMnipotens ſempiterne Deus, adeſto magnæ pietatis tuæ myſterijs, adeſto ſacramentis: & ad recreandos nouos populos, quos tibi fons Baptiſmatis parturit,

ſpiritum adoptionis emitte: vt quod noſtræ humanitatis gerendum eſt miniſterio, tuæ virtutis impleatur effectu. Per Dominum noſtrum Ieſum Chriſtum Filium tuum, qui tecum viuit & regnat in vnitate Spiritus Sancti Deus, per omnia ſæcula ſæculorum. ℟. Amen.

Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Surſum corda ℟. Habemus ad Dominum.

Gratias agamus Domino Deo noſtro. ℟. Dignum & iuſtum eſt.

Vere dignum & iuſtum eſt, æquum & ſalutare: nos tibi ſemper & vbique gratias agere, Domine ſancte, Pater omnipotens æterne Deus. Qui inuiſibili potentia, ſacramentorum tuorum mirabiliter operaris effectum. Et licet nos tantis myſterijs exequendis ſimus indigni: tu tamen gratiæ tuæ dona non deſerens, etiam ad noſtras preces aures tuæ pietatis inclines. Deus cuius Spiritus ſuper aquas inter ipſa mundi primordia ferebatur: vt iam tunc virtutem ſanctificationis aquarum natura conciperet. Deus qui nocentis mundi crimina per aquas abluens, regenerationis ſpeciem in ipſa diluuij effuſione ſignaſti: vt vnius eiuſdemq; elementi myſterio, & finis eſſet vitijs, & origo virtutibus. Reſpice quæſumus Domine in faciem Eccleſiæ tuæ, & multiplica in ea regenerationes tuas, qui gratiæ tuæ affluentis impetu lætificas ciuitatem tuam, fontemq; Baptiſmatis aperis, toto orbe terrarum gentibus inuocandis: vt tuæ majeſtatis imperio, ſumat vnigeniti tui gratiam de Spiritu Sancto.

Hic

Hic Sacerdos diuidat aquam manu sua dextera in modum crucis sic dicens:

Qui hanc aquam regenerandis hominibus præparatam, arcana sui luminis admistione fæcundet: vt sanctificatione concepta, ab immaculato diuini fontis vtero, innouã, renata creaturam, progenies cœlestis emergat. Et quos aut sexus in corpore, aut ætas discernit in tempore, omnes in vnam pariat gratia mater infantiam. Procul ergo hinc iubẽte te Domine omnis spiritus immundus abscedat: procul tota nequitia diabolicæ fraudis absistat. Nihil hic loci habeat contrariæ virtutis admistio: non insidiando circumuolet, non latendo surrepat, non inficiendo corrumpat. Sit hæc sancta & innocens creatura, libera ab omni impugnatoris incursu, & totius nequitiæ purgata discessu. Sit fons viuus, aqua regenerans, vnda purificans: vt omnes hoc lauacro salutifero diluendi, operante in eis Spiritu Sancto, perfectæ purgationis indulgentiam cõsequantur. Vnde bene ✠ dico te creatura aquæ: per Deum ✠ viuum: per Deum ✠ verum: per Deum ✠ sanctum: per Deum qui te in principio, verbo separauit ab arida: cuius Spiritus super te ferebatur. Qui te de paradiso manare fecit, & in quatuor fluminibus totam terram rigare præcepit.

Hic eijciat Sacerdos aquam de fonte per quatuor partes, cum manu dextera in modum crucis.

Qui te in deserto amaram, suauitate indita fecit esse potabilem, & sitienti populo de petra produxit. Bene ✠ dico

te per Iesum Christum Filium eius vnicum Dominũ nostrum: qui te in Cana Galileæ signo admirabili, sua potentia conuertit in vinum. Qui pedibus super te ambulauit, & a Ioanne in Iordane in te baptizatus est. Qui te vna cum sanguine de latere suo produxit, & Discipulis iussit vt credentes baptizarentur in te dicens: Ite, docete omnes gentes, baptizantes eos in nomine Pa✠tris, & Fi✠lij, & Spiritus✠ Sancti. Hæc nobis præcepta seruantibus, tu Deus omnipotens, clemens adesto: tu benignus aspira.

Hic aspiret Sacerdos ter in fontem, in modum crucis: deinde dicat sic:

Tu has simplices aquas tuo ore benedicito: vt præter naturalem emundationem, quam lauandis possunt adhibere corporibus, sint etiam purificandis mentibus efficaces.

Hic stillet Sacerdos de Cereo in fontem in modum crucis: postea dicat:

Descendat in hanc plenitudinem fontis, virtus Spiritus Sancti, totamq; huius aquæ substantiam regenerandi fæcundet effectu.

Hic diuidat Sacerdos aquam cum Cereo in fonte, in modum crucis dicens:

Hic omnium peccatorum maculæ deleantur: hic natura ad imaginem tuam condita, & ad honorem sui reformata principij, cunctis vetustatis squaloribus emundetur.

Hic tollat Sacerdos Cereum de aqua, & tradat Clerico, a quo ibidem contra fontes teneatur, donec finiatur tota præfatio.

Vt om-

Vt omnis homo hoc Sacramentum regenerationis ingressus, in veræ innocentiæ nouam infantiam renascatur. Per Dominum nostrum Iesum Christum Filium tuum: qui tecum viuit & regnat in vnitate eiusdem Spiritus Sancti Deus, per omnia sæcula sæculorum. ℟. Amen.

Non procedatur vlterius in hoc officio in vigilia Paschæ & Pentecostes, nisi aliquis sit baptizandus: vt postea patebit.

Nota quod in vigilia Paschæ, & Pentecostes consecratis fontibus non infundetur Oleum neque Chrisma, nisi adsint aliqui qui debeant baptizari, sed linteamine mundo cooperiantur, & vsque ad Completorium Paschæ vel Pentecostes reseruentur: vt si forte his diebus aliquis baptizandus aduenerit (fœcundatis & sanctificatis fontibus tunc Olei & Chrismatis infusione) baptizetur.

Post hæc mittat Sacerdos Oleum sanctum cum ipsa bilione, quæ est in vase eius, in aquam, signum crucis faciens & dicens:

Coniunctio Olei Vnctionis, & aquæ Baptismatis: In nomine Patris, & Filij, & Spiritus Sancti. Amen.

Simili modo mittat Chrisma dicens:

Fœcúdetur, & sanctificetur fons ille, hoc salutifero Chrismate salutis: In nomine Patris, & Filij, & Spiritus Sancti. Amen.

Postea mittat simul Oleum cum Chrismate modo supradicto dicens:

Coniunctio Chrismatis sanctificationis, & Olei Vnctionis, & aquæ Baptismatis: In nomine Patris, & Filij, & Spi-

ritus Sancti. Amen.

Ritus Baptizandi.

Tunc portetur infans ad fontes ab his qui eum ſuſcepturi ſunt ad Baptiſmum: ipſiſque eundem puerum ſuper fontes inter manus tenentibus, ponat Sacerdos manum dexteram ſuper eum, & interrogato eius nomine, reſpondeat qui eum tenet,

N. Item Sacerdos dicat.

N. Abrenuncias Satanæ?

Reſpondeant compatrini & commatrinæ.

Abrenuncio. Item Sacerdos.

Et omnibus operibus eius? ℟. Abrenuncio.

Item Sacerdos.

Et omnibus pompis eius? ℟. Abrenuncio.

Poſtea tangat Sacerdos pectus infantis, & inter ſcapulas de oleo ſancto, crucem faciens cum pollice dicens.

N. Et ego lineo te ſuper pectus oleo ſalutis, & inter ſcapulas, in Chriſto Ieſu Domino noſtro, vt habeas vitam æternam & viuas in ſæcula ſæculorum. Amen.

Deindè interrogato nomine eius, reſpondeant. N.

Item Sacerdos:

N. Credis in Deum patrem omnipotentem creatorem cæli & terræ?

Reſpondeant; Credo. Item Sacerdos.

Credis & in Ieſum Chriſtum Filium eius vnicum Dominum noſtrum, natum & paſſum? Reſpondeant; Credo.

Item Sacerdos.

Credis

Credis & in Spiritum Sanctum: Sanctam Eccleſiam Catholicam, Sanctorum cõmunionem: Remiſſionem peccatorum: carnis reſurrectionem, & vitam æternam poſt mortem: Reſpondeant, Credo.

Tunc Sacerdos dicat:

N. Quid petis? Reſpondeant, Baptiſmum. Itẽ Sacerdos. Vis Baptizari? Reſpondeant, Volo.

Deindè accipiat Sacerdos infantem per latera in manibus ſuis, & interrogato nomine eius, baptizet eum ſub trina immerſione, ſanctam Trinitatem inuocando, ita dicens.

N. Et ego Baptizo te in nomine Patris,

Et mergat eum ſemel verſa facie ad aquilonem, & capite verſus orientem.

& Filij, Iterum mergat ſemel, verſa facie ad meridiem. **& Spiritus Sancti. Amen.**

Et mergat tertio recta facie verſus aquam.

Tunc patrini accipientes infantem de manibus Sacerdotis leuent eum de fonte. Vt autem ſurrexit a fonte, accipiat Sacerdos de Chriſmate cum pollice ſuo, dicens:

Dominus vobiſcum ℟. Et cum ſpiritu tuo.

Oremus.

DEus omnipotens, Pater Domini noſtri Ieſu Chriſti, qui te regenerauit ex aqua & Spiritu Sancto, quique dedit tibi remiſſionem omnium peccatorum tuorum,

Hic lineat infantem de ipſo Chriſmate cum pollice in vertice

vertice in modum crucis, dicens:

Ipſe te liniat Chriſmate ſalutis in eodem Filio ſuo Domino noſtro Ieſu Chriſto in vitam æternam.

Poſtea induatur infans veſte Chriſmali, Sacerdote interrogante nomen eius & dicente ſic:

N. Accipe veſtem candidam, ſanctam, & immaculatam: quam perferas ante tribunal Domini noſtri Ieſu Chriſti, vt habeas vitam æternam, & viuas in ſæcula ſæculorum. Amen.

Licitum eſt autem pannum Chriſmalem ſecundo linire Chriſmate, & ſuper alium baptizatum immittere: tamen ad communes vſus non debet pannus ille aſſumi, ſed ad Eccleſiam reportari & in vſus Eccleſiæ reſeruari.

Deinde quæſito nomine ponat Cereum ardentem in manu infantis dicens:

N. Accipe lampadem ardentem & irreprehenſibilem, cuſtodi Baptiſmum tuum, ſerua mandata: vt cum venerit Dominus ad nuptias, poſſis ei occurrere vna cum Sanctis in aula cœleſti: vt habeas vitam æternam, & viuas in ſæcula ſæculorum. Amen.

Si Epiſcopus adeſt ſtatim cum confirmari oportet, & poſtea communicari ſi ætas eius id depoſcat, Sacerdote dicente:

Corpus Domini noſtri Ieſu Chriſti, cuſtodiat corpus tuũ & animam tuam in vitam æternam. Amen.

Si infans ſit, iniungatur patri & matri, vt conſeruent puerum ab igne

igne & aqua, & omnibus alijs periculis, vſque ad ætatem ſeptem annorum: & ſi ipſi non faciant, patrini & matrinæ tenentur. Item compatribus & commatribus iniungatur, vt doceant infantem Pater noſter, Aue Maria, & Credo in Deum, vel doceri faciat: & Quod Chriſmate deferat ad Eccleſiam; & quod confirmetur infans quam cito Epiſcopus aduenerit, circa eas partes per ſeptem miliaria. hoc modo.

GOdfathers, & Godmothers of this childe, we charge you, that you charge the father & mother to keepe it from fire and water, and other perils, to the age of ſeauen yeares; and that you teach, or ſee it be taught the Pater noſter, Aue Maria, and Credo: according to the law of holie Church, and with conuenient ſpeede to be confirmed, of my Lord of the Dioceſe, or his deputie; and that the mother bring againe the chriſome at her purification. And wash your hands ere you depart the Church.

Deindé dicatur hoc ſequens Euangelium ſuper infantem (ſi placuerit), quia ſecundum Doctores maxime valet pro morbo caduco.

℣. Dominus vobiſcum ℟. Et cum ſpiritu tuo.

Sequentia ſancti Euangelij ſecundum Marcum.

℟. Gloria tibi Domine.

IN illo tempore: Reſpondens vnus de turba dixit ad Ieſum, Magiſter, attuli filium meum ad te habentem ſpiritum mutum: qui vbicunque eum apprehenderit, allidit illum, & ſpumat, & ſtridet dentibus, & areſcit: &

dixi diſcipulis tuis vt eijcerent illum, & non potuerunt. Qui reſpondens eis, dixit: O generatio in credula, quamdiu apud vos ero? quamdiu vos patiar? afferte illum ad me. Et attulerunt eum. Et cum vidiſſet eum, ſtatim ſpiritus conturbauit illum: & eliſus in terram, volutabatur ſpumans. Et interrogauit patrem eius. Quantum temporis eſt ex quo ei hoc accidit: At ille ait. Ab infantia. Et frequenter eum in ignem & in aquas miſit vt eum perderet. Sed ſi quid potes, adiuua nos miſertus noſtri. Ieſus autem ait illi. Si potes credere, omnia poſſibilia ſunt credenti. Et continuo exclamans pater pueri cum lachrymis aiebat. Credo, domine: adiuua incredulitatem meam. Et cum videret Ieſus concurrentem turbam, comminatus eſt ſpiritui immundo dicens illi. Surde & mute ſpiritus, ego tibi precipio exi ab eo: & amplius ne introeas in eum. Et clamans & multum diſcerpens eum, exijt ab eo. Et factus eſt ſicut mortuus, ita vt multi dicerent: Quia mortuus eſt. Ieſus autem tenens manum eius, eleuauit eum, & ſurrexit. Et cum introiſſet in domum, diſcipuli eius ſecretò interrogabant eum: Quare nos non potuimus eijcere eum? Et dixit illis: Hoc genus in nullo poteſt exire, niſi in oratione, & ieiunio.

Et poſtea dicatur hoc Euangelium ſequens, ſub forma prædicta, videlicet. Secundum Ioannem.

IN principio erat verbum, & verbum erat apud Deum, & Deus erat verbū. Hoc erat in principio apud Deum. Omnia per ipſum facta ſunt: & ſinè ipſo factum eſt nihil, quod

quod factum eſt, in ipſo vita erat, & vita erat lux hominum: & lux in tenebris lucet, & tenebræ eum non comprehenderunt. Fuit homo miſſus à Deo, cui nomen erat Ioannes. Hic venit in teſtimonium vt teſtimonium perhiberet de lumine, vt omnes crederent per illum. Non erat ille lux, ſed vt teſtimonium perhiberet de lumine. Erat lux vera, quæ illuminat omnem hominem venientem in hunc mundum. In mundo erat, & mundus per ipſum factus eſt, & mundus eum non cognouit. In propria venit, & ſui eum non receperunt. Quotquot autem receperunt eum, dedit eis poteſtatem filios Dei fieri, his, qui credunt in nomine eius, qui non ex ſanguinibus, neque ex voluntate carnis, neque ex voluntate viri, ſed ex Deo nati ſunt. Et verbum caro factum eſt, & habitauit in nobis: & vidimus gloriam eius, gloriam quaſi vnigeniti a patre plenum gratiæ, & veritatis.

Notandum eſt quod quilibet Sacerdos parochialis debet parochianis ſuis formam baptizandi in aqua pura, naturali, & recenti, & non in alio liquore, frequenter in diebus Dominicis exponere: vt ſi neceſſitas emergat, ſciant paruulos in forma Eccleſiæ baptizare, proferendo formam verborum Baptiſmi in lingua materna diſtinctè, & apertè, & ſolum vnica voce nullo modo iterando verba illa rite ſemel prolata, vel ſimilia ſuper eundem: ſed ſine aliqua additione, ſubtractione, interpolatione, vero pro verbo poſitione, mutatione, corruptione, ſeu tranſpoſitione ſic dicendo:

I Chriſten thee N. in the name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Vel in lingua latina ſic.

Ego baptizo te N In nomine Patris, & Filij, & Spiritus Sancti Amen. Aquam ſuper paruulum ſpargendo, vel in aquam mergendo ter vel ſaltem ſemel.

Et ſi puer fuerit baptizatus, ſecundum illam formam, caueat ſibi vnuſquiſque, ne iterum eundem baptizat: Sed ſi huiuſmodi paruuli conualeſcãt deferantur ad eccleſiam, & dicãtur ſuper eos Exorciſmi & Catechiſmi cum Vnctionibus & omnibus alijs ſupradictis præter immerſionem aquæ & formam baptiſmi, quæ omnino ſunt omittenda: videlicet: Quid petis & ab hinc vſque ad illum locum quo Sacerdos debeat paruulum Chriſmate linire. Et ideo ſi laicus baptizauerit puerum, antequam deferatur ad Eccleſiam interroget Sacerdos diligenter quid dixerit, & quid fecerit: & ſi inuenerit laicum diſcretè & debito modo baptizaſſe, & formam verborum Baptiſmi vt ſupra in ſuo idiomate integre protuliſſe, approbet factum, & non rebaptizet eum. Si vero dubitet rationabiliter Sacerdos vtrum infans ad baptizandum ſibi oblatus prius in forma debita fuerit baptizatus vel non: debet omnia perficere cum eo ſicut cum alio quem conſtat ſibi non baptizatum, præterquam quod verba ſacramentalia eſſentialia proferre debeat ſub conditione hoc modo dicendo.

N. Si baptizatus es, ego non rebaptizo te: ſed ſi nondum baptizatus es, ego baptizo te, in nomine Patris, & Filij, & Spiritus Sancti. Amen.

Sub aſperſione vel immerſione vt ſupra.

Et eſt

Et eſt obſeruandum tam de Baptiſmate quam de Cõfirmatione, quod quandocunque dubitatur, ſine dubitatione conferantur, quia non dicitur iteratum quod neſcitur fuiſſe collatum. Et ideo ſub forma prædicta baptizantur infantes expoſiti, de quorum Baptiſmo probabiliter dubitatur, ſiue inueniantur cum ſale, ſiue ſine ſale.

Notandum eſt etiam quod ſi infans ſit in periculo mortis, tunc primo introducatur ad fontem, & poſtea baptizetur incipiendo ad hunc locum. Quid petis. Et ſi poſt Baptiſmum vixerit habeat totum reſiduum ſeruitium ſupradictum.

Hoc autem in quolibet Sacramento obſeruetur, quod quandocunque periculum videtur imminere, ſemper incipiatur ad ſubſtantiam illius Sacramenti, & poſtea reſiduum compleatur ſi poterit.

Non licet aliquem baptizare in aula, camera, vel aliquo loco priuato, ſed duntaxat in Eccleſijs in quibus ſunt fontes ad hoc ſpecialiter ordinati, niſi fuerit filius Regis, vel Principis, aut talis neceſsitas emerſerit, propter quam ad Eccleſiam acceſſus abſq; periculo haberi non poteſt.

Presbyter autem ſi poterit ſemper habeat fontem lapideum, integram, & honeſtam, ad bapizandum: Si autem nequiuerit, habeat vas conueniens ad baptiſmum, quod alijs vſibus nullatenus deputetur, nec extra Eccleſiam deportetur.

Solemnis Baptiſmus celebrari ſolet in Sabbato ſancto Paſchæ, & in vigilia Pentecoſtes: & ideo pueri nati infra octo dies ante Paſcha, vel infra octo dies ante Pentecoſten, debent reſeruari ad baptizandum in Sabbato ſancto Paſchæ, vel in vigilia Pen-

tecoſtes, ſi commode, & ſine periculo valeant reſeruari. Ita quod tempore medio inter natiuitatem puerorum & huius Baptiſmi perfectum recipiant Catechiſmum, ſolaque diebus prædictis Baptiſmi (conſecratis fontibus) immerſio ſit facienda.

Alij autem qui alijs anni temporibus nati extiterint, incontinenter cum nati fuerint, propter mortale periculum (quod ſæpe pueris imminet improuiſum) baptizentur.

Veruntamen in Sabbato ſancto Paſchæ, & in vigilia Pentecoſtes peracta conſecratione fontium non infundatur oleum neque Chriſma, nec vlterius in officio Baptiſmi procedatur, niſi forte aliquis adſit baptizandus: ſed linteamine mundo cooperiantur, & vſque ad cõpletoriũ Paſchæ & Pentecoſtes reſeruentur, vt ſi forte his diebus aliquis baptizãdus aduenerit, fœcundatis & ſanctificatis fontibus Olei & Chriſmatis infuſione baptizetur.

Et nota quod de aqua ſanctificata in fonte Baptiſmati in Sabbato ſancto Paſchæ, & in vigilia Pentecoſtes, nunquam debet populus aſpergi nec poſt aquæ Chriſmationem nec antè.

Non licet laico vel mulieri aliquem baptizare niſi in articulo neceſsitatis. Si vero vir & mulier adeſſent vti immineret neceſſitatis articulus baptizandi puerum, & non eſſet alius miniſter ad hoc magis idoneus preſens, vir baptizet & non mulier, niſi fortè mulier benè ſciret verba ſacramentalia & non vir, vel aliud impedimentum ſubeſſet.

Similiter pater vel mater non debet proprium filium de ſacro fonte leuare, nec baptizare, niſi in extremæ neceſſitatis articulo: tunc enim bene poſſunt ſine præiudicio copulæ coniugalis ipſum baptizare, niſi fuerit aliquis alius præſens qui hoc facere ſciret & vellet.

Preterea

Preterea vir & vxor non debent ſimul leuare puerum alterius de ſacro fonte.

Nulli religioſi debent admitti in patrinos, quod etiam de Monialibus obſeruandum eſt.

Viri autem & mulieres qui ſuſcipiũt pueros de Baptiſmo, cõſtituuntur eorum fideiuſſores apud Deum: & ideo frequẽter debẽt eos admonere cum adulti fuerint, ſeu diſciplinæ capaces, vt caſtitatem cuſtodiant, iuſtitiam diligant, charitatem teneant & ante omnia orationẽ Dominicalem, ſalutationẽ Angelicam, Symbolum fidei & ſignaculo ſanctæ crucis ſe ſignare, eos docere tenẽtur.

Vndè non debent recipi in patrinos, nec admittantur niſi qui ſciunt prædicta: quia patrini debent inſtruere filios ſuos ſpirituales in fide, quod facere non poſſunt niſi ipſimet in fide prius inſtructi ſint.

Si baptizandus non poterit loqui, vel quia paruulus, vel quia mutus, vel quia ægrotans, aut aliundè impotens, tunc debent patrini pro eis reſpondere ad omnes interrogationes in Baptiſmo. Si autem loqui poterit, tunc pro ſeipſo reſpondeat, ad ſingulas interrogationes, niſi ad interrogationem ſui nominis tantum, ad quas ſemper patrini ſui reſpondeant pro eo.

Qui ſuſcipiunt pueros de ſacro fonte non debent eos tenere coram Epiſcopo in Confirmatione niſi cogente neceſſitate.

Non plures quam vnus vir, & vna mulier debent accedere ad ſuſcipiendum paruulum de ſacro fonte: vnde plures ad hoc ſimul accedentes peccant faciendo contra prohibitionem canonis, niſi alia fuerit conſuetudo approbata: tamen vltra tres amplius ad hoc nullatenus recipiantur.

Mone-

Monendi ſunt etiam laici quod paruuli ſui confirmati, tertia die poſt confirmationem deportentur ad Eccleſiam: & frontes eorum per manus Sacerdotis propter Chriſmatis reuerentiam in Baptiſterio abluantur, & ligaturæ eorum tunc igne comburantur.

Item nullus debet admitti ad Sacramentum Corporis et Sanguinis Chriſti Jeſu, extra mortis articulum, niſi fuerit confirmatus, vel a receptione ſacramenti Confirmationis fuerit rationabiliter impeditus.

Non debet Sacerdos parochialis eſſe ſine Chriſmate: ſed debet quilibet Sacerdos parochialis ſuo Epiſcopo, non ab alio, in propria perſona ſua, vel per alium Sacerdotem, Diaconum, vel Subdiaconum Chriſma petere ſingulis annis ante Paſcha.

Sacerdos qui de veteri Chriſmate vngit baptizatum, niſi in articulo neceſſitatis, deponendus eſt: & ideo debet omni die cœnæ Domini in nouum Chriſma ab Epiſcopo confici, & vetus remoueri, & concremari.

Item tam ſacrum Oleum quam Chriſma, ſub fideli cuſtodia clauſi adhibita debent obſeruari, ne ad illa poſſit manus temeraria extendi ad aliqua nefaria exercenda.

Nota quod tempore interdicti generalis, licitè poſſunt conferri Baptiſmus & Confirmatio tam adulti: quam paruulis, ſed non cum pulſatis Campanis, neque alta voce.

ORDO

ORDO AD PVRIFI-
CANDAM MVLIEREM
Poſt partum antè oſtium Eccleſiæ.

Primo Sacerdos & miniſtri eius dicant Pſalmos ſequentes. Pſal. 120.

LEuaui oculos meos in montes: vnde veniet auxilium mihi.

Auxilium meum a Domino: qui fecit cœlum & terram.

Non det in commotionem pedem tuum: neque dormitet qui cuſtodit te.

Ecce non dormitabit neq; dormiet: qui cuſtodit Iſrael.

Dominus cuſtodit te, Dominus protectio tua: ſuper manum dexteram tuam.

Per diem ſol non vret te: neque luna per noctem.

Dominus cuſtodit te ab omni malo: cuſtodiat animam tuam Dominus.

Dominus cuſtodiat introitum tuum, & exitum tuum: ex hoc nunc, & vſque in ſæculum.

Gloria Patri & Filio, &c. Sicut erat, &c.

Pſal. 127.

BEati omnes qui timent Dominum: qui ambulant in vijs eius.

Labores manuum tuarum quia manducabis: beatus es, & bene tibi erit.

Vxor tua ſicut vitis abundans: in lateribus domus tuæ.

F ilij tui ſicut nouellæ oliuarum: in circuitu menſæ tuæ.

E cce ſic benedicetur homo: qui timet Dominum.

B enedicat tibi Dominus ex Sion: & videas bona Hieruſalem omnibus diebus vitæ tuæ.

E t videas filios filiorum tuorum, pacem ſuper Iſrael.

G loria patri, & Filio, &c. Sequatur.

K yrie eleiſon, C hriſte eleiſon, K yrie eleiſon. P ater noſter. E t ne nos inducas in tentationem. ℟. S ed libera nos à malo. ℣. D omine ſaluam fac ancillam tuam. ℟. D eus meus ſperantem in te. ℣. E ſto ei Domine turris fortitudinis. ℟. A facie inimici. ℣. D omine exaudi orationẽ meam. ℟. E t clamor meus ad te veniat. ℣. D ominus vobiſcum. ℟. E t cum ſpiritu tuo.

O remus

D Eus qui hanc famulam tuam de pariendi periculo liberaſti, & eam in ſeruitio tuo deuotam eſſe feciſti: concede vt temporali curſu fideliter peracto, ſub alis miſericordiæ tuæ vitam perpetuam & quietam conſequatur. Per Chriſtum Dominum noſtrum. A men.

Tunc aſpergatur mulier aqua benedicta. Deinde inducat eam ſacerdos per manum dexteram in Eccleſiam, dicens.

I ngredere in templum Dei vt habeas vitam æternam, & viuas in ſæcula ſæculorum. A men.

N ota quod mulieres poſt prolem emiſſam, quandocunque Eccleſiam intrare voluerint actura gratias, purificari poſſunt, & nulla proindè peccati mole grauantur: nec Eccleſiarum aditus eſt

tus eſt eis denegandus, ne pœna illis conuerti videatur in culpam. Si tamen ex veneratione voluerint aliquandiu abſtinere, deuotionem earum non credimus improbandam. De purificatione poſt partum, cap. vnico.

ORDO AD FACIENDVM SPONSALIA.

ſiue Matrimonium.

IN primis ſtatuantur vir & mulier ante oſtium Eccleſiæ coram Deo, Sacerdote & populo, vir a dextris mulieris, & mulier a ſiniſtris viri.

Et ſciendum eſt quod licet omni tempore poſſint contrahi Sponſalia & etiam Matrimonium, quod fit priuatim ſolo conſenſu, tamen traditio vxorum, & nuptiarum ſolemnitas certis temporibus fieri prohibentur: videlicet ab Aduentu Domini vſque ad octauam Epiphaniæ, & à Septuageſima vſque ad octauam Paſchæ, & à Dominica ante Aſcenſionem Domini, vſque ad octauam Pentecoſtes. In die tamen octaua Epiphaniæ licitè poſſunt nuptiæ celebrari, quia non inuenitur prohibitum, quamuis in Octauis Paſchæ hoc facere non liceat. Similiter in Dominica proxima poſt feſtum Pentecoſtes licitè celebrantur nuptiæ, quia dies Pentecoſtes octauam diem non habet.

Tunc interroget Sacerdos Banna dicens in lingua materna ſub hac forma.

Ecce conuenimus huc fratres coram Deo, Angelis, & omnibus Sanctis eius in facie Eccleſiæ, ad coniungẽdum

duo corpora, ſcilicet huius viri, & huius mulieris, Hic reſpiciat Sacerdos perſonas, vt amodò ſint vna caro, & duæ animæ, in fide, & in lege Dei, ad promerendam ſimul vitam æternam, quicquid antè hoc fecerint. Admoneo igitur vos omnes, vt ſi quis ex vobis aliquid dicere ſciat, quare iſti adoleſcentes legitimè contrahere non poſſint, modo confiteatur.

Eadem admonitio fiat ad virum, & ad mulierem, vt ſi quid ab illis occultè actum fuerit, vel ſi quid deuouerint, vel alio modo de ſe nouerint, quarè legitime contrahere non poſſunt, tunc confiteantur.

Si vero aliquis impedimentum aliquod proponere voluerit, & ad hoc probandum cautionem præſtiterit, differantur Sponſalia, quouſque rei veritas cognoſcatur. Si verò nullus impedimentum proponere voluerit, interroget Sacerdos *dotem mulieris, videlicet arras ſponſales: & dicuntur arræ annuli vel pecuniæ, vel aliæ res dandæ ſponſæ per ſponſum. Quæ datio ſubarratio dicitur, quando fit per annuli dationem, & tunc vulgariter deſponſatio vocatur.*

Non fidabit Sacerdos, nec conſentiet ad fidationem inter virum & mulierem, ante tertium dictum bonnorum. Debet enim Sacerdos banna in facie Eccleſiæ infra Miſſarum ſolemnia, cum maior populi adfuerit multitudo, per tres dies ſolennes, & diſiunctos, interrogare: ita vt inter vnumquemq; diem ſolennem cadat ad minus vna dies.

Debet etiam Sacerdos terminum præfigere competentem, infra quem qui voluerit & valuerit, legittimũ opponat impedimentum: &

tum: & ſi contrahentes diuerſarum ſint parochiarum, tunc in vtraque Eccleſia parochiarum illarum ſunt Banna interrogãda. Si autem vnius & eiuſdem ſint parochiæ, tunc tantum in Eccleſia illius parochiæ banna interrogentur.

Sacerdos vero qui contractibus matrimonialibus antè trinam ſolennem interrogationem bannorum, vt prædictum eſt, præſumpſerit intereſſe, pœnam ſuſpenſionis ab officio per triennium incurrit.

Similiter Sacerdos parochialis qui Matrimonia clandeſtina, in parochia ſua prohibere contempſerit, ab officio per triennium debet ſuſpendi, & grauius eſt puniendus ſi culpæ qualitas id requirat. Prohibentur autem clãdeſtina Matrimonia duplici ratione: videlicet, ne ſub ſpecie Matrimonij committatur fornicatio, & ne Matrimonialiter coniuncti iniuſtè ſeparentur. Sæpe enim in Matrimonio occulto alter coniugum mutat propoſitum, & dimittit alterum probationibus deſtitutum, & ſine remedio reſtitutionis. Et ideo prohibeant Sacerdotes frequenter parochianos ſuos, ne dent ſibi fidem mutuò, ſed coram publicis & honeſtis perſonis ad hoc conſtitutis.

Quiſquis etiam Sacerdos, ſeu ſæcularis, ſeu regularis extiterit, qui ſolemnizationem Matrimonij extra Eccleſiam parochialem, vel capellam habentem iura parochiæ, ſibi ab antiquo competentia, abſque Diocæſani loci licentia ſpeciali, celebrare præſumpſerit, aut celebrationi intereſſe, ipſo facto per annum integrum ab officio eſt ſuſpenſus.

Poſtea dicat Sacerdos ad virum cunctis audientibus in lingua materna ſic.

N. vis habere hanc mulierem in ſponſam, & eam diligere, honorare, tenere, & cuſtodire ſanam & infirmam, ſicut ſponſus debet ſponſam, & omnes alias propter eam dimittere, & illi ſoli adhærere quamdiu vita vtriuſque veſtrum durauerit?

Reſpondeat vir. Volo.

Item dicat Sacerdos ad mulierem hoc modo.

N. vis habere hunc virum in ſponſum & ei obedire, & ſeruire, & eum diligere, honorare, ac cuſtodire ſanum & infirmum, ſicut ſponſa debet ſponſum, & omnes alios propter eum dimittere, & illi ſoli adhærere quamdiu vita vtriuſque veſtrum durauerit?

Reſpondeat mulier. Volo.

Deinde detur famina a patre ſuo, vel ab amicis eius. Quod ſi puella ſit, diſcoopertam habeat manum, ſi vidua tectam. Vir eam recipiat in Dei fide & ſua ſeruandam, ſicut vouit coram Sacerdote, & teneat eam per manū ſuam dexteram in manu ſua dextera, & ſic det fidem mulieri per verba de preſenti ita dicens, docente Sacerdote.

I N. take thee N. to my wedded wife, to haue & to hold, from this day forward, for better, for worſe, for richer, for poorer, in ſickneſſe and in health, til death vs depart, if holie Church wil it permit, and therto I plight thee my troth. Manum retrahendo.

Deinde dicat mulier docente Sacerdote.

I N

I N. take thee N. to my wedded husband, to haue and to hold, from this day forward, for better, for worse, for richer, for poorer, in sickness & in health, to be bonnair *Meeke* and buxom, in bed and at boord til death vs depart, if *Obedient* holy Church vvil it permit, and therto I plight thee my troth. Manum retrahendo.

Deinde ponat vir aurum, argentum, & annulum super scutam, vel librum, & quærat Sacerdos si annulus antea fuerit benedictus, vel non? Si dicatur quod non, tunc benedicat Sacerdos annulum hoc modo.

D ominus vobiscum ℟. E t cum spiritu tuo.

O remus.

C Reator & conseruator humani generis, dator gratiæ spiritualis, largitor æternæ salutis, tu Domine mitte benedictionem tuam super hunc annulum, [respice] vt quæ illum gestauerit sit armata virtute cæleſtis defensionis, & proficiat illi ad æternam salutem. Per Christum Dominum nostrum. A men.

O remus.

B Ene ✠ dic Domine hunc annulum [respice] quem nos in tuo sancto nomine benedicimus, vt quæcunque eum portauerit in tua pace consistat, & in tua voluntate permaneat, & in tuo amore viuat, & crescat, & senescat, & multiplicetur in longitudinem dierum. Per Dominum nostrum Iesum Christum. A men.

Tunc aspergatur aqua benedicta super annulum.

Si autem antea fuerit annulus ille benedictus, tunc sta-

tim po

tim poſtquam vir poſuerit annulum ſuper librum, accipiens Sacerdos annulum tradat ipſum viro: quem vir accipiat manu ſua dextera, cum tribus principalioribus digitis & manu ſua ſiniſtra tenens dexteram ſponſæ, docente Sacerdote dicat:

With this ring I thee wed, this gold and ſiluer I thee giue, and with my bodie I thee worshippe, & with al my wordly goodes I thee endew.

Tunc inſerat ſponſus annulum pollici ſponſæ dicens:
In nomine Patris. Deinde ſecundo digito, dicens:
& Filij. Deinde tertio digito, dicens:
& Spiritus Sancti. Deinde quarto digito, dicens:
Amen. Ibique dimittat annulum. Quia in medico eſt quædam vena procedens vſque ad cor, & in ſonoritate argenti deſignatur interna dilectio, quæ ſemper inter eos debet eſſe recens.

Deinde inclinatis eorum capitibus, dicat Sacerdos benedictionem ſuper eos.

Benedicti ✠ ſitis a Domino, qui fecit mundum ex nihilo. Amen.

Poſtea dicatur Pſalmus ſequens. Pſal. 67.

MAnda Deus virtuti tuæ: confirma hoc Deus quod operatus es in nobis.
A Templo tuo in Hieruſalem: tibi offerent reges munera.
Increpa feras arundinis, congregatio taurorum in vaccis populorum: vt excludãt eos qui probati ſunt argento.
Gloria Patri, & Filio, &c.

Kyrie

Kyrie eleiſon, Chriſte eleiſon, Kyrie eleiſon. Pater noſter. ℣. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo. ℣. Benedicamus Patrem, & Filium, cum ſancto Spiritu. ℟. Laudemus & ſuperexaltemus eum in ſæcula. ℣. Laudemus Dominum quem laudant Angeli. ℟. Quem Cherubin & Seraphin, Sanctus, Sanctus, Sanctus, proclamant. ℣. Domine exaudi orationem meam ℟. Et clamor meus ad te veniat. ℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

DEus Abraham, Deus Iſaac, Deus Iacob ſit vobiſcum: & ipſe vos coniungat, & impleat benedictionem ſuam in vobis. Qui viuit & regnat Deus, per omnia ſæcula ſæculorum. Amen.

Alia oratio cum Oremus.

BEne ✠ dicat vos Deus pater, cuſtodiat vos Ieſus Chriſtus, illuminet vos Spiritus Sanctus. Oſtendat Dominus faciem ſuam in vobis & miſereatur veſtri. Conuertat Dominus vultum ſuum ad vos, & det vobis pacem, impleatque vos omni benedictione ſpirituali in remiſſionem omnium peccatorum veſtrorum, vt habeatis vitam æternam, & viuatis in ſæcula ſæculorum. Amen.

Hic intrent Eccleſiam vſque ad gradum altaris, & Sacerdos in eundo cum ſuis miniſtris dicat hunc pſalmum ſequentem. Pſal. 127.

BEati omnes qui timent Dominum: qui ambulant in vijs eius.

Labores manuum tuarum quia manducabis: beatus es, & bene tibi erit.

Vxor tua ſicut vitis abundans: in lateribus domus tuæ.

Filij tui ſicut nouellæ oliuarum: in circuitu menſæ tuæ.

Ecce ſic benedicetur homo: qui timet Dominum.

Benedicat tibi Dominus ex Sion: & videos bona Hieruſalem omnibus diebus vitæ tuæ.

Et videas filios filiorum tuorum: pacem ſuper Iſrael.

Gloria Patri, & Filio, &c.

Kyrie eleiſon, Chriſte eleiſon, Kyrie eleiſon.

Tunc proſtratis ſponſo & ſponſa ante gradum altaris, roget Sacerdos circumſtantes orare pro eis dicendo:

Pater noſter. ℣. Et ne nos inducas in tentationem ℟. Sed libera nos à malo. ℣. Saluum fac ſeruum tuũ & ancillã tuam. ℟. Deus meus ſperantes in te. ℣. Mitte eis Domine auxilium de ſancto. ℟. Et de Sion tuere eos. ℣. Eſto ei Domine turris fortitudinis. ℟. A facie inimici. ℣. Domine exaudi orationem meam. ℟. Et clamor meus ad te veniat. ℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

BEne ✠dicat vos Dominus ex Sion, vt videatis quæ bona ſunt Hieruſalem omnibus diebus vitæ veſtræ: & videatis filios filiorum veſtrorum, & pacem ſuper Iſrael. Per Chriſtum Dominum noſtrum. Amen.

Oremus.

DEus Abraham, Deus Iſaac, Deus Iacob, bene ✠dic adoleſcentes iſtos, & ſemina ſemen vitæ æternæ in mentibus

mentibus eorum: vt quicquid pro vtilitate ſua dedicerẽt, hoc facere cupiant. Per Ieſum Chriſtum filium tuum recuperatorem hominum, qui tecum viuit & regnat in vnitate Spiritus Sancti Deus per omnia ſæcula ſæculorum. Amen. Oremus.

REſpice Domine de cælis, & bene ✠ dic conuentionem iſtam. Et ſicut miſiſti ſanctum Angelum tuum Raphaelem ad Tobiam & Saram filiam Raguelis: ita digneris Domine mittere bene ✠ dictionẽ tuam ſuper iſtos adoleſcentes, vt in tua voluntate permaneant, & in tua ſecuritate perſiſtant, & in amore tuo viuant & ſeneſcant: vt digni atque pacifici fiant & multiplicentur in longitudinem dierum. Per Chriſtum Dominum noſtrum. Amen.

Oremus.

REſpice Domine propitius ſuper hunc famulũ tuum [reſpice] & ſuper hanc famulam tuam [reſpice] vt in nomine tuo bene ✠ dictionem cæleſtem accipiant, & filios filiorum ſuorum & filiarũ ſuarum vſque ad tertiam & quartam progeniem incolumes videant, & in tua voluntate perſeuerent, & in futuro ad cæleſtia regna perueniant. Per Chriſtum Dominum noſtrum. Amen.

Oremus.

OMnipotens ſempiterne Deus, qui primos parentes noſtros Adam & Euam ſua virtute creauit, & in ſua ſanctificatione copulauit, ipſe corda & corpora veſtra ſanctificet & bene ✠ dicat, atque in ſocietate & amore veræ dilectionis coniungat. Per Chriſtũ Dominũ noſtrũ. Amẽ.

Deinde benedicat eos dicens, O remus.

BEne✠dicat vos Deus omnipotẽs omni bene ✠ dictione cæleſti, efficiatq; vos dignos in conſpectu ſuo, ſuperabundet in vobis diuitias gratiæ ſuæ, & erudiat vos in verbo veritatis, vt ei corpore pariter & mente complacere valeatis. Per Dominum noſtrum Ieſum Chriſtum &c. A men.

Finitis orationibus quæ dicebantur ſuper eos proſtratos ad gradum altaris, & introductis illis in preſbyterium (ſcilicet inter chorum & altare) ex parte Eccleſiæ auſtrali, & ſtatuta muliere a dextris viri (videlicet inter ipſum & altare) incipiatur Miſſa.

Nota quod ordo thuris benedicti nunquam datur in Eccleſia ſponſo & ſponſæ. Inde eſt quod oblato thure benedicto ſuper altare, ſi deſcendat thuribulus ad clericos, vel ad laicos, aliud thus eſt apponendum & hominibus offerendum.

Poſt Sanctus, proſternant ſe ſponſus & ſponſa in oratione ad gradum altaris, extenſo ſuper eos pallio, quod teneant quatuor clerici per quatuor cornua, in ſuperpelliceis: niſi alter eorum prius fuerit deſponſatus & benedictus, quia tunc non habeatur pallium ſuper eos, nec dicatur Sacramentalis benedictio, vt poſtea patebit.

Deinde dicto, Per omnia ſæcula ſæculorum, Amen, poſt Pater noſter, antequam dicatur: Pax Domini ſit ſemper vobiſcum, facta fractione Euchariſtiæ more ſolito, dimiſſaque hoſtia in tribus fractionibus ſuper patenam: dicat Sacerdos conuerſus ad illos, orationes ſequentes, illis interim

terim genu flectentibus ſub pallio, Sacerdote ſic dicente.

℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

PRopitiare Domine ſupplicationibus noſtris, & inſtitutis tuis quibus propagationem humani generis ordinaſti benignus aſſiſte: vt quod te auctore coniungitur, te auxiliante ſeruetur. Per Chriſtum Dominum noſtrum. Amen.

Oremus.

DEus qui poteſtate virtutis tuæ de nihilo cuncta feciſti, quique diſpoſitis vniuerſitatis exordijs, homini ad imaginem Dei facto, ideo inſeperabile mulieris adiutorium condidiſti, vt fœmineo corpori de virili dares carne principium, docens quod ex vno placuiſſet inſtitui, nunquam liceret diſiungi.

Hic incipit benedictio ſacramentalis.

Deus qui tam excellenti myſterio coniugalem copulam conſecraſti, vt Chriſti & Eccleſiæ ſacramentum præſignares in fœdere nuptiarum.

Hic finitur benedictio ſacramentalis.

Deus per quem mulier iungitur viro, & ſocietas principaliter ordinata, ea benedictione ✠ donatur, quæ ſola nec per originalis peccati pœnam nec per diluuij eſt ablata ſententiam. Reſpice propitius ſuper hanc famulam tuam, quæ maritali iungenda conſortio, ſe tua expetit protectione muniri. Sit in ea iugum dilectionis & pacis: fidelis & caſta nubat in Chriſto, imitatrixq; ſanctarum permaneat fœminarum. Sit amabilis vt Rachel viro

ſuo. Sapiens, vt Rebecca. Longæua & fidelis, vt Sara. Nihil in ea ex actibus ſuis ille auctor præuaricationis vſurpet. Nexa fidei, mandatiſque permaneat, vni thoro vincta. Contractus illicitos fugiat, muniatque infirmitatem ſuam robore diſciplinæ. Sit verecundiæ grauis, pudore venerabilis, doctrinis cæleſtibus erudita. Sit fæcunda in ſobole, ſit probata & innocens. Et ad optatam perueniat ſenectutem,& videat filios filiorum ſuorum vſque in tertiam & quartam progeniem. Et ad beatorum requiem, atque ad cœleſtia regna perueniat. Per Dominum noſtrum Ieſum Chriſtum, &c. Amen.

Notandum quod hæc clauſula: Deus qui tam excellenti myſterio. vſque, Deus per quem mulier iungitur viro: non dicatur in ſecundis nuptijs. Vir enim aut mulier ad bigamiam tranſiens, non debet iterum a Sacerdote benedici, quia cum alia vice benedicti ſint, eorum benedictio non debet iterari, quia caro benedicta trahit ad ſe carnem non benedictam.

Notandum eſt autem quod inhibitum eſt per capitulum extra, de ſecundis nuptijs, ne benedictio detur in ſecundis nuptijs, quod etiam teſtatur beatus Ambroſius qui ait. Primæ nuptiæ à Domino ſunt conſtitutæ, ſecundæ vero permiſſæ. Primæ nuptiæ ſub omni benedictione celebrantur, ſecundæ vero carent omni benedictione. Sed quia plures benedictiones ſunt in nuptijs celebrãdis (ſcilicet in introitum Eccleſiæ, & ſuper pallium, & poſt Miſſam, & ſuper thorum in ſero) dubium eſſe poteſt quæ benedictio in ſecundis nuptijs ſit iteranda & quæ non. Sciendum eſt. quod in hac oratione quæ ſic incipit: Deus qui poteſtate virtutis

tuæ

tuæ de nihilo cuncta feciſti &c. tres ſunt benedictiones ibidem quæ idem habent principium, ſcilicet: Deus. Media autem eſt omittenda, ſcilicet iſta: Deus qui tam excellenti myſterio coniugalem copulam conſecraſti. vſque, Deus per quem mulier iungitur viro, & ſocietas principaliter ordinata &c. Quia in iſta benedictione agitur de vnitate Chriſti & Eccleſiæ, quæ figuratur in primo Matrimonio, non autem in ſecundo. Vnde Apoſtolus ad Corinthios ait. Erunt duo in carne vna. Et hoc notatur in cap. Extra, de Bigamis & cap. Debitum & ſi vir vnius vxoris. Et hoc pro primo matrimonio, ſed qui adhæret pluribus diſſoluit vnitatem, vel fœdus vnitatis, & ideo illa benedictio quæ agit de vnitate, (ſcilicet: Deus qui tam excellẽti myſterio &c.) non dicetur in ſecundis nuptijs. Et hoc eſt verum tam in viro bigamo, quam in muliere vidua, quia caro benedicti trahit ad ſe carnem non benedictam. Sed omnes aliæ benedictiones ſiue orationes debent dici indifferentur, ſecundum curiam Romanam, ſecundum Hoſtienſem, & Thomam Aquinatem, & Morandũ Doctorem. Et quæſtio iſta diſcuſſa erat, & determinata in ſacro palatio Romæ, & tranſlata in Angliam per Magiſtrum Joannem Hayſted anno Domini 1321. Et cauſa diſcuſſionis erat, quia multitudo Sacerdotum tunc temporis ad ſedem Apoſtolicam conuolarunt cauſa obtinendi abſolutionis beneficium pro benedictionibus in ſecundis nuptijs indiſcrete collatis. Jdeo ſuper hoc ſtatuitur conſtitutio noua, quæ ſic incipit.

Concertatio in antiquæ finem imponere cupientes preſenti declaramus edicto, quod licet vir vel mulier ad bigamiam vel ad ſecundas nuptias trãſierint benedici non debent

bent cum fuerint alias benedicti: quod si forsan alter eorum vel ambo essent ad secundas nuptias transeuntes & in primus nuptijs benedicti non fuerint, danda est eis benedictio in secundis nuptijs. Sane volentes antiquam rigorem temperare, concedimus quod presbyter qui secundas nuptias benedixerit scienter, ad sedem Apostolicam ex hoc venire minimè teneatur: sed a pæna suspensionis hoc casu a iure indicta, per suos possunt Diocæsanos absolui. Si qui vero iuxta opinionem quorundam hactenus se non reputat suspensos ordines quoslibet, seu quæuis beneficia receperint, Diocæsani eorum a pæna suspensionis prædicta ipsos absoluere, ac super executione ordinum, & retentione beneficiorum huiusmodi cum eis valeant licitè dispensare.

Hic quæri potest quare secundæ nuptiæ non benedicantur? Ad hoc dico quod secundum Matrimonium quamuis in se consideratum sit perfectum Sacramentum, tamen in ordine ad primum Sacramentum consideratum, aliquem habet defectum Sacramenti, quia non habet plenam significationem, cum non sit vna caro, sicut est in matrimonio Christi & Ecclesiæ, & ratione huius defectus benedictio a secundis nuptijs subtrahitur. Sed hoc est intelligendum quando secundæ nuptiæ sunt secundæ ex parte viri & ex parte mulieris tantum. Si enim virgo contrahat cum illo qui habuit aliam vxorem nihilominus nuptiæ benedicuntur. Saluatur & aliquo modo significatio in ordine ad primas nuptias, quia Episcopus & si vnam Ecclesiam habeat sponsam, habet tamen plures personas desponsatas in vna Ecclesia. Sed anima non

potest

poteſt eſſe ſponſa alterius quam Chriſti, quia cum demone fornicatur, nec eſt matrimonium ſpirituale. Et propter hoc quando mulier ſecundo nubit, nuptiæ non benedicuntur propter defectum Sacramenti.

Poſt hæc vertat ſe Sacerdos ad altare & dicat Pax Domini & Agnus Dei.

Tunc amoto pallio ſurgant ambo ſponſus & ſponſa, & accipiat ſponſus pacem a Sacerdote, & ferat ſponſæ oſculans eam & neminem alium nec ipſe, nec ipſa: ſed ſtatim Diaconus vel clericus a preſbytero pacem accipiens, ferat alijs ſicut ſolitum eſt.

Poſt Miſſam benedicatur panis & vinum, vel aliud quid potabile in vaſculo, & guſtent in nomine Domini, Sacerdote dicente. ℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo. Oremus.

BEne ✠ dic Domine panem iſtum, & hunc potum, & hoc vaſculum ſicut benedixiſti quinque panes in deſerto, & ſex hydrias in Cana Galileæ: vt ſint ſani & ſobrij, atque immaculati omnes guſtantes ex eis, Saluator mundi. Qui viuis & regnas cum Deo Patre in vnitate Spiritus Sancti Deus, per omnia ſæcula ſæculorum. Amen.

Nocte vero ſequenti cum ſponſus & ſponſa ad lectum peruenerint accedat Sacerdos & benedicat thalamum dicens. ℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo. Oremus.

BEne ✠ dic Domine thalamum iſtum, & omnes habitantes in eo: vt in tua pace conſiſtant, & in tua vo-

luntate permaneant, & in amore tuo viuant, & seneſcant, & multiplicentur in longitudinem dierum. Per Dominũ noſtrum Ieſum Chriſtum. A men.

Item benedictio ſuper lectum ℣. D ominus vobiſcum ℟. E t cum ſpiritu tuo. O remus.

BEne ✠ dic Domine hoc cubiculum [reſpice] qui non dormis, neque dormitas. Qui cuſtodis Iſrael, cuſtodi famulos tuos in hoc lecto quieſcentes ab omnibus phantaſmaticis dæmonum illuſionibus. Cuſtodi eos vigilantes, vt in præceptis tuis meditẽtur dormientes, & te per ſoporem ſentiant, vt hic & vbique defenſionis tui muniãtur auxilio. Per Dominum noſtrum. A men.

Deinde fiat benedictio ſuper eos in lecto tantum cum O remus.

BEne ✠ dicat Deus corpora veſtra, & animas veſtras: & det ſuper vos benedictionem, ſicut benedixit Abraham, Iſaac, & Iacob. A men.

Alia benedictio. O remus.

MAnus Domini ſit ſuper vos, mittatq; Angelum ſuum ſanctum qui cuſtodiat vos omnibus diebus vitæ veſtræ. A men.

Alia benedictio, O remus.

BEne ✠ dicat vos Pater, Filius, & Spiritus Sanctus, qui trinus eſt in numero & vnus in numine. A men.

ORDO

ORDO AD VISITANDVM INFIRMVM.

IN primis induat ſe Sacerdos ſuperpelliceo cum ſtola, & in eundo dicat cum ſuis miniſtris ſeptem pſalmos pœnitentiales, cum Gloria Patri & cum Antiphona. Ne reminiſcaris. Quæ in fine repetatur hoc modo. Ne reminiſcaris, Domine, delicta noſtra, vel parentum noſtrorum, neque vindictam ſumas de peccatis noſtris. Parce Domine, parce famulo tuo (vel famulæ tuæ) quem (vel quam) redemiſti præcioſo ſanguine tuo, & ne in æternum iraſcaris ei.

Et cum introierit domum dicat.

Pax huic domui, & omnibus habitantibus in ea, pax ingredientibus, & egredientibus.

Et ſciendum eſt, quod quando infirmus debet iniungi, offerenda eſt ei imago crucifixi, & ante conſpectum eius ſtatuenda, vt redemptorem ſuum in imagine crucifixi adoret, & paſſionis eius quam pro peccatorum ſalute ſuſtinuit recordetur.

Deinde aſpergat infirmum aqua benedicta, & ſtatim ſequatur.

Kyrie eleiſon. Chriſte eleiſon. Kyrie eleiſon. Pater noſter. ℣. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo. ℣. Saluum fac ſeruum tuum (vel) ancillam tuam) ℟. Deus meus ſperantem in te, ℣. Mitte ei

Domine auxilium de sancto. ℟. Et de Sion tuere eum, [vel eã] ℣. Nihil proficiat inimicus in eo [vel ea] ℟. Et filius iniquitatis non opponat nocere ei. ℣. Esto ei Domine turris fortitudinis. ℟. A facie inimici. ℣. Domine exaudi orationem meam. ℟. Et clamor meus ad te veniat. ℣. Dominus vobiscum. ℟. Et cum spiritu tuo. Oremus

DEus qui beatum Petrum Apostolum tuum misisti ad Tabitham famulam tuam, vt eius præcibus suscitaretur ad vitam: exaudi nos quæsumus, vt hunc famulum tuum (vel hanc famulam tuam) N. quem (vel quam) in nomine tuo visitat nostra fragilitas, exorata medecinæ tuæ medela citius sanitati restituat. Per Christum Dominum nostrum. Amen. Oremus.

OMnipotens sempiterne Deus, qui subuenis in periculis, & necessitate laborantibus, & flagella clementer temporas: te Domine supplices exoramus, vt per visitationem tuam sanctam erigas hunc famulum tuum (vel hanc famulam tuam) N. ex hac ægrotatione qua tenetur, & præsentes eum Ecclesiæ tuæ sanctæ incolumem, ad laudem & gloriam nominis tui. Per Christum Dominum nostrum. Amen. Oremus.

EXaudi nos omnipotens & misericors Deus, & visitationem tuam conferre digneris super hunc famulum tuum (vel hanc famulam tuam) N. quem (vel quam) diuersa vexat infirmitas. Visita eum (vel eã) Domine, sicut visitare dignatus est socrum Petri, puerum Centurionis, & To-

& Tobiam, & Saram per sanctum Angelum tuum Raphaelem. Restitue in eo (vel ea) Domine pristinam sanitatem, vt mereatur in atrio domus tuæ dicere: castigans, castigauit me Dominus, & morti non tradidit me Saluator mundi. Qui cum Deo Patre, & Spiritu Sancto viuis & regnas Deus per omnia sæcula sæculorum. Amen.

Oremus.

DEus qui famulo tuo Ezechiæ ter quinos annos ad vitam donasti: ita & hunc famulũtuum (vel hanc famulam tuam) N. a lecto ægritudinis, tua potentia erigas ad salutem. Per Christum Dominum nostrum. Amen.

Oremus.

REspice quæsumus Domine famulum tuum (vel famulam tuam) N. in infirmitate sui corporis laborãtem: & animam refoue quam creasti, vt castigationibus emendata, continuò se sentiat, tua medecina saluatam. Per Christum Dominum nostrum. Amen.

Oremus.

DEus qui facturæ tuæ pio semper dominaris affectu, inclina aurem tuam supplicationibus nostris, & famulum tuum (vel famulam tuam) N. ex aduersa valetudine sui corporis laborantem, placatus respice, & visita in salutari tuo, ac cælestis ei gratiæ præsta medecinam. Per Christum Dominum nostrum. Amen.

Oremus.

VIrtutum cælestium Deus, qui ab humanis corporibus omnem languorem, & omnem infirmitatem

præcepti tui potestate depellis : adesto propitius huic famulo tuo (vel famulæ tuæ) N. vt fugatis infirmitatibus, & viribus receptis, nomen sanctum tuum instaurata protinus sanitate benedicat. Per Christum Dominum nostrum. Amen. Oremus.

DOmine sancte, pater omnipotens, æternæ Deus, qui fragilitatem conditionis humanæ, infusa virtutis tuæ dignatione confirmas, vt salutaribus remedijs pietatis tuæ corpora nostra, & membra vegetentur : super hunc famulum tuum (vel famulam tuam) N. propitius intende, vt omni necessitate corporeæ infirmitatis excluſa, gratia in eo (vel ea) pristinæ sanitatis perfecta reparetur. Per Christum Dominum nostrum. Amen.

Oremus.

RESpice Domine de cælo, & vide & visita hunc famulum tuum (vel hanc famulam tuam) N. & benedic eum (vel eam) sicut benedicere dignatus es, Abraham, Isaac, & Iacob. Respice super eum (vel eam) Domine oculis misericordiæ tuæ, & reple eum (vel eã) omni gaudio, & lætitia & timore tuo. Expelle ab eo (vel ea) omnes inimici insidias, & mitte Angelum pacis qui eum (vel eam) custodiat, & domum istam in pace perpetua. Per Dominum nostrum. Amen.

Deinde priusquam vngatur infirmus, aut communicetur, exhortetur eum Sacerdos hoc modo.

FRater charissime, gratias age omnipotenti Deo pro vniuersis beneficijs suis, patiẽter & benigne suscipiens infir-

infirmitatẽ corporis, quã tibi Deus immisit: nam si ipsam humiliter sine murmure toleraueris, inferet animæ tuæ maximum præmium, & salutem. Et frater charissime quia viam vniuersæ carnis ingressurus es, esto firmus in fide: qui enim non est firmus in fide, infidelis est, & sine fide impossibile est placere Deo. Et ideo si saluus esse voluueris, ante omnia opus est vt teneas Catholicam fidem, quam nisi integram, inuiolatamque seruaueris, absque dubio in æternum peribis.

Deinde bonum & valdè expediens est vt Sacerdos exprimat infirmo quatuordecem articulos fidei: quorum septem primi ad mysterium Trinitatis, & septem alij ad Christi humanitatem pertinent: vt si fortè prius in aliquo ipsorum errauerit, titubauerit, vel dubius fuerit, ante mortem dum adhuc spiritus vinctus est carni ad fidem solidam reducatur. Et poterit Sacerdos dicere sic.

FIdes autem Catholica hæc est frater. 1 Credere in vnũ Deum, hoc est in vnitatem diuinæ essentiæ, in trium personarum indiuisibile Trinitate. 2 Patrem ingenitẽ esse Deum. 3 Vnigenitum Dei Filium, esse Deum per omnia coæqualem Patri. 4 Spiritum Sanctum, non genitum, non factum, non creatum, sed a Patre & Filio pariter procedentem, esse Deum Patri Filioque consubstantialem, etiam & æqualem. 5 Creationem cæli & terra, id est, omnis visibilis & inuisibilis creaturæ a tota indiuisibili Trinitate. 6 Sanctificationem Ecclesiæ per Spiritum Sanctũ, & gratiæ sacramenta, ac cætera omnia in quibus communicet

nicat Ecclesia Christiana: In quo intelligitur, quod Ecclesia Catholica cum suis Sacramentis & legibus, per Spiritum Sanctum regulata, omni homini (quantumcunque facinoroso peccatori) sufficit ad salutem, & quod extra Ecclesiam Catholicam non sit salus. 7 Consummationē Eccieſiæ per gloriam sempiternam, in anima & carne veraciter suscitanda: & per huius oppositum intelligitur æterna damnatio reproborum. Si vis ergo saluus esse frater, ita de mysterio Trinitatis sentias.

Deinde exprimat ei Sacerdos alios septem articulos ad Christi humanitatem pertinentes, hoc modo.

Similiter (frater charissime) necessarium est ad æternam salutem, vt credas, & confitearis Domini nostri Iesu Christi Incarnationē, seu veram carnis assumptionem per Spiritum Sanctum ex sola virgine gloriosa. 2 Veram incarnati Dei natiuitatem ex virgine incorrupta. 3 Veram Christi passionem & mortem sub tyrannide Pilati. 4 Veram Christi descensionem ad inferos in anima ad spoliatorem tartari, quiescente corpore eius in sepulchro. 5 Veram Christi Dei tertia die a morte resurrectionem. 6 Veram ipsius ad cælos ascensionem. 7 Ipsius venturi ad iudicium certissimam expectationem. Hæc est fides catholica (frater) quam nisi fideliter, firmiterque credideris, sicut sancta mater Ecclesia credit, saluus esse non poteris.

Et si infirmus laicus, vel simpliciter literatus fuerit, tunc potest Sacerdos articulos fidei in generali ab eo inquirere, sub hac forma.

Charis-

CHariſſime frater, credis Patrem, & Filium, & Spititũ Sanctum, eſſe tres perſonas, & vnũ Deum, & ipſam benedictam, atque indiuiſibilem Trinitatem creaſſe omnia creata viſibilia, & inuiſibilia. Et ſolum Filium, de Spiritu Sancto conceptum, incarnatum fuiſſe ex Maria virgine, paſſum & mortuũ pro nobis in cruce, ſub Pontio Pilato, ſepultum deſcendiſſe ad inferna, die tertia reſurrexiſſe a mortuis, ad cœlos aſcendiſſe, iterumque venturũ ad iudicandos viuos & mortuos, omneſque homines tunc in corpore & anima reſurrecturos, bona & mala ſecũdum merita ſua recepturos, & remiſſionem peccatorum per Sacramentorum Eccleſiæ perceptionem, & Sanctorum communionem: id eſt omnes homines in charitate exiſtentes, eſſe participes omnium bonorũ gratiæ, quæ fiunt in Eccleſia, & omnes qui communicant cum iuſtis hic in gratia, cõmunicaturos cum eis in gloria. Deinde reſpondeat infirmus. Credo firmiter in omnibus, ſicut ſancta mater credit Eccleſia, proteſtando coram Deo, & omnibus ſanctis continuè hoc eſſe meam veram & firmam intentionem, quomodocunque aliquis ſpiritus malignus memoriam meam aliter fortè in futuro ſolicitauerit perturbare. Deinde dicat Sacerdos.

CHariſſime frater, quia ſine charitate, nihil proderit tibi fides, teſtante Apoſtolo, qui dicit: Si habuero omnem fidem ita vt mõtes tranſferam, charitatem autem non habuero, nihil ſum: ideo oportet te deligere Dominum Deum tuum ſuper omnia ex toto corde tuo, &

ex tota anima tua, & proximum tuum propter Deum sicut teipsum. Nam sine huiusmodi charitate nulla fides valet. Exerce igitur charitatis opera dum vales: & si multũ tibi affuerit, abundanter tribue, si autem exiguum illud impartire stude. Et ante omnia si quem iniustè læseris, satisfacias si valeas, si autem non valeas, expedit vt ab eo veniam humiliter postules. Dimitte debitoribus tuis, & illis qui in te peccauerunt, vt Deus tibi dimittat. Odiétes te diligas, pro malis bona retribuas. Dimittite (inquit Saluator) & dimittetur vobis. Spem etiam firmam, & bonã fiduciam (frater) oportet te habere in Deo. & in misericordia eius. Et si occurrerit cigitatu tuo multitudo peccatorum tuorum, dole: sed nullo modo desperes. Imo cogita quoniam (vt testatur scriptura) misericordia eius super omnia opera eius, & illi soli proprium est misereri semper & parcere, & quia secundum altitudinem cœli a terra corroborauit misericordiam suam super timentes se. Spera igitur in Deo, & fac bonitatem, quoniam sperantem in Domino misericordia circundabit. Qui sperãt in Domino habebunt fortitudinem, & assument pennas vt aquilæ, volabunt & non deficient. Volabũt enim a tenebris ad lumen, a carcere ad regnum, a miseria præsenti ad gloriam sempiternam.

Deindè stabilito tic infirmo in fide, charitate, & spe dicat ei Sacerdos.

CHarissime frater si velis ad visionem Dei peruenire, oportet omnino quod sis mundus in mente, & purus in

rus in conscientia. Ait enim Christus in Euangelio: Beati mundo corde, quoniam ipsi Deum videbunt. Si ergo vis mundum cor & conscientiam sanam habere, peccata tua vniuersa cõfitere: ore enim confessio fit ad salutem, vt ait Apostolus. Et quia fortè ante hac aut per obliuionem, aut verecundiæ confusionem, aliqua peccata tua, vel eorum circumstantias aggrauantes omisisti, truncasti, abscondisti, vel minus confessus fuisti: ideo iam resume ab initio, & confitere. Quoniam in proximo est, vt viam vniuersæ carnis ingressurus sis, & tunc amplius cõfiteri non poteris. Dic ergo vni, peccata tua, vt Deus coram multis milib⁹ in die iudicij ea tegat. Si autem tu hic ea tegas & abscõdas, in omnium conspectu ad tui confusionem in die iudicij denudabuntur. Recogita ergo omnes annos tuos in amaritudine animæ tuæ, & non sit tibi solicitudo de aliqua creatura, vel rebus mundanis: sed omnem solicitudinem tuam proijce in Deum, & noli esse immemor salutis animæ tuæ. Multum tempus in vanum transegisti, nunc vna hora tibi fortè tantum supereſt in hac vita, & ideo hanc expende totaliter in vtilitatem & commodum animæ tuæ. Surge (frater) de lacu miseriæ, et de luto peccati per confessionem. Grandis enim tibi restat via. Surge cuge vt lotus lachrimis cõtritionis comedere valeas panẽ vitæ, hoc est, Sacramentum Corporis Christi, quod erit tibi in via hac qua gradieris robur & fulcimẽtum: & ambulabis per Dei gratiam in fortitudine cibi illius vsque ad montem Dei. Quod tibi cõcedat omnũ fidelium Redẽptor Dei Filius, Iesus Christus, Amen.

Deinde audita integra confessione infirmi, & factis interrogationibus quæ expediunt, iniungat Sacerdos infirmo, quod si quid alieni iniustè habuerit, vel si quem iniustè læserit, seu damnificauerit, reddat & satisfaciat si valeat: si non valeat, veniam humiliter postulet. Attamen non iniungat ei Sacerdos aliquam pœnitẽtiam, sed dicat ei benigniter hoc modo.

FRater tu tot, & talia peccata commisisti, pro quibus si tu esses sanus talem pœnitẽtiam deberes agere vsque ad tale tempus (innotescendo ei illam pœnitentiam in speciali) sed quia infirmus es, & forté vita tua ad hoc peragendum extendi non valebit, ideo non iniungo tibi aliquam pœnitẽtiam. Volo tamen, quod (si forte decesseris) facias talem Eleemosinam, vel ad minus iniungas amicis vel executorib⁹ tuis, ipsam facere ex parte tua, pro ipsa pœnitentia. (assignando ipsam Eleemosinam in speciali) Si autem conualueris, pœnitentiam quam tibi notificaui adimpleas, vel iterum humiliter redeas ad confessionem, vel mihi, vel alteri qui tibi absolutionis beneficiũ in hac parte de iure conferre valeat & debeat. Et concedo tibi quod omnes indulgentiæ quorumcunque Prælatorum tibi cõcessæ, seu qualitercunque concedendæ, eorumque benedictiones, omnes aquæ benedictæ aspersiones, deuotæ pectoris tui tunsiones, cordis tui cõtritiones, ista cõfessio, & omnes aliæ confessiones tuæ deuotæ, omnia ieiunia, abstinentiæ, eleemosinæ, vigiliæ, disciplinæ, orationes, peregrinationes, & omnia alia bona quæ fecisti, vel facies, & om-

& omnia mala quæ pro Deo vel iniuſte ſuſtinuiſti, vel ſuſtinebis, paſſio Saluatoris domini noſtri Ieſu Chriſti, meritaq; beatæ & glorioſæ virginis Mariæ & omnium aliorum ſanctorum, necnon ſuffragia totius ſanctæ Eccleſiæ catholicæ, cedant tibi in remiſſionem iſtorū, & omnium aliorum peccatorū tuorum, in augmētationem meritorū, & conſecutionem præmiorum æternorum. Amen.

Deinde dicat Sacerdos. Miſereatur tui &c. Et poſtea eum abſoluat ab omnibus peccatis ſuis dicendo. Dominus noſter Ieſus Chriſtus &c.

Notandum eſt quod licet Sacerdos poſſit de facto abſoluere infirmum in articulo mortis ab omnibus peccatis ſuis, tamen ſi aliquis caſus occurrat in Confeſſione a quo ipſe Sacerdos eum alias de iure abſoluere non poſſet, inungendum eſt infirmo, quod cum conualuerit præſentet ſe illi ad confitendum, qui eum de iure, vel conſuetudine in hac parte abſoluere debeat, recepturus eius mandata, & ſatisfactarus: nam alias reincidit in eandem ſententiam quam prius ſuſtinuit.

Deinde dicat Sacerdos orationem ſequentem.

℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

PRætende Domine huic famulo tuo [vel famulæ tuæ] dexteram cœleſtis auxilij: vt te toto corde perquirat, & quæ digne poſtulat aſſequatur. Per Chriſtum Dominū noſtrum Amen. Sequatur.

BEne ✠ dictio Dei Patris omnipotētis, & Filij, & Spiritus Sancti, ſuper te deſcendat, & maneat ſemper. Amen.

Deinde infirmus osculetur crucem, & Sacerdotem, & postea omnes alios per ordinem: & interim dicat Sacerdos morosius.

℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus.

DEus misericors, Deus clemens, qui secundum multitudinem miserationum tuarum, peccata pœnitentium deles, & præteritorum criminũ culpas, venia remissionis euacuas: respice super hunc famulum tuum [vel hanc famulam tuam] N. sibi remissionem omnium peccatorum suorum tota cordis cotritione poscentẽ Renoua in eo (vel ea) pijssime Pater quicquid diabolica fraude violatum est, & vnitati corporis Ecclesiæ tuæ mẽbrum infirmum (peccatorum percepta remissione) restitue Miserere Domine gemituum eius, miserere lachrimarum, miserere tribulationum atque dolorum: & non habẽtem fiduciam nisi in tua misericordia, ad sacramentum reconciliationis admitte. Per Christum Dominum nostrum. Amen.

Oremus.

DA nobis quæsumus Domine, vt sicut publicani precibus, & confessione placatus es, ita & huic famulo tuo (vel famulæ tuæ) N. benignus aspires: vt in confessione flebili permanens, misericordiam tuam celeriter consequatur, sacrisque altaribus restitutus (vel restituta) rursus diuino famulatui mancipetur. Per Christum Dominum nostrum. Amen.

Abso-

Absolutio.

ABsoluimus te N. vice beati Petri Apostolorum principis, cui Dominus potestatem ligandi, atque soluẽdi dedit, & quantum ad te pertinet accusatio, & ad nos remissio, sit tibi omnipotens Deus vita & salus, & omnium peccatorum tuorum pius indultor. Qui viuit & regnat cum Deo Patre in vnitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

DE EXTREMA VNCTIONE.

PRiusquam vngatur infirmus incipiat Sacerdos Antiphonam. Saluator mundi. Deinde dicatur psal. 70.

IN te Domine speraui, non confundar in æternum: in iustitia tua libera me, & eripe me.

Inclina ad me aurem tuam: & salua me.

Esto mihi in Deum protectorem, & in locum munitum: vt saluum me facias.

Quoniam firmamentũ meum. & refugium meum es tu.

Deus meus eripe me de manu peccatoris, & de manu contra legem agentis & iniqui.

Quoniam tu es patientia mea Domine: Domine spes mea a iuuentute mea.

In te confirmatus sum ex vtero: de ventre matris meæ tu es pro-

es protector meus.

In te cantatio mea ſemper: tanquam prodigium factus ſum multis & tu adiutor fortis.

Repleatur os meum laude,& cantem gloriam tuam: tota die magnitudinem tuam.

Ne proijcias me in tempore ſenectutis: cum defecerit virtus mea, ne derelinquas me.

Quia dixerunt inimici mei mihi: & qui cuſtodiebant animam meam, concilium fecerunt in vnum.

Dicentes, Deus dereliquit eum: perſequimini, & comprehendite eum, quia non eſt qui eripiat.

Deus ne elongeris a me: Deus meus in auxilium meum reſpice.

Confundantur, & deficiant detrahẽtes animæ meæ: operiantur confuſione,& pudore, qui quærunt mala mihi.

Ego autem ſemper ſperabo: & adijciam ſuper omnem laudem tuam.

Os meum annunciabit iuſtitiam tuam: tota die ſalutare tuum.

Quoniam non cognoui literaturam, introibo in potentias Domini: Domine memorabor iuſtitiæ tuæ ſolius.

Deus docuiſti me a iuuentute mea: & vſque nunc pronunciabo mirabilia tua.

Et vſque in ſenectam,& ſenium:Deus ne derelinquas me.

Donec annunciem brachium tuum: generationi omni quæ ventura eſt.

Potentiam tuam, & iuſtitiam tuam Deus vſque in altiſſima, quæ

ma, quæ feciſti magnalia: Deus quis ſimilis tibi.

Quantas oſtendiſti mihi tribulationes multas, & malas, & conuerſus viuificaſti me: & de abyſſis terræ iterum reduxiſti me.

Multiplicaſti magnificentiam tuam: & conuerſus conſolatus es me.

Nam & ego confitebor tibi in vaſis pſalmi veritatẽ tuam Deus: pſallam tibi in cythara ſanctus Iſrael.

Exultabunt labia mea cum catauero tibi: & anima mea quam redemiſti.

Sed & lingua mea tota die meditabitur iuſtitiam tuam: cum cõfuſi & reueriti fuerint, qui quærunt mala mihi.

Gloria patri. &c. [illegible] dicatur Antiphona.

Saluator mundi ſalua nos, qui per crucem, & ſanguinem tuum redemiſti nos: auxiliare nobis te deprecamur Deus noſter.

Tunc dicat Sacerdos. ℣. Dominus vobiſcum.

℟. Et cum ſpiritu tuo. Oremus.

OMnipotens ſempiterne Deus, qui per beatum Iacobum Apoſtolum tuum, loquutus es, dicens: Infirmatur quis in vobis? inducat Preſbyteros Eccleſiæ, & orẽt ſuper eũ, vngẽtes eum Oleo, in nomine Domini: & oratio fidei ſaluabit infirmum; & alleuiabit eum Dominus, & ſi in peccatis ſit, remittentur ei: Dignare per manus noſtras hunc famulum tuum (vel hanc famulam tuam) N infirmum (vel infirmam) de oleo ſanctificato vngere, & virtute benedictionis tuæ ſaluti priſtinæ reſtituere: vt quod

exterius per miniſterium noſtrum efficitur, hoc interius ſpiritualiter tua diuina virtus, ac inuiſibiliter tua malagmata operentur. Per Dominum noſtrum Ieſum. &c. Amen.

Tunc Sacerdos accedens ad infirmum incipiat pſalmũ ſequentem, quem chorus vel clericus totum proſequatur; & ſic fiat de cæteris pſalmis ſequentibus.

Pſal. 12.

VSquequo Domine obliuiſceris me in finem? vſquequo auertis faciem tuam a me?

Quandiu ponam conſilia in anima mea? doloré in corde meo per diem.

Vſquequo exaltabitur inimicus meus ſuper me? reſpice, & exaudi me Domine Deus meus.

Illumina oculos meos ne vnquam obdormiam in morte: nequando dicat inimicus meus, prævalui aduerſus eũ.

Qui tribulant me, exultabunt ſi motus fuero: ego autem in miſericordia tua ſperaui.

Exultabit cor meum in ſalutari tuo, cantabo Domino qui bona tribuit mihi: Et pſallam nomini Domini altiſſimi.

Gloria Patri, & Filio, & Spiritui Sancto, &c.

Dum dicitur prædictus pſalmus a choro, vel clerico, accipiat interim Sacerdos oleum infirmorum ſuper pollicem dexterum, & ſic cum illo pollice tangat infirmum cum oleo, ſignum ſanctæ crucis faciens, ſuper vtrumque oculũ incipiẽdo ad dexterũ, & dicat Sacerdos hoc modo.

Per

P er iſtam vnctionem,& ſuam pijſſimam miſericordiam, indulgeat tibi Dominus quidquid peccaſti per viſum.

℟. Amen. Sequatur pſalmus. Pſal.29.

Exaltabo te Domine, quoniam ſuſcepiſti me: nec delectaſti inimicos meos ſuper me.

Domine Deus meus clamaui ad te: & ſanaſti me.

Domine eduxiſti ab inferno animam meam: ſaluaſti me a deſcendentibus in lacum.

Pſallite Domino ſancti eius:& confitemini memoriæ ſanctitatis eius.

Quoniã ira in indignatione eius:& vita in voluntate eius.

Ad veſperam demorabitur fletus: & ad maturinũ lætitia.

Ego autẽ dixi in abũdantia mea:non mouebor in æternũ.

Domine in volũtate tua: præſtitiſti decori meo virtutem.

Auertiſti faciem tuam a me: & factus ſum conturbatus.

Ad te Domine clamabo: & ad Deum meum deprecabor.

Quæ vtilitas in ſanguine meo: dum deſcendo in corruptionem.

Nunquid confitebitur tibi puluis, aut annunciabit veritatem tuam?

Audiuit Dominus, & miſertus eſt mei: Dominus factus eſt adiutor meus.

Conuertiſti plãctum meum in gaudium mihi: conſcidiſti ſaccum meum,& circundediſti me lætitia.

Vt cantet tibi gloria mea, & non compungar: Domine Deus meus in æternum confitebor tibi.

Gloria Patri, &c.

Deinde ſuper aures dicens.

P er iſtam vnctionem, & ſuam pijſſimam miſericordiam, indulgeat tibi Dominus quicquid peccaſti per auditum. ℟. A men. Sequatur Pſalmus. pſal. 42.

I Vdica me Deus, & diſcerne cauſam meam de gente nõ ſancta: ab homine iniquo & doloſo erue me.

Q uia tu es Deus fortitudo mea: quare me repuliſti, & quare triſtis incedo dum affligit me inimicus?

E mitte lucem tuam & veritatem tuã: ipſa me deduxerũt, & adduxerunt in montem ſanctum tuum, & in tabernacula tua.

E t introibo ad altare Dei: ad Deum qui lætificat iuuentutem meam.

C onfitibor tibi in cythara Deus, Deus meus: quare triſtis es anima mea, & quare conturbas me?

S pera in Deo, quoniam adhuc confitebor illi: ſalutare vultus mei, & Deus meus.

G loria Patri, &c. Deinde ſuper labia dicens.

P er iſtam vnctionem, & ſuam pijſſimam miſericordiam, indulgeat tibi Dominus quicquid peccaſti per guſtum, & illicita verba. ℟. A men. Sequitur Pſalmus. pſal. 53.

D Eus in nomine tuo ſaluum me fac: & in virtute tua iudica me.

D eus exaudi orationem meam: auribus percipe verba oris mei.

Q uoniam alieni inſurrexerunt aduerſum me: & fortes quæſierunt animam meam: & non propoſuerunt Deum

Deum ante conſpectum ſuum.

Ecce enim Deus adiuuat me: & Dominus ſuſceptor eſt amimæ meæ.

Auerte mala inimicis meis:& in veritate tua diſperde illos.

Voluntarie ſacrificabo tibi: & confitebor nomini tuo Domine quoniam bonum eſt.

Quoniam ex omni tribulatione eripuiſti me: & ſuper inimicos meos deſpexit oculus meus.

Gloria Patri. &c. Deinde ſuper nares dicens.

Per iſtam vnctionem, & ſuam piſſimam miſericordiam, indulgeat tibi Dominus,quicquid peccaſti per odoratum, &c. Amen Sequitur Pſalmus. pſal. 69.

DEus in adiutorium meum intende. Domine ad adiuuandum me feſtina.

Confundantur, & reuereantur: qui quærunt animam meam.

Auertantur retrorſum, & erubeſcant: qui volunt mihi mala.

Auertantur ſtatim erubeſcentes: qui dicunt mihi, euge, euge.

Exultent, & lætentur in te omnes qui quærunt te: & dicant ſemper, magnificetur Dominus, qui diligunt ſalutare tuum.

Ego vero egenus, & pauper ſum: Deus adiuua me.

Adiutor meus, & liberator meus es tu: Domine ne moreris.

Gloria Patri, &c.

Manus Sacerdotis infirmi debent inungi in partibus exterioribus: nam Episcopus liniebat in partibus interioribus. Manus vero cuiuscunque alterius infirmi debent inungi interius.

Deinde super manus ita dicens.

Per istam vnctionem, & suam pijssimam misericordiam, indulgeat tibi Dominus, quicquid peccasti per tactum.

℟. Amen. Sequatur Psalmus. psal 85.

INclina Domine aurem tuam, & exaudi me: quoniam inops & pauper sum ego.

Custodi animam meam, quoniam sanctus sum: saluum fac seruum tuum Deus meus sperantem in te.

Miserere mei Domine, quoniam ad te clamaui tota die: lætifica animam serui tui, quoniam ad te Domine animam meam leuaui.

Quoniam tu Domine suauis & mitis: Et multæ misericordiæ omnibus inuocantibus te.

Auribus percipe Domine orationem meam: & intende voci deprecationis meæ.

In die tribulationis meæ clamaui ad te: quia exaudisti me.

Non est similis tui in dijs Domine: & non est secundum opera tua.

Omnes gentes quascunque fecisti venient, & adorabunt coram te Domine: & glorificabunt nomen tuum.

Quoniam magnus es tu, & faciens mirabilia: tu es Deus solus.

Deduc me Domine in via tua, & ingrediar in veritate tua: la te-

lætetur cor meum, vt timeat nomen tuum.

Confitebor tibi Domine Deus meus in toto corde meo: & glorificabo nomen tuum in æternum.

Quia misericordia tua magna est super me: & eruisti animam meam ex inferno inferiori.

Deus iniqui insurrexerunt super me, & synagoga potentium quæsierunt animam meam: & non proposuerunt te in conspectu suo.

Et tu Domine Deus miserator & misericors: patiens & multæ misericordiæ & verax.

Respice in me & miserere mei, da imperium tuum puero tuo: & saluum fac filium ancillæ tuæ.

Fac mecum signum in bonum, & videant qui oderunt me, & confundantur: quoniam tu Domine adiuuisti me, & consolatus es me.

Gloria Patri, &c.

Deinde super pedes ita dicens.

Per istam vnctionem & suam pijssimam misericordiam, indulgeat tibi Dominus quicquid peccasti per incessum pedum. ℟. Amen.

Sequatur Psalmus. psal. 87.

DOmine Deus salutis meæ: in die clamaui & nocte coram te.

Intret in conspectu tuo oratio mea: inclina aurem tuam ad precem meam.

Quia repleta est malis anima mea: & vita mea inferno appropinquauit.

Æstima-

Æstimatus sum cum descendentibus in lacum: factus sum sicut homo sine adiutorio, inter mortuos liber.

Sicut vulnerati dormientes in sepulchris quorum non es memor amplius: Et ipsi de manu tua repulsi sunt.

Posuerunt me in lacu inferiori: in tenebris & in vmbra mortis.

Super me confirmatus est furor tuus: Et omnes fluctus tuos induxisti super me.

Longè fecisti notos meos a me: posuerunt me abominationem sibi.

Traditus sum, & non egrediebar: oculi mei languerunt præ inopia.

Clamaui ad te Domine tota die: expandi ad te manus meas.

Nunquid mortuis facies mirabilia: aut medici suscitabũt, Et confitebuntur tibi;

Nunquid narrabit aliquis in sepũlchro misericordiam tuam: Et veritatem tuam in perditione.

Nunquid cognoscentur in tenebris mirabilia tua: & iustitia tua in terra obliuionis.

Et ego ad te Domine clamaui: Et mane oratio mea præueniet te.

Vt quid Domine repellis orationem meam: auertis faciem tuam a me?

Pauper sum ego, Et in laboribus a iuuentute mea: exaltatus autem humiliatus sum & conturbatus.

In me transierunt iræ tuæ: Et terrores tui cõturbauerũt me.

Circun-

Circundederunt me ſicut aquæ: tota die circundederunt me ſimul.

Elongaſti a me amicum, & proximum; & notos meos a miſeria.

Gloria Patri & Filio, & Spiritui Sancto, &c.

Deinde in dorſo inter lumbos matris, vel ſuper vmbilicum mulieris, ita dicens.

Per iſtam vnctionem & ſuam piiſſimam miſericordiam, indulgeat tibi Dominus, quicquid peccaſti per illicitas cogitationes, & per ardorem libidinis. ℟. Amen.

Tunc erigens ſe Sacerdos lauet manus ſuas, cum ſale & aqua, in vas quo illæ oleo ponuntur quæ igne crementur, vel in cœmiterio fodiantur.

Poſtea dicat Sacerdos ſuper infirmum benedictionem, hoc modo.

In nomine Patris, & Filij, & Spiritus Sancti, ſit tibi hæc olei vnctio, ad purificationem mentis & corporis, & ad munimen & defenſionem, contra iacula immundorum ſpirituum. ℟. Amen.

Sequatur Pſalmus. 140.

DOmine clamaui ad te, exaudi me: intende voci meæ cum clamauero ad te.

Dirigatur oratio mea ſicut incenſum in conſpectu tuo: eleuatio manuum mearum ſacrificium veſpertinum.

Pone Domine cuſtodiam ori meo: & oſtium circunſtantiæ labijs meis.

Non declines cor meum in verba malitiæ: ad excuſandas

excuſationes in peccatis.

Cum hominibus operantibus iniquitatem: & non communicabo cum electis eorum.

Corripiet me iuſtus in miſericordia, & increpabit me: oleum autem peccatoris non impinguet caput meum.

Quoniam adhuc & oratio mea in beneplacitis eorum: abſorpti ſunt iuncti petræ iudices eorum.

Audient verba mea, quoniam potuerunt: ſicut craſſitudo terræ erupta eſt ſuper terram.

Diſſipata ſunt oſſa noſtra ſecus infernum, quia ad te Domine, Domine oculi mei: in te ſperaui non auferas animam meam.

Cuſtodi me a laqueo, quem ſtatuerunt mihi: & a ſcandalis operantium iniquitatem.

Cadent in retiaculo eius peccatores: ſingulariter ſumego donec tranſeam.

Gloria Patri &c.

Deinde dicat Sacerdos.

℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

DOmine Deus ſaluator noſter, qui es vera ſalus & medicina, a quo omnis ſanitas & omne medicamentū venit, quique nos Apoſtoli tui Iacobi documento inſtruxiſti, vt languentes olei liquore orantes tangeremus: reſpice propitius ſuper hunc famulum tuum (vel hanc famulam tuam) N. & quem (vel quam) languor cruciat ad exitum, & virium defectus protrahit ad occaſum, medela

dela gratiæ tuæ ſaluti reſtituat caſtigatum (vel caſtigatã) Extingue in eo (vel ea) clementiſſime Deus omnium febrium æſtus, dolorum ſtimulos, & cunctorum languorum cruciatus. Vlcerum quoque & ſecretorum, interna medicina, atque medullarum diſcrimina ſana. Conpagum etiam & artuũ dele cicatrices veteres, & acerbas compeſce paſſiones. Reformetur in eo (vel ea) carnis & ſanguinis, quam creaſti perfecta materies: ſicque illum (vel illam) iugiter tua cuſtodiat pietas, vt nec ad corruptionem aliquando ſanitas, nec ad perditionem perducat infirmitas. Sed fiat illi hæc ſacra olei perunctio, cita morbi præſentis & languoris expulſio, & peccatorum omnium exoptata remiſſio. Per te Saluaror mundi. Qui cum Deo Patre, & Spiritu Sancto viuis & regnas Deus, per omnia ſæcula ſæculorum. Amen.

De communicando Infirmo,

FActa vnctione vt prædictum eſt, expedit, vt Sacerdos ante communionem inquirat ab infirmo an aliqua alia peccata ſibi ad memoriam occurrant, de quibus non erat confeſſus: nam poſſet eſſe quòd per preces & deuotas orationes Sacerdotis ſiue aliorum, Deus cor infirmi illuſtraret & daret ei gratiam verùs & plenùs confitendi.

Et poſtea interroget eum Sacerdos, ſi recognoſcat corpus & ſanguinem Domini noſtri Ieſu Chriſti, hæc dicendo:

FRater, credis quod Sacramentum quod tractatur in Altari ſub forma panis, eſt verum corpus, & ſanguis Domini noſtri Ieſu Chriſti?

Reſpondeat infirmus, Credo.

Deinde communicetur infirmus, niſi prius communicatus fuerit: & niſi de vomitu, vel alia irreuerentia probabiliter timeatur: in quo caſu, dicat Sacerdos infirmo.

Frater in hoc caſu ſufficit tibi vera fides, & bona voluntas: tantum crede, & manducaſti.

Sacerdos vero in infirmis communicandis ſtola induetur. Et cum Sanctum Sacramentum adminiſtrat dicat,

Corpus Domini noſtri Ieſu Chriſti cuſtodiat corpus tuũ, & animam tuam, in vitam æternam. Amen.

Deinde dicat Sacerdos ſine Dominus vobiſcum, ſed cum Oremus, orationem ſequentem, quę non dicatur niſi tantum, quando infirmus communicatur.

Oremus.

DOmine ſancte pater omnipotens æternæ Deus, te fideliter deprecamur, vt accipienti huic fratri noſtro (vel ſorori noſtræ) N ſacroſanctum corpus & ſanguinem filii tui Domini noſtri Ieſu Chriſti, tam corporis quam animæ ſit ſalus. Amen.

Deinde ſequatur Pſalmus. 145.

LAuda anima mea Dominum, laudabo Dominum in vita mea: pſallam Deo meo quandiu fuero.

Nolite confidere in principibus: in filijs hominum, in quibus

quibus non eſt ſalus.

Exibit ſpiritus eius, & reuertetur in terram ſuam: in illa die peribunt omnes cogitationes eorum.

Beatus cuius Deus Iacob adiutor eius, ſpes eius in Domino Deo ipſius: qui fecit cælum & terram, mare, & omnia quæ in eis ſunt.

Qui cuſtodit veritatem in ſæculum, facit iudicium iniuriam patientibus: dat eſcam eſurientibus.

Dominus ſoluit compeditos: Dominus illuminat cæcos.

Dominus erigit eliſos: Dominus diligit iuſtos.

Dominus cuſtodit aduenas, pupillum & viduam ſuſcipiet: & vias peccatorum diſperdet.

Regnabit Dominus in ſæcula, Deus tuus ex Sion: in generatione, & generationem.

Gloria Patri & Filio, & Spiritui Sancto, &c.

Quo finito dicat Sacerdos; Oremus.

DEus qui peccatores, & ſcelerum onere vulneratos, Sacerdotibus tuis oſtendere iuſſiſti, Deus qui diſcipulis tuis manus ſuper infirmos, vt benè haberent imponere præcepiſti, Deus qui per Apoſtolorum manus infirmos ſacro oleo vngere, & pro eis orare docuiſti, Deus qui per impoſitionem manuum Sacerdotum, cum ſancti nominis tui inuocatione, peccata relaxare voluiſti: exaudi orationes noſtras,& da huic famulo tuo (vel famulæ tuæ) N. infirmitatis noxa oppreſſo (vel oppreſſæ) per hoc ſacroſanctum myſterium, quod nos indignos famulos tuos agere voluiſti,remiſſionem omniũ peccatorum: quatenus

hanc ſacrati olei vnctionem, corporis & ſanguinis tui ſuſceptionem, atq; manus noſtræ impoſitionem, cuncta ei facinora Spiritus Sancti gratia relaxentur, ſanitas animæ & corporis reſtituatur, vt non ei plus noceat conſcientiæ reatus ad pænam, quam indulgentia tuæ pietatis ad emendationem proſit & veniam. Te concedente Saluator mundi, qui viuis & regnas cum Deo Patre in vnitate eiuſdem &c. A men.

Deinde benedicat Sacerdos infirmum dicens.

BEne ✠ dicat te Pater qui in principio cuncta creauit. ℟. A men.

Et ſic reſpondeatur ad ſingulas benedictiones.

Sanet te Dei Filius. ℟. A men. Illuminet te Spiritus ſanctus ℟. A men. Corpus tuum cuſtodiat. ℟. A men. Animam tuam ſaluet. ℟ A men. Cor tuum irradiet R. A men. Senſum tuum dirigat,& ad ſupernam patriam te perducat qui in Trinitate perfecta, viuit & regnat Deus, per omnia ſæcula ſæculorum. Amen.

Alia benedictio.

BEne ✠ dicat te Deus cæli Reſp. A men. Adiuuet te Deus Chriſtus filius Dei. Reſp. A men. Corpus tuum in ſuo ſancto ſeruitio cuſtodiri & cõſeruari faciat. Reſp. A men. Mentem tuam illuminet. Reſp. Amen. Senſum tuum cuſtodiat. Reſp. A men. Gratiam ſuam ad profectum animæ tuæ in te augeat. Reſp. A men. Ab omni malo te liberet. Reſp. Amen Omnia peccata tua deleat. Reſp. A men. Dextera ſua te defendat.

Reſp.

Resp. A mẽ. Qui sanctos suos semper adiuuat, ipse te adiuuare & cõseruare dignetur. Qui viuit & regnat Deus per omnia sæcula sæculorũ. Resp. A men. Alia benedictio.

BEne ✠ dicat te Deus Pater qui in principio cuncta creauit ℟. A men.

Bene ✠ dicat te Dei filius qui de supernis sedibus pro nobis saluandis descendit, & crucem subire non recusauit. ℟. A men. Bene ✠ dicat te Spiritus Sanctus, qui in similitudine columbæ in flumine Iordanis, in Christo requieuit. ℟. A men. Ipseque te in Trinitate sanctificet quem omnes gentes venturum expectant ad iudicium, Qui cum Deo Patre & eodem Spiritu Sancto viuit & regnat in sæcula sæculorum. Resp. A men.

Finito hoc officio conuenienter dici poterunt ab infirmo languente in extremis si placeat, orationes subscriptæ vel earum aliquæ, videlicet. Psalmus. 50.

MIserere mei Deus &c. Item psal 53. Deus in nomine tuo saluũ me fac &c. pag. 68. Item versus. Suscipe me Domine secũdum eloquium tuum & viuam: & non confundas me ab expectatione mea. Et. Quæ est expectatio mea: nonne Dominus?

Vel sic, Domine Iesu Christe suscipe spiritum meum.

Item, Deus propitius esto mihi peccatori.

Item, ℣. In manus tuas Domine commendo spiritum meum: rede nisti me Domine Deus veritatis. Item versus. Delicta iuuẽtutis meæ: & ignorantias meas ne memineris Domine. Item ℣. Ab occultis meis munda me: & ab alienis

ab alienis parce ſeruo tuo. Item ℣. Ne proijcias me Domine in tempore ſenectutis : cum defecerit virtus mea ne derelinquas me.

Sciendum eſt autem quod non licet alicui miniſtrare Sacramentum Vnctionis extremæ niſi tantum Sacerdoti. Vnde ſi aliquis non Sacerdos attentaret hoc facere, nihil faceret collatio.

Loca vero vngenda ſunt ſupradicta, & non alia, niſi in mutilatis, in quibus debent inungi loca magis propinqua.

Et notãdum eſt quod ſi Sacerdos, iam aliquibus partibus inunctis, alijs reſtantibus ad vngendum defecerit, partes inunctæ non ſunt iteratò vngendæ, ſed quæ reſtant partes vngendæ, per alium Sacerdotem compleantur.

Poteſt Sacerdos vno clerico præſente infirmum inungere, & etiam ſinè clerico in neceſſitatis articulo.

Moneant frequenter Sacerdotes parochianos ſuos, quod omnes quatuordecim annorum & amplius, ſe exhibeant ad Sacramentum Vnctionis extremæ ſuſcipiendum, quando mortis metus imminet.

Doceant etiam eos, quod hoc Sacramentum licitè poteſt itirari, ſinè aliqua ſui iniuria, vndè quoties homo cõualuerit, & noua infirmitas iterato ſuperuenerit, ex qua fuerit metus mortis, poteſt idem homo in vnaquaque huiuſmodi infirmtate inungi. In eadem quoque infirmitate hoc Sacramentum iterari poteſt, nam in ægritudine diuturna debet fieri quando videtur deducere ad mortem. Et ſi illum articulum euadat & eadem infirmitate durãte poſtea ad ſtatum ſimilẽ reducatur, iterũ poteſt inungi: quia alius eſt infirmitatis ſtatus, licet ſit eadem infirmitas. Et ſi quis

poſt

post hoc Sacramentum conualuerit, mihilominus ad opus coniugale & ad omne opus honeſtum licite poterit reuerti.

Hoc Sacramentum non eſt conferendum euntibus ad bellum, vel ad duellum, peregrinis, aut nauigantibus, vel his qui ſtatim occidendi ſunt.

Similiter pueri, frænetici, furioſi, & alij, huiuſmodi alienationem mentis patientes, eo quod debitam diſcretionem deuotionis & veræ pœnitentiæ non habeant, ad hoc Sacramentum non admittantur; niſi forte ipſi frænetici, furioſi vel amentes in ſana mente conſtituti, hoc Sacramentū petierint, vel alias ante huiuſmodi paſſionem, ſeu mentis alienationem de ſua ſalute fuerint ſoliciti, tunc nihilominus conſulitur hoc Sacramentum eis fiducialiter miniſtrandum. In conſtit. Lambeth p. c. vlt.

Nota quod tempore interdicti, non debet conferri Sacramentum Vnctionis extremæ, nec alia Sacramenta exceptis Baptiſmo, Confirmatione, pœnitentia, & viatico, exiſtentibus in articulo mortis tantum conferendis.

Commendatio Animæ in articulo mortis.

CVm anima in exitu ſeu diſſolutione corporis viſa fuerit laborare, percutiatur tabula minutè & acriter, & tunc omnes clerici cum ſumma velocitate accurrant, & dicant;

Credo in vnum Deum, Patrem omnipotentem, factorem

rem cœli & terræ, viſibilium omnium & inuiſibilium. Et in vnum Dominum Ieſum Chriſtum, Filium Dei vnigenitum, Et ex Patre natum ante omnia ſæcula, Deum de Deo, lumen de lumine, Deum verum de Deo vero. Genitum non factum, conſubſtantialem Patri: per quem omnia facta ſunt. Qui propter nos homines, & propter noſtram ſalutem deſcendit de cælis.

Et incarnatus eſt de Spiritu ſancto ex Maria vigine: Et homo factus eſt.

Crucifixus etiam pro nobis ſub Pontio Pilato, paſſus & ſepultus eſt. Et reſurrexit tertia die ſecundum Scripturas. Et aſcendit in cœlum: ſedet ad dexteram Patris. Et iterum venturus eſt cum gloria iudicare viuos & mortuos: cuius regni non erit finis. Et in Spiritum ſanctum Dominum & viuificantem: qui ex Patre Filioq; procedit. Qui cum Patre & Filio ſimul adoratur & conglorificatur: qui locutus eſt per Prophetas. Et vnam ſanctam Catholicam & Apoſtolicam Eccleſiam. Confiteor vnum baptiſma in remiſſionem peccatorum. Et expecto reſurrectionem mortuorum. Et vitam venturi ſæculi. Amen.

Deindè dicant ſeptem Pſalmos pœnitentiales cum Gloria Patri Quibus dictis, ſubiungatur hoc capitulũ. Parce Domine parce famulo tuo quem redimere dignatus es præcioſo ſanguine tuo, nè in æternum iraſcaris ei.

Hoc capitulum dicatur tribus vicibus tam a Sacerdote quam

quam a toto conuentu, ita tamen quod Sacerdos prius dicat, quam conuentus repetat.

Deindé dicatur ſequens Litania ſine nota hoc modo.

Pater de cælis Deus, miſerere animæ famuli tui, (vel famulæ tuæ.)

Fili redemptor mundi Deus, miſerere animæ famuli tui.

Spiritus Sancte Deus, miſerere animæ famuli tui.

Sancta Trinitas vnus Deus, miſerere animæ famuli tui.

Sancte Sanctorum Deus, miſerere,&c.

Qui es trinus & vnus Deus, miſerere.

Sancta Maria,intercede pro anima eius.

Sancta Dei genitrix, inter.

Sancta virgo virginum, int.

Sancte Michael, intercede.

Sancte Gabriel, intercede.

Sancte Raphael, intercede.

Omnes ſancti Angeli & Archangeli, intercedite pro anima eius.

Omnes ſancti beatorum ſpirituũ ordines, intercedite.

Sancte Ioannes Baptiſta, intercede pro anima eius.

Omnes ſancti Patriarchæ & prophetæ,intercedite.

Sancte Petre, intercede.

Sancte Paule, intercede.

Sancte Andræa, intercede

Sancte Mathæe,intercede.

Sancte Thoma, intercede.

Sancte Iacobe, intercede.

Sancte Ioannes, intercede

Sancte Philippe,intercede.

Sancte Iacobe, intercede.

Sancte Bartholomeæ, int.

Sancte Simon, intercede.

Sancte Iuda, intercede.

Sancte Mathia, intercede.

Sancte Marce, intercede.

Sancte Luca, intercede.

Sancte Barnaba, intercede.

Omnes ſancti Apoſtoli &

Euangeliſtæ, intercedite.
O mnes ſancti diſcipuli Domini & Innocentes, int.
S ancte Stephane, interce.
S ancte Line, intercede.
S ancte Clete, intercede.
S ancte Clemens, intercede.
S ancte Corneli, intercede.
S ancte Laurenti, intercede.
S ancte Sixte, intercede.
S ancte Vincenti, intercede.
S ancte Georgi, intercede.
S ancte Fabiane, intercede.
S ancte Sebaſtiane, interce.
S ancte Albane, intercede.
S ancte Edmunde, interce.
S ancte Blaſi, intercede.
S ancte Dioniſi, cum ſociis tuis, intercedite pro anima eius.
S ancte Euſtachi cum ſociis tuis, intercedite.
S ancte Geruaſi, intercede
S ancte Protaſi, intercede.
S ancte Coſma, intercede.
S ancte Damiane, intercede
S ancti Ioannes & Paule, intercedite pro anima eius.
S ancti Criſpine & Criſpiniane, intercedite.
O mnes ſancti Martyres, intercedite pro anima eius.
S ancte Benedicte, interce.
S ancte Silueſter, intercede.
S ancte Nicolae, intercede.
S ancte Martine, intercede.
S ancte Hilari, intercede.
S ancte Ambroſi, intercede
S ancte Hieronime, interce.
S ancte Auguſtine, interce.
S ancte Berine, intercede.
S ancte Swithune, inter.
S ancte Æthelvvolde, int.
S ancte Dunſtone, interce.
S ancte Cuthberte, interce.
S ancte Leonarde, interce.
S ancte Ægidi, intercede.
O mnes ſancti Confeſſores intercedite pro anima eius.
O mnes ſancti Monachi & Eremitæ, intercedite
S ancta Maria Magdalena interce-

intercede.
S ancta Maria Egiptiaca, intercede.
S ancta Fælicitas, intercede.
S ancta Perpetua, intercede.
S ancta Cecilia, intercede.
S ancta Lucia, intercede.
S ancta Agatha, intercede.
S ancta Agnes, intercede.
S ancta Fides, intercede.
S ancta Catharina, interce.
S ancta Scholastica, inter.
S ancta Iuliana, intercede.
S ancta Margarita, interce.
S ancta Anastasia, intercede
S ancta Petronilla, interce.
S ancta Editha, intercede.
S ancta Brigida, intercede.
O mnes sanctæ Virgines, intercedite.
O mnes Sancti, intercedite.
P ropitius esto, parce & dimitte ei omnia peccata sua Domine.
A b omni malo, libera & defende animã eius Domine.
A b hoste iniquo, libera & defende animam eius Domine.
A b insidiis & laqueis Diaboli, libera.
A b incursu malignorum spirituum, libera & def.
A timore inimicorum, lib.
A b ira tua, libera.
A damnatione perpetua, libera.
A pœnis inferni, libera
A periculo mortis, libera.
A pondere peccatorum, libera.
P er immensam pietatem tuam, libera & defende animam eius Domine.
P er mysterium sanctæ Incarnationis tuæ, libera.
P er sanctam circunciſionẽ tuam. libera
P er sanctam apparitionem tuam, libera
P er Baptiſmum tuũ, libera.
P er Ieiunium tuum, libera.
P er passionem & crucem

tuam, libera. & defende animam eius Domine.

Per pijſſimam mortem tuã libera.

Per glorioſam reſurrectionem tuam libera& defẽde animã eius Domine.

Per admirabilem aſcenſionem tuam, libera.

Per aduentum ſancti Spiritus paracleti. libera.

Per interceſſionem omniũ Sanctorum tuorũ, libera & defende auimam eius Domine.

In die iudicii, libera & defende animam eius Domine.

Peccatores, te rogamus audi nos.

Vt animam famuli tui (vel famulæ tuæ de principibus tenebrarum, & de locis pænarum liberare digneris, Te rogamus audi nos.

Vt eam ab inferorum cruciatibus liberare digneris, Te rogamus.

Vt cuncta eius peccata obliuioni perpetuæ tradere digneris, Te rogamus.

Vt ei omnes lubricæ temeritatis offenſas dimittere digneris, Te rogamus.

Vt delicta iuuentutis eius & ignorantias non reminiſcaris, Te rogamus.

Vt quicquid vitiorum fallente diabolo, & propria iniquitate, atque fragilitate contraxit, clementer indulgere digneris, Te rogamus.

Vt eum in pacis ac lucis regione conſtituere digneris, Te rogamus.

Vt ei gaudium & exultationem in regno tuo, cum ſanctis

ctis & electis tuis donare dignetis, Te rogamus audi nos.
V Ut nobis parcere dignetis, Te rogamus audi nos.
F Ili Dei, Te rogamus audi nos.
A gnus Dei qui tollis peccata mundi, Miserere animæ eius.
C hriste Iesu, Miserere animæ eius.
A gnus Dei qui tollis peccata mũdi, Dona ei pacem, æternam requiem felicitatem, & gloriam sempiternam. Amen.
P roficiscere anima Christiana de hoc mundo, in nomine Dei Patris omnipotentis qui te creauit. Amen. In nomine Iesu Christi Filij Dei qui pro te passus est. Amen.
In nomine Spiritus sancti qui in te infusus est. Amen. In nomine Angelorum & Archangelorum. Amen. In nomine Thronorum & Dominationum. Amen. In nomine Principatuũ & Potestatum & omnium cœlestium virtutũ. Amen. In nomine Cherubin & Seraphim. Amen.
In nomine patriarcharum & prophetarum. Amen. In nomine Apostolorũ & Martyrum. Amen. In nomine Confessorum & Virginum. Amen. In nomine Sacerdotum & Leuitarum, & omnium Ecclesiæ graduum. Amen. In nomine Monachorum & Anachoretarum. Amen. In nomine Virginum & fidelium viduarum, Hodie in pace locus tuus fiat, & habitatio tua in cœlesti Hierusalem. Amen. Oremus.

S Vscipe quæsumus Domine seruum tuum in bonum & sanctam habitationem tuam. Amen. Libera Domine animam serui tui ex omnibus periculis infernorum & de loco pœnarum & de omnibus doloribus tribulationum. Amen.

Libera

Libera Domine animam ſeruī tui, ſicut liberaſti Enoch & Eliam de morte communi ℟. Amen.

Libera Domine animam ſerui tui, ſicut liberaſti Lot de Sodomis, & de flamina ignis. ℟. Amen.

Libera Domine animam ſerui tui, ſicut liberaſti Iſaac de manu patris ſui Abrahæ. ℟. Amen.

Libera Domine animam ſeruī tui, ſicut liberaſti Moyſen de manu Pharaonis. ℟. Amen.

Libera Domine animam ſerui tui, ſicut liberaſti Iob de paſſionibus ſuis. ℟. Amen.

Libera Domine animam ſerui tui, ſicut liberaſti Dauid de manu Goliæ, & de manu Saul regis ℟. Amen.

Libera Domine animam ſerui tui, ſicut liberaſti Danielē de lacu leonum. ℟ Amen.

Libera Domine animam ſerui tui, ſicut liberaſti tres pueros de camino ignis ardentis. ℟. Amen.

Libera Domine animam ſerui tui, ſicut liberaſti Suſannā de falſo crimine ℟. Amen.

Libera Domine animam ſerui tui, ſicut liberaſti Petrum & Paulum de vinculis. Reſp. Amen.

Sicut liberaſti ſanctos ſeruos tuos de tormētis, ſic liberare dignaris animam ſerui tui de gehennæ incendijs, & ab omnibus anguſtijs Reſp. A

Sequatur Commendatio animarum quæ habetur infra pag. 106. & dicatur in camera vel in aula ſiue nota iuxta corpus defuncti & omnia ſubſequentia ſimiliter vſque ad proceſſionem, ad hominem mortuum ſuſcipiendum.

Poſt

Poſt commendationem ſequatur.

Reſp. Subuenite Sancti Dei, occurrite Angeli Domini ſuſcipientes animam eius: ✱ Offerentes eam in conſpectu Altiſſimi. ℣. Suſcipiat te Chriſtus qui vocauit te, & in ſinum Abrahæ Angeli deducant te. Offerentes.

Sequatur oratio, ſine Dominus vobiſcum & ſine Oremus.

Tibi Domine commendamus animam famuli tui (vel famulæ tuæ) N. vt defunctus (vel defuncta) ſæculo tibi viuat: & quæ per fragilitatem mundanæ conuerſationis peccata admiſit, tu venia miſericordiſſimiæ pietatis abſterge. Per Chriſtum Dominum noſtrum. Amen.

Oremus.

MIſericordiam tuam Domine ſancte, Pater omnipotens, æterne Deus, pietatis affectu rogare pro alijs cogimur, qui pro noſtris ſupplicare peccatis nequaquam ſufficimus: tamen de tua confiſi gratuita pietate & inolita benignitate clementiam tuam depoſcimus, vt animam famuli tui (vel famulæ tuæ) N. ad te reuertentem cum pietate ſuſcipias. Adſit ei Angelus Teſtamenti tui Michael, & per manus Sanctorum Angelorum tuorum in ſinu Abrahæ Patriarchæ tui, eam collocare digneris: quatenus liberata de principib⁹ tenebrarum, & de locis pœnarum, nullus iam primæuæ natiuitatis, vel ignorantiæ, aut propriæ iniquitatis ſeu fragilitatis cõfundatur erroribus: ſed potius agnoſcatur a tuis, & ſancta beatitudinis requie perfruatur, atq; cum magni iudicij die aduenient, inter Sanctos & electos

tuos

tuos aggregata, gloria manifeſtæ contemplationis tuæ perpetuò ſatietur. Per Chriſtum Dominum noſtrum. Amen.

Antiph. Suſcipiat te Chriſtus qui vocauit te, & in ſinum Abrahæ Angeli deducant te. Pſal. 113.

IN exitu Iſrael de Ægipto: &c. Totus Pſalmus dicitur ſed ſine Gloria Patri. Vt inferius in officio ſepulturæ. pag. Quo finito dicat Sacerdos.

Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

OMnipotens ſempiterne Deus, qui humano corpori animam ad ſimilitudinem tuam inſpirare dignatus es: dum te iubente puluis in puluerem reuertitur, tu imaginem tuam cum Sanctis & electis tuis, æternis ſedibus præcipias ſociari, eamque ad te reuertentem, de Ægipti partibus, blandè leniterque ſuſcipias, & Angelos tuos ſanctos ei obuiam mittas, viamque illi iuſtitiæ demonſtra, & portas gloriæ illi aperi. Repelle quæſum⁹ ab eo (velea) omnes principes tenebrarū, & agnoſce depoſitum fidele quod tuum eſt. Suſcipe Domine creaturam tuam non ex dijs alienis creatam, ſed a te ſolo Deo viuo & vero: quia non eſt ali⁹ Deus præter te Domine, & non eſt ſecūdum opera tua. Lætifica clementiſſime Pater animam ſerui tui (veſancillæ tuæ) N. & clarifica eam in multitudine miſericordiæ tuæ. Ne memineris quæſumus iniquitatum eius antiquarum, & æbriatum quas ſuſcitauit furor mali deſiderij: licet enim peccerit, tamen te non negauit, ſed ſigno

fidei

fidei inſignitus (vel inſignita) te qui omnia & eum (vel eam) inter omnia feciſti, fideliter adorauit. Qui viuis & regnas Deus, per omnia ſæcula ſæculorum. Amen.

Antiph. Chorus Angelorum. Pſalmus 114.

Dilexi quoniam exaudiet. pag. 96. Item Pſal. 115.

Credidi propter quod. pag 96. Item Pſal. 116.

Laudate Dominum omnes gentes: laudate eum omnes populi.

Quoniam confirmata eſt ſuper nos miſericordia eius: & veritas Domini manet in æternum. Item Pſal. 117.

Confitemini Domino quoniam bonus. pag. Item Pſal. 118.

Beati immaculati in via pag. 79. Sine Gloria Patri.

Finitis Pſalmis incipiatur Antiphona.

Chorus Angelorum te ſuſcipiat, & in ſinu Abrahæ collocet, vt cum Lazaro quondam paupere æternam habeas requiem. Qua finita dicat Sacerdos.

Oremus.

DIri vulneris nouitate percuſſi, & quodammodo cordibus ſauciati, miſericordiam tuam mundi Redẽptor, flebilibus vocibus imploramus: vt chari noſtri (vel charæ noſtræ) N. animam ad tuam clementiam (qui fons es pietatis, reuertentem blande leniterque ſuſcipias: & ſi quas illa ex carnali commercio contraxit maculas, tu Deus ſolita bonitate clementer deleas, piè indulgeas, obliuioni in perpetuum tradas, atque hanc laudem tibi cum cæteris reddituram, & ad corpus proprium quandoque reuerſu-

ram, Sanctorum tuorum cætib⁹ aggregari præcipias. Qui cum Deo Patre & Spiritu sancto viuis & regnas in sæcula sæculorum. Amen.

Hic roget Sacerdos astantes orare pro eo: ita dicens. Pro anima N. & pro animabus omnium fidelium defunctorum, Pater noster. ℣. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo.

℣. Requiem æternam dona ei Domine. ℟. Et lux perpetua luceat ei. ℣. A porta inferi. ℟. Erue Domine animá eius. ℣. Non intres in iudicium cum seruo tuo (vel ancilla tua) Domine. ℟. Quia non iustificabitur in conspectu tuo omnis viuens. ℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus.

Partem beatæ resurrectionis obtineat, vitamque æternam mereatur habere in cœlis. Per te saluator mundi, qui cum Patre & Spiritu Sancto viuis & regnas Deus, per omnia sæcula sæculorum. Amen.

Oremus.

DEus cui soli competit medicinâ præstare post mortem: tribue quæsumus, vt anima famuli tui (vel famulæ tuæ) N terrenis exuta contagijs, in tuæ redemptionis parte numeretur.

Oratio.

ABsolue quæsumus animam famuli tui (vel famulæ tuæ) N & animas omnium fidelium defunctorum ab omni vinculo delictorum: vt in resurrectionis gloria inter Sanctos & electos tuos resuscitati respirét. Per Christum Dominum nostrum. Amen.

OFFI-

OFFICIVM SEPVLTVRÆ.

DEinde ſi corpus regis inuncti fuerit, qui migrauit ex hoc ſæculo, primum a ſuis cubicularijs corpus eiuſdem aqua calida ſiue tepida lauetur. Deinde balſamo cum aromatibus vngatur per totum, & poſtea in panno linieo cerato inuoluatur: ita tamẽ quòd facies & barba illius tantum pateant, & circa manus & digitos ipſius, dictus pannus ceratus ita ſit diſpoſitus, vt quilibet digitus cum pollice vtriuſque manus ſingulatim inſuatur per ſe, acſi manus eius chyrothecis lineis eſſent coopertæ. Deindè corpus induatur tunica vſque ad talos longa, & deſuper palſio regali adornetur. Barba verò ipſius decenter componatur ſuper pectus illius: & poſtmodum caput cum facie ipſius ſudario ſerico cooperiatur: ac deinde corona regia aut diadema capiti eiuſdem apponatur. Poſteà induantur manus eius Chyrothecis, cum aurefragijs ornatis, & in medio digito dexteræ manus ſupponatur anulus aureus aut deauratus, & in dextera manu ſua pola rotunda deaurata, in qua virga deaurata ſit fixa, a manu ipſius vſque ad pectus protenſa, in cuius virgæ ſummitate ſit ſignum dominicæ crucis, quæ ſupra pectus eiuſdem principis honeſtè debet collocari. In ſiniſtra vero manu ſceptrum deauratũ habeat vſque ad aurem ſiniſtram decenter protenſum: ac poſtremò tibiæ & pedes ipſius caligis ſericis & ſandalijs induantur. Deinde dictus princeps ita adornatus cum regni ſui Pontificibus & Magnatibus, cum omni reuerentia & exequijs regalibus honeſtiſſime tradatur ſepulturæ.

Si vero corpus alterius fuerit, tunc tãtum lauetur corpus aqua tepida, vel calida, si placeat: & postea linteamine mundo honeste inuoluatur, & in pheretro locetur. Clericis interim dicẽtibus Vesperas de die & de sancta Maria & postea Vigilias mortuorum.

Quibus dictis dicant sine nota Psalmos sequentes.

Psal. 5.

VErba mea auribus percipe Domine: intelli ge clamorem meum.

Intende voci orationis meæ: Rex meus, & Deus meus.

Quoniam ad te orabo Domine: mane exaudies vocem meam.

Manè astabo tibi, & videbo: quoniam non Deus volens iniquitatem tu es.

Neque habitabit iuxta te malignus: neque permanebunt iniusti ante oculos tuos.

Odisti omnes qui operantur iniquitãtem: perdes omnes qui loquuntur mendacium.

Virum sanguinum & dolosum abominabitur Dominus: ego autem in multitudin misericordiæ tuæ

Introibo in domum tuam: adorabo ad templum sanctum tuum, in timore tuo.

Domine deduc me in iustitia tua propter inimicos meos: dirige in conspectu tuo viam meam.

Quoniam non est in ore eorum veritas: cor eorũ vanum est.

Sepulchrum patens est guttur eorum: linguis suis dolose agebant,

agebant, iudica illos Deus.

Decidant a cogitationib⁹ ſuis, ſecundum multitudinem impietatum eorum expelle eos: quoniam irritauerunt te Domine.

Et lætentur omnes qui ſperant in te: in æternum exultabunt, & habitabis in eis.

Et gloriabuntur in te omnes qui diligunt nomen tuum: quoniam tu benedices iuſtos

Domine vt ſcuto bonæ voluntatis tuæ: coronaſti nos.

Pſal. 6.

DOmine, ne in furore tuo arguas me: neque in ira tua corripias me.

Miſerere mei Domine, quoniam infirmus ſum: ſana me Domine, quoniam conturbata ſunt oſſa mea.

Et anima mea turbata eſt valdè: ſed tu Dñe vſquequò?

Conuertere Domine, & eripe animam meam: ſaluum me fac propter miſericordiam tuam.

Quoniam non eſt in morte qui memor ſit tui: in inferno autem quis confitebitur tibi?

Laboraui in gemitu meo, lauabo per ſingulas noctes lectum meum: lachrimis meis ſtratum meum rigabo.

Turbatus eſt a furore oculus meus: inueteraui inter omnes inimicos meos.

Diſcedite a me omnes qui operamini iniquitatem: quoniam exaudiuit Dominus vocem fletus mei.

Exaudiuit Dominus deprecationem meam: Dominus orationem meam ſuſcepit.

Erube-

Erubeſcant & conturbentur vehementer omnes inimici mei: conuertantur, & erubeſcant valdè velociter.

Pſalmus. 114.

Dilexi, quoniam exaudiet Dominus: vocem orationis meæ.

Quia inclinauit aurem ſuam mihi: in diebus meis inuocabo.

Circundederunt me dolores mortis: & pericula inferni inuenerunt me.

Tribulationem & dolorem inueni: & nomen Domini inuocaui.

O Domine, libera animam meam, miſericors Dominus, & iuſtus: & Deus noſter miſeretur.

Cuſtodiens paruulos Dominus: humiliatus ſum, & liberauit me.

Conuertere anima mea in requiem tuam: quia Dominus benefecit tibi.

Quia eripuit animam meam de morte: oculos meos à lacrymis, pedes meos à lapſu.

Placebo Domino: in regione viuorum. Pſal. 115.

Credidi propter quod locutus ſum: ego autem humiliatus ſum nimis.

Ego dixi in exceſſu meo: omnis homo mendax.

Quid retribuam Dño: pro omnibus quæ retribuit mihi?

Calicem ſalutaris accipiam: & nomen Domini inuocabo.

Vota mea Domino reddam coram omni populo eius: prætiola in conſpectu Domini, mors ſanctorum eius.

O Domine

O Domine quia ego ſeruus tuus: ego ſeruus tuus, & filius ancillæ.

D irupiſti vincula mea, tibi ſacrificabo hoſtiam laudis: & nomen Domini inuocabo.

V ota mea Domino reddam in conſpectu omnis populi eius: in atrijs domus Domini, in medio tui Hieruſalem.

De profundis clamaui. pag. 66. Pſal. 141.

Pſal. 129.

V Oce mea ad Dominum clamaui: voce mea ad Dominum deprecatus ſum.

E ffundo in conſpectu eius orationem meam: & tribulationem meam antè ipſum pronuncio.

I n deficiendo ex me ſpiritum meum: & tu cognouiſti ſemitas meas.

I n via hac qua ambulabam: abſconderunt ſuperbi laqueam mihi.

C onſiderabam ad dexteram, & videbam: & non erat qui cognoſceret me.

P erijt fuga a me: & non eſt qui requirat animam meam.

C lamaui ad te Domine: dixi, tu es ſpes mea, portio mea in terra viuentium.

I ntende ad deprecationem meam: quia humiliatus ſum nimis.

L ibera me a perſequentibus me: quia confortati ſunt ſuper me.

E duc de cuſtodia animam meam, ad confitendum nomini tuo: me expectant iuſti donec retribuas mihi.

Quibus finitis dicatur Antiphona.

Requiem æternam dona eis Domíne: & lux perpetua luceat eis. Kyrie eleiſon. Chriſte eleiſon. Kyrie eleiſon. Pater noſter. ℣. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo. ℣. Requiem æternam dona eis Domine. ℟. Et lux perpetua luceat eis. ℣. Aporta inferi. ℟. Erue Domine animas eorum. ℣. Non intres in iudicium cum ſeruo tuo (vel ancilla tua) Domine ℟. Quia non iuſtificabitur in conſpectu tuo omnis viuens:

℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

SVſcipe Domine animam famuli tui (vel famulæ tuæ) N. ad te reuertentem, veſte quoque cœleſti indue eam & laua eam ſancto fonte vitæ æternæ: vt inter gaudentes gaudeat, & inter ſapientes ſapiat & inter Martyres coronata incedat, & inter Patriarchas & Prophetas proficiat, & inter Apoſtolos Chriſtum ſequi ſtudeat, & inter Angelos & Archangelos claritatem Dei videat, & inter paradiſi rutilos lapides gaudium Dei poſſideat, notitiamque myſteriorum Dei agnoſcat, & inter Cherubin & Seraphin claritatem Dei videat, & inter viginti quatuor ſeniores cãtica canticorum audiat, & inter lauãtes ſtolas ſuas in fonte luminis veſtem lauet, & inter pulſantes, portas cœleſtis Hieruſalem apertas reperiat, & inter vidẽtes Deum facie ad faciẽ videat, & inter cantãtes canticum nouum cantet, & inter audiẽtes, cœleſtem ſonum audiat. Per Dominum noſtrum Ieſum Chriſtum. &c. Amen.

Alia

Alia Oratio.

SVſcipe Dñe animam famuli tui (vel famulæ tuæ) N. quam de ergaſtulo huius ſæculi vocare dignatus es, & libera eam de principibus tenebrarũ, & de locis pœnarum vt abſoluta omni vinculo peccatorum, quietis ac lucis æternæ beatitudine perfruatur, & inter ſanctos & electos tuos in reſurrectionis gloria reſuscitari mereatur. Qui cum Deo Patre & Spiritu Sancto viuis & regnas Deus per omnia ſæcula ſæculorum. Amen.

Anima eius & animæ omnium fidelium defunctorum Per miſericordiam Dei requieſcant in pace. Amen.

Deinde deportetur corpus ad Eccleſiam, ibidem vel in cœmiterio humandum. Quando vero deportari debet corpus defuncti ad Eccleſiam, inprimis ſumat Sacerdos ſpiculam & aſpergat aquam benedictam ſuper corpus examine, interim dicendo pſalmum ſequentem.

Pſal. 129.

DE profundis clamaui ad te Domine: Domine exaudi vocem meam.

Fiant aures tuæ intendẽtes: in vocem deprecationis meæ.

Si iniquitates obſeruaueris Domine: Dñe quis ſuſtinebit?

Quia apud te propitiatio eſt: & propter legem tuam ſuſtinui te Domine.

Suſtinuit anima mea in verbo eius: ſperauit anima mea in Domino.

A cuſtodia matutina vſque ad noctem: ſperet Iſrael in Domino.

Quia apud Dominum misericordia. & copiosa apud eum redemptio.

Et ipse redimet Israel: ex omnibus iniquitatibus eius.

Requiem æternam dona eis Domine. & lux perpetua luceat eis. Quo dicto sequatur.

Kyrie eleison. Christe eleison. Kyrie eleison. Pater noster. ℣. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo. ℣. Requiem æternã dona eis Domine. ℟. Et lux perpetua luceat eis. ℣. Aporta inferi. ℟. Erue Domine animas eorum. ℣. Credo videre bona Domini Resp. In terra viuentium. ℣. Dominus vobiscum. ℟. Et cum spiritu tuo. Oremus.

INclina Domine aurem tuam ad preces nostras, quibus misericordiam tuam supplices deprecemur ut animam famuli tui (vel famulæ tuæ) N. quam de hoc sæculo migrare iussisti, in pacis ac lucis regione constituas, & sanctorum tuorum iubeas esse consortem.

Fidelium Deus omnium conditor & redemptor, animabus omnium fidelium defunctorum: remissionem cunctorum tribue peccatorum: vt indulgentiam quam semper optauerunt pijs supplicationibus consequantur. Qui cum Deo Patre & Spiritu Sancto viuis & regnas in sæcula sæculorum. Amen. Requiescant in pace. Amen.

Si vero fuerit corpus mortuum cum processione sepeliendum, tunc eodem modo ordinetur p ocessio sicut in simplicibus Dominicis, præterquam quod in hac processione Sacerdos & Ministri eius in albis, cum amicti-

amictibus induti incedant, chorus autem in cappis nigris quotidie. Et cum ad locum destinatum peruenerit processio cadauer ipsum Sacerdos aqua benedicta aspergat, & postea thurificet interim dicendo psalmum De profundis vt supra dictum est.

Deinde in redeundo dum deportatur corpus ad Ecclesiam, cantetur sequens Antiphona cantore incipiente.

Antiphona.

Subuenite sancti Dei, occurrite Angeli Domini, suscipientes animam eius, offerentes eam in conspectu altissimi. ℣. Suscipiat te Christus qui vocauit te,& in sinum Abrahæ Angeli deducant te.

Repetitur antiphona. Subuenite.

Deinde dicatur Psalmus De profundis vt supra pag. 99. Et post vnumquemq; versum repetatur Antip. & postea si necesse fuerit dicatur eodem ordine psalmus In exitu Israel. Require post in officio sepulture pag. Deindé in introitu cæmiterij vel citius inchoetur Respon. sequens.

Libera me Domine de morte æterna in die illa tremenda: * Quando cæli mouendi sunt & terra, dum veneris iudicare sæculum per ignem.

℣. Dies illa dies iræ calammitatis & miseriæ, dies magna & amara valde. Quando cæli.

Nunquam autem portetur corpus alicuius defuncti circa cæmiteriũ, sed directè in Ecclesiam: & si corpus Canonici vel alteri⁹ magnatis fuerit, in chorum deferatur, sin autem alterius, extra chorũ in Eecleſia post orationẽ relinquatur.

In introitu Eccleſiæ dicitur hæc antiphona cantore incipiente. Antiphona.

In Paradiſum deducãt te Angeli in ſuum cõuentum, ſuſcipiant te Martires & perducãt te in ciuitatem ſanctam Hieruſalem. verſ. **Requiem æternam dona eis Domine, & lux perpetua luceat eis.** Repetatur antiph. **In paradiſum.** Qua finita ſequatur: **Kyrie eleiſon. Chriſte eleiſon. Kyrie eleiſon.**

Deinde aſpergat Sacerdos aqua benedicta corpus defuncti, & thurificet, rogans aſtantes orare pro anima defuncti, ita dicens.

Ro anima N & pro animabus omnium fidelium defunctorum. Pater noſter. ℣. **Et ne nos inducas in tentationem.** ℟. **Sed libera nos a malo.** ℣. **A porta inferi.** ℟ **Erue Domine animas eorum.** ℣. **Non intres in iudicium cum ſeruo tuo Domine.** ℟. **Quia non iuſtificabitur in cõſpectu tuo omnis viuens.**

verſ. **Dominus vobiſcum.** Reſ. **Et cum ſpiritu tuo.**

Oremus.

SVſcipe Domine ſeruum tuum (vel ancillam tuam) in bonum habitaculum, & da ei requiem in regno cœleſtis Hieruſalem: vt in ſinu Abrahæ Patriarchæ tui collocatus (vel collocata) reſurrectionis diem præſtoletur, & inter reſurgentes ad gloriam reſurgat, & cum benedictis ad dexteram Dei venientibus veniat, & cum poſſidentibus vitam æternã poſſideat. Per Chriſtum Dominum noſtrum. Amen.

Anima

Anima eius & animæ omnium fidelium defunctorum per Dei misericordiam in pace requiescant. Amen.

Deindè dicantur solemniter vigiliæ mortuorum & posteà completorium de die more solito.

Vbi vero in die sepulturæ deportatur corpus ad Ecclesiam, tunc immediatè post prædictam orationem. Suscipe Domine, dicatur Commendatio Animarum solenniter vt infra & finito psalmo, Domine probasti me, statim incipiatur Missa pro defunctis. Deinde exeat Sacerdos cum stola & aqua benedicta ad locum vbi sepeliendus est mortuus, & signo crucis signet locum, & postea aspergat aqua benedicta. Deinde accipiat Sacerdos fossorium vel aliud instrumẽtum & aperiat terram in modum crucis ad longitudinem & latitudinem corporis defuncti dicens.

Aperite mihi portas iustitiæ, & ingressus in eas confitebor Domino: hæc porta Domini iusti intrabunt in eam.

Notandum est vero quod quandocunque per totum annum Missa pro corpore præsenti, anniuersario, vel trigintali cuiuscũque in choro vel in capitulo fuerit celebranda, vbi Missa ibi etiam commendatio animarum statim post primam ante missam capitularem pro defunctis a toto choro cum nota dicatur, incipiente antiphonam aliquo de superiori gradu. Ita tamen quod si in die sepulturæ deportetur corpus ad Ecclesiã, tunc finita oratione; Suscipe Domine animam serui tui. *statim sequitur commendatio animarum eodem modo & ordine, sicut post deportationem corporis ad Ecclesiam, supra dictum est. Præterea omni die per totam*

totam quadrageſſimam quando de feria agitur, ſtatim poſt primam antè Miſſam capitularem dicatur in choro commendatio animarum, viſi in craſtino feſtorum duplicium, & hoc ſinè nota quando Dirige *ſiuè nota præceſſerit. Et ſciendum eſt quod quandocunqne dicatur Commendatio animarum, ſemper dicatur ſedendo Vſque ad antiphonam poſt Laudes dicendam.*

Commendatio animarum.

Antiph. R equiem æternam. Pſal. 118.

BEati immaculati in via: qui ambulant in lege Domini.

Beati qui ſcrutantur teſtimonia eius: in toto corde exquirunt eum.

Non enim qui operantur iniquitatem: in vijs eius ambulauerunt.

Tu mandaſti mandata tua: cuſtodiri nimis.

Vtinam dirigantur viæ meæ: ad cuſtodiendas iuſtificationes tuas.

Tunc non confundar: cum perſpexero in omnibus mandatis tuis.

Confitebor tibi in directione cordis: in eo quod didici iudicia iuſtitiæ tuæ.

Iuſtificationes tuas cuſtodiã: non me derelinquas vſquequaque.

In quo corrigit adoleſcentior viam ſuam? in cuſtodiendo ſermones tuos.

In toto

In toto corde meo exquiſiui te: ne repellas me a mandatis tuis.

In corde meo abſcondi eloquia tua: vt non peccem tibi.

Benedictus es Domine: doce me iuſtificationes tuas

In labijs meis pronunciaui: omnia iudicia oris tui.

In via teſtimoniorum tuorum delectatus ſum: ſicut in omnibus diuitijs.

In mandatis tuis exercebor: & conſiderabo vias tuas.

In iuſtificationibus tuis meditabor: non obliuiſcar ſermones tuos.

Retribue ſeruo tuo, viuifica me: & cuſtodiam ſermones tuos.

Reuela oculos meos: & conſiderabo mirabilia de lege tua.

Incola ego ſum in terra: non abſcõdas a me mandata tua.

Concupiuit anima mea deſiderare iuſtificationes tuas: in omni tempore.

Increpaſti ſuperbos: maledicti qui declinant a mandatis tuis.

Aufer a me opprobrium & contemptum: quia teſtimonia tua exquiſiui.

Etenim ſederunt principes, & aduerſum me loquebantur: ſeruus autem tuus exercebatur in iuſtificationibus tuis.

Nam & teſtimonia tua meditatio mea eſt: conſilium meum iuſtificationes tuæ.

Adhæſit pauimento anima mea: viuifica me ſecundum verbum tuum.

Vias meas enunciaui, & exaudiſti me: doce me iuſtificationes tuas.

Viam iuſtificationum tuarum inſtrue me: & exercebo in mirabilibus tuis.

Dormitauit anima mea præ tædio: confirma me in verbis tuis.

Viam iniquitatis amoue a me, & de lege tua miſerere mei.

Viam veritatis elegi: iudicia tua non ſum oblitus.

Adhæſi teſtimonijs tuis Domine: noli me confundere.

Viam mandatorum tuorum cucurri: cum dilataſti cor meum.

LEgem pone mihi Domine viam iuſtificationum tuarum, & exquiram eam ſemper.

Da mihi intellectum, & ſcrutabor legem tuam: & cuſtodiam illam in toto corde meo.

Deduc me in ſemita mandatorum tuorum: quia ipſam volui.

Inclina cor meum in teſtimonia tua: & non in auaritiam.

Auerte oculos meos ne videant vanitatem: in via tua viuifica me.

Salue ſeruo tuo eloquium tuum: in timore tuo.

Amputa opprobrium meum quod ſuſpicatus ſum; quia iudicia tua iucunda.

Ecce concupiui mandata tua: in æquitate tua viuifica me.

Et veniat ſuper me miſericordia tua Domine: ſalutare tuum ſecundum eloquium tuum.

Et reſ-

Et respondebo exprobantibus mihi verbum: quia speraui in sermonibus tuis.

Et ne auferas de ore meo verbum veritatis vsquequaque: quia in iudicijs tuis superspraui.

Et custodiam legem tuam semper: in sæculum, & in sæculum sæculi.

Et ambulabam in latitudine: quia mãdata tua exquisiui.

Et loquebar de testimonijs tuis in conspectu regum: & non confundebor.

Et meditabor in mandatis tuis: quæ dilexi.

Et leuaui manus meas ad mandata tua quæ dilexi:& exercebor in iustificationibus tuis.

MEmor esto verbi tui seruo tuo: in quo mihi spem dedisti.

Hæc me consolata est in humlitate mea :quia eloquium tuum viuificauit me.

Superbi iniquè agebant vsquequaque: a lege autem tua non declinaui.

Memor fui iudiciorum tuorum a sæculo Domine! & consolatus sum.

Defectio tenuit me pro peccatoribus derelinquentibus legem tuam.

Cantabiles erant iustificationes tuæ:in loco peregrationis meæ.

Memor fui nocte nominis tui Domine: & custodiui legem tuam.

Hæc facta est mihi: quia iustificationes tuas exquisiui.

P ortio mea Domine: dixi cuſtodire legem tuam.

D eprecatus ſum faciem tuam in toto corde meo: miſerere mei ſecundum eloquium tuum.

C ogitaui vias meas: & cõuerti pedes meos in teſtimonia tua.

P aratus ſum, & non ſum turbatus: vt cuſtodiam mandata tua.

F unes peccatorum circumplexi ſunt me: & legem tuam non ſum oblitus.

M edia nocte ſurgebam ad confitendum tibi: ſuper iudicia iuſtificationis tuæ.

P articeps ego ſum omnium timentium te: & cuſtodientium mandata tua.

M iſericordia tua Domine plena eſt terra: iuſtificationes tuas doce me.

B Onitatem feciſti cum ſeruo tuo Domine, ſecundum verbum tuum.

B onitatem, & diſciplinam, & ſcientiam doce me; quia mandatis tuis credidi,

P riuſquam humiliarer ego deliqui: propterea eloquium tuum cuſtodiui.

B on⁹ es tu: & in bonitate tua doce me iuſtificationes tuas.

M ultiplicata eſt ſuper me iniquitas ſuperborum: ego autem in toto corde meo ſcrutabor mandata tua.

C oagulatum eſt ſicut lac cor eorum: ego vero legem tuam meditatus ſum.

B onum mihi quia humiliaſti me: vt diſcam iuſtificationes tuas.

Bonum mihi lex oris tui: ſuper millia auri & argenti.

Manus tuæ fecerunt me, & plaſmauerunt me: da mihi intellectum vt diſcam mandata tua.

Qui timent te videbunt me, & lætabuntur: quia in verba tua ſuperſperaui.

Cognoui Domine quia æquitas iudicia tua: & in veritate tua humiliaſti me.

Fiat miſericordia tua vt conſoletur me: ſecundum eloquium tuum ſeruo tuo.

Veniant mihi miſerationes tuæ, & viuam: quia lex tua meditatio mea eſt.

Confundantur ſuperbi, quia iniuſtè iniquitatem fecerunt in me: ego autem exercebor in mandatis tuis.

Conuertantur mihi timentes te: & qui nouerunt teſtimonia tua.

Fiat cor meum immaculatum in iuſtificationibus tuis: vt non confundar.

DEfecit in ſalutare tuum anima mea: & in verbum tuum ſuperſperaui.

Defecerunt oculi mei in eloquium tuum: dicentes quando conſolaberis me.

Quia factus ſum ſicut vter in pruina: iuſtificationes tuas non ſum oblitus.

Quot ſunt dies ſerui tui? quando facies de peſequentibus me iudicium?

Narrauerunt mihi iniqui fabulationes: ſed non vt lex tua.

Omnia mãdata tua veritas: iniqui perſequuti ſunt me, adiuua me.

Paulominus consummauerunt me in terra: ego autem non dereliqui mandata tua.

Secundum misericordiam tuam viuifica me: & custodiam testimonia oris tui.

In æternum Domine: verbum tuum permanet in cælo.

In generatione, & generationem veritas tua: fundasti terram & permanet.

Ordinatione tua perseuerat dies: quoniam omnia seruiunt tibi.

Nisi quod lex tua meditatio mea est: tunc fortè perijssem in humiltate mea.

In æternum non obliuscar iustificationes tuas: quia in ipsis viuificasti me.

Tuus sum ego, saluum me fac: quoniam iustificationes tuas equisiui.

Me expectauerunt peccatores vt perderent me: testimonia tua intellexi.

Omnis consummationis vidi finem: latum mandatum tuum nimis.

QVomodo dilexi legem tuam Domine: tota die meditatio mea est.

Super inimicos meos prudentem me fecisti mandato tuo: quia in æternum mihi est.

Super omnes docentes me intellexi: quia testimonia tua meditatio mea est.

Super senes intellexi: quia mandata tua quæsiui.

Ab omni via mala prohibui pedes meos: vt custodiam verba tua.

A iu-

A iudicijs tuis non declinaui : quia tu legem posuisti mihi.

Quam dulcia faucibus meis eloquia tua : super mel ori meo.

A mandatis tuis intellexi : propterea odiui omnem viam iniquitatis.

Lucerna pedibus meis verbum tuum : & lumen semitis meis

Iuraui & statui : custodire iudicia iustitiæ tuæ.

Humiliatus sum vsquequaque : Domine viuifica me secundum verbum tuum.

Voluntaria oris mei beneplacita fac Domine : & iudicia tua doce me.

Anima mea in manibus meis semper: & legem tuam non sum oblitus.

Posuerunt peccatores laqueum mihi : & de mandatis tuis non erraui.

Hæreditate acquisiui testimomonia tua in æternum : quia exultatio cordis mei sunt.

Inclinaui cor meum ad faciendas iustificationes tuas in æternum propter retributionem.

INiquos odio habui : & legem tuam dilexi.

Adiutor & susceptor meus es tu ; & in verbum tuum superspe raui.

Declinate a me maligni : & scrutabor mandata Dei mei.

Suscipe me secundum eloquium tuum, & viuam, & non confundas me ab expectatione mea.

Adiuua

A diuua me, & ſaluus ero: & meditabor in iuſtificationibus tuis ſemper.

S preuiſti omnes diſcedentes a iudicijs tuis: quia iniuſta cogitatio eorum.

P ræuaricantes reputaui omnes peccatores terræ: ideò dilexi teſtimonia tua.

C onfige timore tuo carnes meas: iudicijs enim tuis timui.

F eci iudicium & iuſtitiam: non tradas me calumniantibus me.

S uſcipe ſeruum tuum in bonum: non calumnientur me ſuſperbi.

O culi mei defecerunt in ſalutare tuum: & in eloquium iuſtitiæ tuæ.

F ac cum ſeruo tuo ſecundum miſericordiam tuam: & iuſtificationes tuas doce me.

S eruus tuus ſum ego, da mihi intellectum: vt ſciam teſtimonia tua.

T empus faciendi Domine: diſſipauerunt legem tuam.

I deo dilexi mandata tua: ſuper aurum & topazion.

P ropterea ad omnia mandata tua dirigebar: omnem viam iniquam odio habui.

M Irabilia teſtimonia tua Domine: ideo ſcrutata eſt ea anima mea.

D eclaratio ſeruorum tuorum illuminat: & intellectum paruulis

O s meum aperui, & attraxi ſpiritum quia mandata tua deſiderabam.

A ſpice in me, & miſerere mei: ſecundum iudicium diligentium nomen tuum.

G reſſus meos dirige ſecundum eloquium tuum: & non dominetur mei omnis iniuſtitia.

R edime me a calumnijs hominum: vt cuſtodiam mandata tua.

F aciem tuam illumina ſuper ſeruum tuum: & doce me iuſtificationes tuas.

E xitus aquarum deduxerunt oculi mei: quoniam non cuſtodierunt legem tuam.

I uſtus es Domine: & rectum iudicium tuum.

M andaſti iuſtitiam teſtimonia tua: & veritatem tuam nimis.

T abeſcere me fecit zelus meus: quia obliti ſunt verba tua inimici mei.

I gnitum eloquium tuum vehementer: & ſeruus tuus dilexit illud.

A doleſcentulus ſum ego, & contemptus: iuſtificationes tuas non ſum oblitus.

I uſtitia tua iuſtitia in æternum: & lux tua veritas.

T ribulatio & anguſtia iuuenerunt me: mandata tua meditatio mea eſt.

Æ quitas teſtimonia tua in æternum: intellectum da mihi & viuam.

C Lamaui in toto corde meo, exaudi me domine: iuſtificationes tuas requiram.

C lamaui ad te, ſaluum me fac: vt cuſtodiam mandata tua.

Præueni in maturitate, & clamaui: quia in verba tua ſuperſperaui.

Præuenerunt oculi mei ad te diluculò: vt meditarer eloquia tua.

Vocem meam audi, ſecundum miſericordiam tuam Domine &: ſecundum iudicium tuum viuifica me.

Appropinquauerunt perſequentes me iniquitati: a lege autem tua longè facti ſunt.

Propé es tu Domine: & omnes viæ tuæ veritas.

Initio cognoui de teſtimonijs tuis: quia in æternum fundaſti ea.

Vide humilitatem meam, & eripe me: quia legem tuam non ſum oblitus.

Iudica iudicium meum, & redime me: propter eloquium tuum viuifica me.

Longé a peccatoribus ſalus: quia iuſtificationes tuas non exquiſierunt

Miſericordiæ tuæ multæ Domine: ſecundum iudicium tuum viuifica me.

Multi qui perſequuntur me, & tribulant me: a teſtimonijs tuis non declinaui.

Vidi præuaricantes, & tabeſcebam: quia eloquia tua non cuſtodierunt.

Vide quoniam mandata tua dilexi Domine: in miſericordia tua viuifica me.

Principium verborum tuorum veritas: in æternum omnia iudicia iuſtitiæ tuæ.

Princi-

PRincipes pērſequuti ſunt me gratis: & a verbis tuis formidauit cor meum.

Lætabor ego ſuper eloquia tua: ſicut qui inuenit ſpolia multa.

Iniquitatem odio habuiret, abominatus ſum: legem autem tuam dilexi.

Septies in die laudem dixi ſuper iudicia iuſtitiæ tuæ.

Pax multa diligentibus legem tuam: & non eſt illis ſcandalum.

Expectabam ſalutare tuum Domine: & mandata tua dilexi.

Cuſtodiuit anima mea teſtimonia tua: & dilexit ea vehementer.

Seruaui mandata tua, & teſtimonia tua: quia omnes viæ meæ in conſpectu tuo.

Appropinquet deprecatio mea in conſpectu tuo Domine: iuxta eloquium tuum da mihi intellectum.

Intret poſtulatio mea in conſpectu tuo: ſecundum eloquium tuum eripe me.

Eructabunt labia mea hymnum: cum doceris me iuſtificationes tuas.

Pronunciabit lingua mea eloquium tuum: quia omnia mandata tua æquitas.

Fiat manus tua vt ſaluet me: quoniam mandata tua elegi.

Concupiui ſalutare tuum Domine: & lex tua meditatio mea eſt.

Viuet anima mea; & laudabit te: iudicia tua adiuuabũt me.

Erraui ſicut ouis quæ perijt, quære ſeruum tuum: quia mandata tua non ſum oblitus.

Finitis Pſalmis repetatur antiphona.

Requiem æternam dona eis Domine: & lux perpetua luceat eis. Kyrie eleiſon. Chriſte eleiſon. Kyrie eleiſon.

Deinde dicatur. Pater noſter. Et tinè pronunciatione (Et ne nos inducas) ſequatur ſinè nota iſte pſalmus. 138. Domine probaſti me &c. habetur infra pag.

Deinde ſine interuallo incipiatur Miſſa pro defunctis, Sacerdote interim exeunte ad locum ſepulchri ſignandum (ſi corpꝰ præſens affuerit) vt ſupra dictum eſt. Tamen quandocunque ſigillatim extra conuentum dicitur commendatio animarum, tunc immediate poſt pſalmum Domine probaſti, ſequatur.

℣. Requiem æternam dona eis Domine. ℟. Et lux perpetua luceat eis. ℣. A porta inferi. ℟. Erue Domine animas eorum. ℣. Credo videre bona Domini. ℟. In terra viuentium. ℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo. Oremus.

TIbi Domine commendamus animas famulorum, famularumque tuarum: vt defuncti ſæculo tibi viuant, & quæ per fragilitatem mundanæ conuerſationis peccata admiſerunt, tu venia miſericordiſſimæ pietatis abſterge. Per Chriſtum Dominum noſtrum. Amen.

Nunquam dicatur alia commendatio in Eccleſia Sariſburienſi ſiue corpus præſens fuerit, ſiue non.

Ritus

Ritus ſepeliendi Mortuos.

POſt Miſſam accedat Sacerdos ad caput defuncti alba indutus abſque cappa ſerica, & duo clerici de ſecunda forma, ad caput defuncti ſtantes incipiat tribus vicibus antiphonam ſequentem quam chorus ſingulis vicibus totam proſequatur vſque in finem.

Antiph. **Circundederunt me gemitus mortis, dolores inferni circundederunt me.**

Deinde poſt tertiam repetitionem ſequatur.

Kyrie eleiſon. Chriſte eleiſon. Kyrie eleiſon.

Non dicatur pater noſter nec Dominus vobiſcum, neque Oremus ſed tantum oratio, ſacerdote dicente modeſta voce, videlicet ſine nota.

Non intres in iudicium cum ſeruo tuo (vel ſeruula tua) Domine, quoniã nullus apud te iuſtificabitur homo, niſi per te omnium peccatorum tribuatur remiſſio: non ergo eum (vel eã) tua quæſumus iudicialis ſententia premat, quẽ (vel quam) tibi vera ſupplicatio fidei Chriſtianæ commendat: ſed gratia tua illi ſuccurrente mereatur euadere iudicium vltionis qui (vel quæ) dum viueret inſignitus (vel inſignita) eſt ſignaculo ſanctæ Trinitatis. In qua viuis & regnas Deus per omnia ſæcula ſæculorum Amen.

Eodem modo dicuntur orationes ſequentes. Deinde incipiat cantor.

℟. Qui Lazarum reſuſcitaſti a monumento fœtidum: * Tu eis Domine dona requiem & locum indulgentiæ.

℣. Qui venturus es iudicare viuos & mortuos, & sæculum per ignem. Tu eis.

Et percantetur a choro cum suo versu, & interim Sacerdos cum Thuribulo circumeundo corpus illud incenset. Similiter fiat in Respõsorijs sequentibus. Deinde dicitur. Kyrie eleison. Christi eleison. Kyrieeleison. Sine pater noster, & sine Dominus vobiscum sed tantum cum Oremus

DEus cui omnia viuunt, cui non pereunt moriẽdo corpora nostra, sed mutantur in melius te supplices deprecamur, vt quicquid famulus tuus (vel famula tua) vitiorum tuæ voluntati contrarium, fallente diabolo, & propria iniquitate atque fragilitate contraxit, tu pius & misericors abluas indulgendo, eiusque animam suscipi iubeas, per manus sanctorum Angelorum tuorum deducẽdam in sinum Patriarcharum tuorum, Abrahæ scilicet amici tui, & Isaac electi tui, atque Iacob dilecti tui quo aufugit dolor & tristitia, atque suspirium fidelium quoque animæ fælici iucũditate lætantur; & in nouissimo magni iudicij die inter Sanctos & electos tuos eam facias perpetuæ gloriæ tuæ percipere portionem, quam oculus non vidit, nec aures audiuit, & in cor hominis non ascendit quam præparasti diligentibus te. Per Christum Dominum nostrum. Amen.

℟. Heu mihi Dñe quia peccaui nimis in vita mea; quid faciam miser? vbi fugiam, nisi ad te Deus meus? miserere mei, * Dum veneris in nouissimo die. ℣. Anima mea turbata

bata eſt valdé, ſed tu Domine ſuccure ei. Dum veneris.

Et percantetur a choro cum ſuo verſu, & interim incenſetur corpus vt ſupra. Deinde ſequatur. Kyrie eleiſon. Chriſte eleiſon. Kyrie eleiſon.

Sine Pater noſter, & ſine Dominus vobiſcum, ſed tantum cum. Oremus.

FAc quæſumus Domine hanc cum ſeruulo tuo defuncto (vel ſeruula tua defuncta) miſericordiam: vt factorum ſuorum in pœnis non recipiat vicem: qui (vel quæ) tuã in votis tenuit voluntatem: & quia hic illum (vel illam) vera fides iunxit fidelium turmis, illic eum (vel eam) tua miſeratio ſociet angelicis choris. Per chriſtum Dominum noſtrum. Amen.

Deinde incipiat cantor Reſponſorium.

Libera me Domine de morte æterna in illa tremenda quando cæli mouendi ſunt & terra * Dum veneris iudicare ſæculum per ignem. ℣. Dies illa, dies iræ calamitatis & miſeriæ, dies magna & amara valdé. Dum veneris iudicare.

Et percantetur a choro cum vno verſu tantum, ſcilicet Dies illa vt ſupra, & interim incenſetur corpus a Sacerdote ſemel circumeundo, & poſtea aſpergatur aqua benedicta: deinde ſequatur.

Kyrie eleiſon. Chriſte eleiſon. Kyrie eleiſon.

Deinde roget Sacerdos circumſtantes orare pro anima defuncti dicens

Pro anima N. & pro animabus omnium fidelium defunctorum.

ctorum. Pater noster ℣. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo.

℣. Non intres in iudicium cum seruo tuo (vel seruula tua) Domine. ℟. Quia non iustificabitur in conspectu tuo omnis viuens.

℣. A porta inferi ℟. Erue Domine animas eorum.

V. Credo videre bona Domini. ℟. In terra viuentium.

V. Domine exaudi orationem meam. Resp. Et clamor meus ad te veniat.

V. Dominus vobiscum. Resp. Et cum spiritu tuo.

Oremus

INclina Domine aurem tuam ad preces nostras quibus misericordiam tuam supplices deprecamur: vt animam famuli tui (vel famulæ tuæ) quam de hoc sæculo migrare iussisti, in pacis ac lucis regione constituas, & Sanctorum tuorum iubeas esse consortem. Per Christum Dominum nostrum. Amen.

Hic deportetur corpus ad sepulchrum cantore incipiente.

Antiph. In paradisum. Psal. 113.

IN exitu Israel de Ægipto: domus Iacob de populo barbaro.

Facta est Iudæa sanctificatio eius: Israel potestas eius.

Mare vidit, & fugit: Iordanus conuersus est retrorsum.

Montes exultauerunt vt arietes: & colles sicut agni ouium.

Quid

Quid est tibi mare quod fugisti? & tu Iordanis quia conuersus es retrorsum.

Montes exultastis sicut arietes: & colles sicut agni ouium.

A facie Domini mota est terra: a facie Dei Iacob.

Qui conuertit petram in stagna aquarum: & rupes in fontes aquarum.

Non nobis Domine, non nobis: sed nomini tuo da gloriam.

Super misericordia tua, & veritate tua: nequando dicant gentes vbi est Deus eorum?

Deus autem noster in cœlo: omnia quæcunque voluit fecit.

Simulachra gentium argentum, & aurum: opera manuum hominum.

Os habent, & non loquentur: oculos habent & non videbunt.

Aures habent & non audient: nares habent & non odorabunt.

Manus habent, & non palpabunt, pedes habent, & non ambulabunt: non clamabunt in gutture suo.

Similles illis fiant qui faciunt ea: & omnes qui confidunt in eis.

Domus Israel sperauit in Domino: adiutor eorum & protector eorum est.

Domus Aaron sperauit in Domino: adiutor eorum & protector eorum est.

Q ui timent Dominum ſperauerunt in Domino : adiutor eorum & protector eorum eſt.

D ominus memor fuit noſtri : & benedixit nobis.

B enedixit domui Iſrael : benedixit domui Aaron.

B enedixit omnibus qui timent Dominum : puſillis cum maioribus.

A dijciat Dominus ſuper vos : ſuper vos, & ſuper filios veſtros.

B enedicti vos a Domino : qui fecit cælum & terram,

C ælum cæli Dño : terram autem dedit filijs hominum.

N on mortui laudabunt te Domine : neque omnes qui deſcendunt in infernum.

S ed nos qui viuimus, benedicimus Domino : ex hoc nunc & vſque in ſæculum.

Alius pſalmus ſi tantum reſtat iter, ſcilicet pſal. 24.

A d te Domine leuaui animam meam. Habetur in Breuiario feria tertia ad primam.

Finito pſalmo vel pſalmis dicatur iſte verſus.

R equiem æternam dona eis Domine : & lux perpetua luceat eis.

Deinde repetatur Antiphona.

I n paradiſum deducant te Angeli, in ſuum conuentum ſuſcipiat te Martires, & perducant te in ciuitatem ſanctam Hieruſalem.

Quibus dictis dicat Sacerdos ſine Dominus vobiſcum ſed tantum cum. Oremus. Humili voce.

Piæ

PIæ recordationis affectu (fratres chariſſimi) commemorationem faciamus chari noſtri quem (vel charæ noſtræ quam) Dominus noſter de tentationibus huius ſæculi aſſumpſit. Obſecremus miſericordiam Dei noſtri, vt ipſe ei tribuere dignetur placitam & quietam manſionem, & remittat ei omnes libricæ temeritatis offenſas: vt conceſſa ſibi venia plenæ indulgentiæ quicquid in hoc ſæculo proprio vel alieno reatu deliquit, totam ineffabili pietate ac benignitate ſua deleat, & abſtergat. Per Chriſtum Dominum noſtrum. Amen.

Alia oratio cum. Oremus.

TE Domine ſancte, Pater omnipotens, æterne Deus, ſuppliciter deprecamur pro ſpiritu fratris noſtri, quem (vel ſororis noſtræ quam) a voraginibus huius ſæculi accerſiri iuſſiſti: vt digneris Domine dare ei lucidum locum refrigerij & quietis: Liceat ei tranſire portas inferorum & pœnas tenebrarum, maneatque in manſionibus ſanctorum, & in luce ſancta quam olim Abrahæ promiſiſti & ſemini eius. Nullam lationem ſentiat ſpiritus eius; ſed cum magnus ille dies reſurrectionis aduenerit, reſuſcitare eum (vel eam) digneris vna cum ſanctis & electis tuis, deleatque eius omnia delicta atque peccata vſque ad nouiſſimum quadrantem, tecumque immortalitatis tuæ vitam & regnum conſequatur æternum. Per Chriſtum Dominum noſtrum. Amen.

Finitis orationibus aperiatur ſepulchrum, cantore incipiente. Antiph. Aperite. pſal. 117.

CONfitemini Domino quoniam bonus: quoniam in sæculum misericordia eius.

DIcat nunc Israel quoniam bonus: quoniam in sæculum miserecordia eius.

DIcat nunc domus Aaron: quoniam in sæculum misericordia eius.

DIcant nunc qui timent Dominum: quoniam in sæculum misericordia eius.

DE tribulatione inuocaui Dominum: & exaudiuit me in latitudine Dominus.

DOminus mihi adiutor: non timebo quid faciat mihi homo.

DOminus mihi adiutor: & ego despiciam inimicos meos.

BOnum est confidere in Domino: quam confidere in homine

BOnum est sperare in Domino: quam sperare in principibus.

OMnes gentes circuierunt me: & in nomine Domini, quia vltus sum in eos.

CIrcundantes circundederunt me: & in nomine Domini quia vltus sum in eos.

CIrcundederunt me sicut apes, & exarserunt sicut ignis in spinis: & in nomine Domini, quia vltus sum in eos.

IMpulsus, euersus sum vt caderem: & Dñus suscepit me.

FOrtitudo mea, & laus mea Dominus: & factus est mihi in salutem.

VOx exultationis, & salutis: in tabernaculis iustorum.

DExterra

Dextera Domini fecit virtutem, dextera Domini exaltauit me: dextera Domini fecit virtutem.

Non moriar, sed viuam: & narrabo opera Domini.

Castigans castigauit me Dominus: & morti non tradidit me.

Aperite mihi portas iustitiæ, ingressus in eas, confitebor Domino: hæc porta Domini, iusti intrabunt in eam.

Confitebor tibi, quoniam exaudisti me: & factus es mihi in salutem.

Lapidem quem reprobauerunt ædificantes: hic factus est in caput Anguli.

A Domino factum est istud: & est mirabile in oculis nostris.

Hæc dies quam fecit Dñus: exultemus & lætemur in ea.

O Domine saluum me fac, o Domine benè prosperare, benedictus qui venit in nomine Domini.

Benedximus vobis de domo Domini: Deus Dominus, & illuxit nobis.

Constitui te diem solennem in cõdensis: vsque ad cornu Altaris.

Deus meus es tu, & confitebor tibi: Deus meus es tu, & exaltabo te.

Confitebor tibi, quoniam exaudisti me: & factus es mihi in salutem.

Confitemini Domino quoniam bon⁹: quoniam in sæculum misericordia eius.

Finito psalmo dicatur Antiphona.

A perite mihi portas iuſtitiæ, & ingreſſus in eas confitebor Domino: hæc porta Domini iuſti intrabunt in eam.

Qua dicta dicat Sacerdos. O remus.

OBſecramus miſericordiam tuam omnipotens æterne Deus qui hominem ad imaginē tuam creare dignatus es: vt animā famuli tui (vel famulæ tuæ) N. quam hodierna die rebus humanis eximi, & ad te accerſiri iuſſiſti, blandè & miſericorditer ſuſcipias. Non ei dominentur vmbræ mortis, nec tegat eam chaos & caligo tenebrarum: ſed exuta omnium criminum labe, in ſinu Abrahæ collocata, locum refrigerij ſe adeptam eſſe gaudeat: vt cum dies iudicij aduenerit, cum ſanctis & electis tuis, eam reſuſcitari iubeas. Per Chriſtum. Dominū noſtrum. A men.

Alia oratio cum O remus.

DEus qui iuſtis ſupplicationibus ſemper præſto es, qui pia vota dignaris intueri, da famulo tuo (vel famulæ tuæ) N. cuius depoſitioni hodiè officia humanitatis exhibemus, cum ſanctis atque fidelibus tuis beati muneris portionem. Per chriſtum Dominum noſtrum. A men.

Deinde dicatur Benedictio ſepulchri. ſine Oremus hoc modo.

ROgamus te Domine ſancte, pater omnipotens, æterne Deus: vt bene ✠ dicere & ſancti ✠ ficare digneris hoc ſepulchrum, & corpus in eo collocandum: vt ſit remedium ſalutare in eo quieſcenti, & redēptio animæ eius, atque tutela, & munimen contra ſæua iacula inimici. Per chriſtum Dominum noſtrum. A men.

Alia

Alia benedictio Tumuli.

℣. Adiutorium noſtrum in nomine Domini. ℟. Qui fecit cælum & terram.

Bene ✠ dic Domine locum ſepulchri huius, ſicut benedixiſti ſepulchra Abrahæ, Iſaac, & Iacob.

℣. O ſtende nobis Domine miſericordiam tuam. ℟. Et ſalutare tuum da nobis. O remus.

DEus qui fundaſti terra, & formaſti cœlos, qui omnia ſyderibus inſtituta fixiſti, qui captum laqueis mortis hominem lauacri ablutione reparas: qui ſepultos Abrahã, Iſaac, & Iacob in ſpelunca duplici, in libro vitæ, ac totius gloriæ principes aduotaſti benedicendos: ita bene ✠ dicere digneris hunc famulum tuum (vel hanc famulam tuam, vt eum (vel eam) requieſcere facias, & in ſinu Abrahæ collocare digneris: qui Dominum noſtrum Ieſum Chriſtum filium tuum, deuictis laqueis infernorum reſurgere, & in ſe credentium ſuorum membra reſuſcitare iuſſiſti. Qui uenturus eſt iudicare viuos & mortuos & ſæculum per ignem. ℟. Amen.

O remus.

REſpice Domine ſuper hanc fabricam ſepulturæ, & deſcendat in eam Spiritus tuus, vt te iubente ſit ei in hoc loco quieta dormitio, & tempore iudicij cum omnibus ſanctis ſit vera reſurrectio, te præſtante Domino noſtro, qui in Trinitate perfecta viuis & regnas per cuncta ſæcula ſæculorum. ℟. Amen.

Hic

Hic aſpergatur aqua benedicta ſuper ſepulchrum, & incenſetur ſepulchrum. Finitis orationibus ponatur corpus in ſepulchro cantore incipiente Antipho.

Ingrediar. Pſal. 41.

QVemadmodum deſiderat ceruus ad fontes aquarũ: ita deſiderat anima mea ad Deus.

Sitiuit anima mea ad Deum fontem viuum: quando veniam, & apparebo ante faciem Dei?

Fuerunt mihi lachrimæ meæ panes die ac nocte: dum dicitur mihi quotidie, vbi eſt Deus tuus?

Hæc recordatus ſum, & effudi in me animam meam: quoniam tranſibo in locum tabernaculi admirabilis vſque ad domum Dei.

In voce exultationis, & confeſſionis: ſonus epulantis.

Quare triſtis es anima mea? & quare conturbas me.

Spera in Deo, quoniam adhuc confitebor illi: ſalutare vultus mei, & Deus meus.

Ad meipſum anima mea cõturbata eſt: propterea memor ero tui, de terra iordanis, & Hermonij a monte modico.

Abyſſus abyſſum inuocat: in voce cataractarum tuarum.

Omnia excelſa tua, & fluctus tui: ſuper me trãſierunt.

In die mandauit Dominus miſericordiam ſuam: & nocte canticum eius.

Apud me oratio Deo vitæ meæ: dicam Deo, Suſceptor meus es.

Quarè oblitus es mei? & quarè contriſtatus incedo, dum affligit me inimicus?

Dum

Dum confringuntur ossa mea: exprobauerunt mihi qui tribulant me inimici mei.

Dum dicunt mihi per singulos dies, Vbi est Deus tuus? quarè tristis es anima mea, & quarè conturbas me?

Spera in Deo, quoniam adhuc confitebor illi: salutare vultus mei & Deus meus.

Finito psalmo repetatur Antiphona.

Ingrediar in locum tabernaculi admirabilis vsque ad domum Dei.

Quo dicto dicat Sacerdos Orationem hoc modo.

ORemus (fratres Chariſſimi) pro ſpiritu chari noſtri (vel charæ noſtræ) N. quem Dominus de laqueo huius ſæculi liberare dignatus eſt, cuius corpuſculum hodie ſepulturæ traditur, vt eum (vel eam) pietas Domini in ſinu Abrahæ collocare dignetur, vt cum magni iudicij dies aduenerit inter Sanctos & electos ſuos eum (vel eam) in parte dextera collocandum (vel collacandam) reſuſcitari faciat. Qui viuit & regnat Deus per omnia ſæcula ſæculorum. ℟. Amen.

Alia oratio cum Oremus.

DEus qui humanarum animarum æternus amator es: animã famuli tui (vel famulæ tuæ) N. quam vera dũ in corpore maneret tenuit fides, ab omni cruciatu inferorum redde extorrem: vt ſegregata ab infernalibus clauſtris, Sanctorũ tuorum mereatur adunari conſortijs. Per Chriſtum Dominum noſtrum. ℟. Amen.

Finitis orationibus claudatur ſepulchrum ponente prius

Sacerdote absolutionem super pectus defuncti sic dicendo.

DOminus Iesus Christus qui beato Petro Apostolo suo, cæteriſque discipulis suis licentiam dedit ligandi atque soluendi, ipse te N. absoluat ab omni vinculo delictorum: & in quantum meæ fragilitati permittitur, precor sis absolutus (vel absoluta) ante tribunal eiusdem Domini nostri Iesu Christi, habeasque vitam æternam, & viuas in sęcula sęculorum. ℟. Amen.

Hic aspergatur tumulus aqua benedicta, & incensetur, cantore incipiente.

Antipho. Hæc requies mea. Psal 131.

MEmento Domine Dauid: & omnis mansuetudinis eius.

Sicut iurauit Domino: vota vouit Deo Iacob.

Si introiero in tabernaculum domus meæ: si ascendero in lectum strati mei.

Si dedero somnum oculis meis: & palpebris meis dormitationem.

Et requiem temporibus meis, donec inueniam locum Domino: tabernaculum Deo Iacob.

Ecce audiuim⁹ eã in Ephrata: inuenimus eã in cãpis siluæ.

Introibimus in tabernaculum eius: adorabim⁹ in loco vbi steterunt pedes eius.

Surge Dñe in requiem tuã: tu & arca sanctificationis tuæ.

Sacerdotes tui induantur iustitiam: & sancti tui exultent.

Propter Dauid seruũ tuum: non auertas faciem Christi tui.

Iurauit

Iurauit Dominus Dauid veritatem & non fruſtrabitur eam: de fructu ventris tui ponam ſuper ſedem tuam.

Si cuſtodierint filij tui teſtamẽtum meum: & teſtimonia tua hæc quæ docebo eos.

Et filij eorum vſque in ſæculum: ſedebunt ſuper ſedem tuam.

Quoniam elegit Dominus Sion: elegit eam in habitationem ſibi.

Hæc requies mea in ſæculum ſæculi: hic habitabo quoniam elegi eam.

Viduam eius benedicens benedicam: pauperes eius ſaturabo panibus.

Sacerdotes eius iuduam ſalutari: & ſancti eius exultatione exultabunt.

Illuc producá cornu Dauid: paraui lucernã Chriſto meo.

Inimicos eius induam confuſione: ſuper ipſum autem efflorebit ſanctificatio mea.

Finito pſalmo ſequatur Antitph.

Hæc requies mea in ſæculum ſæculi: hic habitabo quoniam elegi eam. Qua dicta dicat Sacerdos orationem, cum

Oremus.

DEus apud quem ſpiritus mortuorum viuunt & in quo electorũ animæ depoſito carnis onere, plena fælicitate lætãtur: preſta ſupplicãtib⁹ nobis, vt anima famuli tui (vel famulæ tuæ) N. quæ temporali per corpus viſionis hui⁹ luminis caruit viſu, æternæ illi⁹ lucis ſolatio potiatur. Non eam tormẽtum mortis attingat, nec dolor horrẽdę vi

sionis afficiat: non pœnalis timor excruciet, non reorum peſſima catena conſtringat, ſed conceſſa ſibi venia omnium delictorum, optatæ quietis conſequatur gaudia repromiſſa. Per Chriſtum Dominum noſtrum. ℟. Amen.

Alia oratio cum Oremus.

TV Domine Deus omnipotens, precibus noſtris auré pietatis accõmodare digneris, tu miſeris opem feras, & miſericodiam largiaris, & ſpiritum famuli tui (vel famulæ tuæ) N. vinculis corporalibus liberatum in pacem Sanctorũ tuorum recipias, vt locum pœnalem & gehennæ ignem, in regionem viuentium tranſlatus, euadat. Per Chriſtum Dominum noſtrum. Amen.

Finitis orationibus executor officij terram ſuper corpus ad modum crucis ponat, & corpus thurificet & aqua benedicta aſpergat. Et dum ſequens pſalmus canitur corpus omnino cooperiatur, cantore incipiente. Antiphona. De terra plaſmaſti me. Pſal. 138.

DOmine probaſti me, & cognouiſti me: tu cognouiſti ſeſſionem meam, & reſurrectionem meam.

Intellexiſti cogitationes meas de longé: ſemitam meam & funiculum meum inueſtigaſti.

Et omnes vias meas præuidiſti: quia non eſt ſermo in lingua mea.

Ecce Domine tu cognouiſti omnia nouiſſima, & antiqua: tu formaſti me, & poſuiſti ſuper me manum tuã.

Mirabilis facta eſt ſcientia tua ex me: cõfortata eſt, & non potero ad eam.

Quo

Quo ibo a ſpiritu tuo? aut quo a facie tua fugiam?

Si aſcendero in cœlum, tu illic es: ſi deſcendero in infernum ades.

Si ſumpſero pennas meas diluculo: & habitauero in extremis maris.

Etenim illuc manus tua deducet me: & tenebit me dextera tua.

Et dixi, forſitan tenebræ conculcabunt me: & vox illuminatio mea in delicijs meis.

Quia tenebræ non obſcurabuntur a te, & nox ſicut dies illuminabitur: ſicut tenebræ eius, ita & lumen eius.

Quia tu poſſediſti renes meos: ſuſcepiſti me de vtero matris meæ.

Confitebor tibi, quia terribiliter magnificatus es: mirabilia opera tua, & anima mea cognoſcet nimis.

Non eſt occultatum os meum a te, quod feciſti in occulto: & ſubſtantia mea in inferioribus terræ.

Imperfectum meum viderunt oculi tui, & in libro tuo omnes ſcribentur: dies formabuntur & nemo in eis.

Mihi autem nimis honorificati ſunt amici tui Deus: nimis confortatus eſt principatus eorum.

Dinumerabo eos, & ſuper arenam multiplicabuntur: exurrexi, & adhuc ſum tecum.

Si occideris Deus peccatores: viri ſanguinum declinate a me.

Quia dicitis in cogatione: accipient in vanitate ciuitates ſuas.

Nonné qui oderunt te Domine, oderam: & super inimicos tuos tabescebam?

Perfecto odio oderam illos: & inimici facti sunt mihi.

Proba me Deus, & scito cor meum: interroga me, & agnosce semitas meas.

Et vide si via iniquitatis in me est: & deduc me in via æterna. Finito Psalmo tota dicatur Antiphona.

De terra plasmasti me, & carnem induisti me redemptor meus Domine, resuscita me in nouissimo die.

Qua dicta dicat Sacerdos sine Dñs vobisc. & sine Oremus Commendo animam tuam Deo patri omnipotenti, terram terræ, cinerem cineri, puluerem puluери, In nomine Patris, & Filij; & Spiritus Sancti. Amen.

Deindé dicat Sacerdos hanc orationem, sine Oremus.

TEmeritatis quidem est Domine, vt homo hominem, mortalis mortalem, cinis cinerem tibi Domino Deo nostro audeat commendare: sed quia terra suscipit terram, & puluis conuertitur in puluerem, donec omnis caro in suam redigatur originem; inde tuam Deus pijssime pater lachrymabiliter quæsumus pietatem, vt huius famuli tui (vel famulæ tuæ) N. animá quam creasti de huius mundi voragine cœnolenta ad patriam ducas, Abrahæ amici tui sinu recipias, & refrigerij rore perfundas. Sit ab æstuantis gehennæ truci incendio segregata, & beatæ requiei (te donante) coniuncta. Et si quæ illi sunt Domine digne cruciatibus culpæ, tu eas gratia tuæ mitissimæ lenitatis indulge, ne peccati vicem, sed indulgentiæ tuæ piam sentiat boni-

bonitatem. Cumque finito mundi termino ſupremum cunctis illuxerit regnum, nouus (vel noua) homo Sanctorum omnium cætibus aggregatus (vel aggregata) cum electis tuis reſurgat in parte dextra coronandus (vel coronanda) Per Chriſtum Dominum noſtrum. ℟. Amen.

Alia oratio. Oremus

DEus vitæ dator, & humanorum corporum reparator qui te a peccatoribus exorari voluiſti; exaudi preces quas ſpeciali deuotione pro anima famuli tui (vel famulæ tuæ) N. tibi lachrymabiliter fundimus: vt liberare eam ab inferorum cruciatibus, & collocare eam inter agmina Sanctorum tuorum digneris: veſte quoque cœleſti, & ſtola immortalitatis iudui, & paradiſi amœnitate confoueri iubeas. Per Chriſtum Dominum noſtrum. Amen.

Finita oratione incipiat cantor Antiphona.

Omnis ſpiritus. Pſal 148.

LAudate Dominum de cœlis: laudate eum in excelſis.

Laudate eum omnes Angeli eius: laudate eum omnes virtutes eius.

Laudate eum ſol & luna: laudate eum omnes ſtellæ & lumen.

Laudate eum cœli cœlorum: & aquæ quæ ſuper cœlos ſunt, laudent nomen Domini.

Quia ipſe dixit, & facta ſunt: ipſe mandauit, & creata ſunt.

Statuit ea in æternum, & in ſæculum ſæculi: præceptum poſuit & non præteribit.

Laudate

L audate Dominum de terra: dracones, & omnes abyſſi.

I gnis, grando, nix, glacies, ſpiritus procellarum: quæ faciunt verbum eius.

M ontes & omnes colles: ligna fructifera, & omnes cedri.

B eſtiæ, & vniuerſa pecora: ſerpẽtes, & volucres pennatæ.

R eges terræ, & omnes populi: principes, & omnes iudices terræ.

I uuenes, & virgines, ſenes cum iunioribus laudent nomen Domini: quia exaltatum eſt nomen eius ſolius.

C onfeſſio eius ſuper cœlum & terram: & exaltauit cornu populi ſui.

H ymnus omnibus ſanctis eius filijs Iſrael: populo appropinquanti ſibi. Pſal. 149.

C Antate Domino canticum nouum: laus in Eccleſia Sanctorum.

L ætetur Iſrael in eo, qui fecit eum: & filiæ Sion exultent in rege ſuo.

L audent nomen eius in choro: in tympano & pſallterio pſallant ei.

Q uia beneplacitum eſt Domino in populo ſuo: & exaltauit manſuetos in ſalutem.

E xultabunt ſancti in gloria: lætabuntur in cubilibus ſuis.

E xultationes Dei in gutture eorum: & gladij ancipites in manibus eorum.

A d faciendam vindictam in nationibus: & increpationes in populis.

A-d al-

Ad alligandos reges eorum in compedibus: & nobiles eorum in manicis ferreis.

Vt faciant in eis iudicium conſcriptum: gloria hæc eſt omnibus Sanctis eius Pſal. 150.

LAudate Dominum in Sanctis eius: laudate eum in firmamento virtutis eius.

Laudate eum in virtutibus eius: laudate eum ſecundum multitudinem magnitudinis eius.

Laudate eum in ſono tubæ: laudate eum in pſalterio & cythara.

Laudate eum in tympano & choro: laudate eum in chordis & organo.

Laudate eum in cymbalis beneſonantibus, laudate eum in cymbalis iubilationis: omnis ſpiritus laudet Dñum.

Finitis pſalmis dicatur Antiph ſcilicet.

Omnis ſpiritus laudet Dominum.

Qua dicta dicat Sacerdos, ſine Dominus vobiſcum & ſine Oremus

DEbitum humani corporis ſepeliendi officium fideliũ more complentes, Deum cui omnia viuunt fideliter deprecamur: vt hoc corp⁹ chari noſtri (vel charæ noſtræ) N. a noſtra infirmitate ſepultum, in ordine Sanctorum ſuorum reſuſcitet, & eius ſpiritum Sanctis ac fidelibus aggregari iubeat, cum quibus inenarrabili gloria & perenni fœlicitate perfrui mereatur. Per Dominũ noſtrum Ieſum Chriſtũ Filium eius, qui cum eo viuit & regnat in vnitate Spirit⁹ Sancti Deus. Per oñia ſæcula ſæculorũ. ℟. Amen.

Finita oratione incipiat Sacerdos Antiphonam & intonetur canticum Benedictus, & cantetur solenniter sicut ad matutinum. Antiph. **Ego sum.**

Canticum Zachariæ.

BEnedictus Dominus Deus Israel: quia visitauit & fecit redemptionem plebis suæ.

Et erexit cornu salutis nobis: in domo Dauid pueri sui.

Sicut locutus est per os Sanctorum: qui a sæculo sunt prophetarum eius.

Salutem ex inimicis nostris: & de manu omnium qui oderunt nos.

Ad faciendam misericordiam cum patribus nostris: & memorari testamenti sui sancti.

Iusiurandum quod iurauit ad Abraham patrem nostrũ: daturum se nobis.

Vt sine timore de manu inimicorum nostrorum liberati: seruiamus illi.

In sanctitate & iustitia corã ipso: omnib⁹ diebus nostris

Et tu puer propheta altissimi vocaberis: præibis enim anté faciem Domini parare vias eius.

Ad dandam scientiam salutis plebi eius: in remissionem peccatorum eorum.

Per viscera misericordiæ Dei nostri: in quibus visitauit nos oriens ex alto.

Illuminare his qui in tenebris, & in vmbra mortis sedent: ad dirigendos pedes nostros in viam pacis.

Finito cantico, tota dicatur Antiphona.

Ego

Ego ſum reſurrectio & vita qui credit in me etiam ſi mortuus fuerit, viuet, & omnis qui viuit & credit in me non moriatur in æternum.

Qua dicta ſequatur hoc modo.

Kyrie eleiſon. Chriſte eleiſon. Kyrie eleiſon.

Hic roget Sacerdos circumſtantes orare pro anima defuncti dicens.

Pro anima N. & pro animabus omnium fidelium defunctorum; Pater noſter.

Deindè dicat Sacerdos.

℣. Et ne nos inducas in tentationem. ℟. Sed libera nos a malo.

℣. Requiem æternam dona eis Domine. ℟. Et lux perpetua luceat eis.

℣. A porta inferi. ℟. Erue Domine animas eorum.

℣. Credo videre bona Domini. ℟. In terra viuentium.

℣. Non intres in iudicium cum ſeruo tuo Dñe.

℟. Quia non iuſtificabitur in cõſpectu tuo omnis viuens.

℣. Domine exaudi orationem meam. ℟. Et clamor meus ad te veniat.

℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

DEus origo pietatis, pater miſericordiarum, ſolamen triſtium, indultor criminum, de cuius munere venit omne quod bonum eſt, & procedit, reſpice propitius ſupplicum preces: Et quamuis propria nos reputet indignos conſcientia, te dignum noſtris flecti petitionibus:

pulſamus tamen quantulumcunque conceditur aures tuæ pietatis. Nam ſi omittim⁹ in vtraque veremur eſſe rei: quoniam & te præcipis a peccatoribus exorari, noſtroque (& ſi non merito) hoc agendum te præſtante tribuitur miniſterio. Ergo te Dñe Sancte, Pater omnipotens, æterne Deus, qui vnicum Filium tuum Dominum noſtrum Ieſum Chriſtum incarnari de virgine conſtituiſti, quo vetuſtum ſolueret proprio cruore peccatum, & vitam redderet mundo, ipſo opitulante animam fratris noſtri (vel ſororis noſtræ) N ab ergaſtulo cœnolentæ materiæ exemptã ab omnibus piaculis quæſumus abſoluas. Nullas patiatur inſidias occurſantium dæmonum, propter quã miſiſti ad terras vnigenitum Filium tuum. Libera & abſolue eama tetra voragine inferni, quam redemiſti præcioſo ſanguine vnigeniti Filij tui. Libera & abſolue eam ab æſtuantis gehẽnæ truci incendio, collocans in paradiſi amœnitate. Non ſentiat pijſſime Pater quod calet in flammis, quod ſtridet in pœnis, & quod horret in tenebris: ſed munificentiæ tuæ munere præuenta mereatur euadere iudicium vltionis, & beatæ requiei ac lucis æternæ fælicitate perfrui. Per eundem Chriſtum Dominum noſtrum. Amen.

Alia oratio cum. Oremus.

TIbi Domine commendamus animam famuli tui (vel famulæ tuæ) N. vt defunctus (vel defuncta) ſæculo tibi viuat, & quæ per fragilitatem mundanæ conuerſationis peccata admiſit, tu venia miſericordiſſimæ pietatis abſterge. Per Chriſtum Dominũ noſtrum Amen.

His

His dictis dicatur Psalmus. 50.

MIserere mei Deus: secundum magnam misericordiam tuam.

Et secundum multitudinem miserationum tuarum: dele iniquitatem meam.

Amplius laua me ab iniquitate mea: & a peccato meo munda me.

Quoniam iniquitatem meam ego cognosco: & peccatum meum contra me est semper.

Tibi soli peccaui & malum coram te feci: vt iustificeris in sermonibus tuis, & vincas cum iudicaris.

Ecce enim in iniquitatibus conceptus sum: & in peccatis concepit me mater mea.

Ecce enim veritatem dilexisti: incerta & occulta sapientiæ tuæ manifestasti mihi.

Asperges me Domine hyssopo, & mundabor: lauabis me, & super niuem dealbabor.

Auditui meo dabis gaudium, & lætitiam: & exultabunt ossa humiliata.

Auerte faciem tuam a peccatis meis: & omnes iniquitates meas dele.

Cor mundum crea in me Deus: & spiritum rectum innoua in visceribus meis.

Ne proijcias me a facie tua: & Spiritum Sanctum tuum ne auferas a me.

Redde mihi lætitiam salutaris tui: & spiritu principali confirma me.

Docebo iniquos vias tuas: & impij ad te conuertentur.

Libera me de ſanguinibus Deus, Deus ſalutis meæ: & exaltabit lingua mea iuſtitiam tuam.

Domine labia mea aperies: & os meum annunciabit laudem tuam.

Quoniam ſi voluiſſes, ſacrificium dediſſem vtique: holocauſtis non delectaberis.

Sacrificium Deo ſpiritus contribulatus: cor contritum & humiliatum Deus non deſpicies.

Benignè fac Domine in bona voluntate tua Sion: vt ædificentur muri Hieruſalem.

Tunc acceptabis Sacrificium iuſtitiæ, oblationes & holocauſta: tunc imponent ſuper altare tuum vitulos.

Antiph. Requiem æternam dona eis Domine: & lux perpetua luceat eis.

Qua dicta dicat Sacerdos in auditu omnium.

Pater noſter, Pro anima eius, & pro animabus quorum oſſa in hoc cœmiterio vel in alijs requieſcunt, & pro animabus omnium fidelium defunctorum.

Deindè dicat Sacerdos,

verſ. Et ne nos inducas intentationem. ℟. Sed libera nos a malo.

℣. A prota inferi. Reſp. Erue Domine animas eorum.

℣. Ne tradas beſtijs animas confitentium tibi. Reſp. Et animas pauperum tuorum ne obliuiſcaris in finem.

℣. Dominus vobiſcum. Reſp. Et cum ſpiritu tuo.

Oremus

Oremus.

DEus cuius miseratione animæ fidelium requiescunt, animab⁹ famulorum, famularumque tuarum, hic & vbique in Christo quiescentium, da propitius suorum veniam peccatorum, vt a cūctis reatibus absoluti, tecum sine fine lætentur. Per Christū Dominū nostrum. ℟. Amen.

Postea reuertentes clerici de tumulo dicant septem psalmos pœnitentiales, vel psalmum, De profundis pag. 99. cum Antiphona. Requiem æternam.

Sequatur.

Kyrie eleison. Christe eleison. Kyrie eleisō. Pater nost. vers. Et ne nos inducas in tentationem. Resp. Sed libera nos a malo.

℣. A porta inferi. Resp. Erue Domine animas eorum.

vers. Anima eius in bonis demoretur. Resp. Et semen eius hæreditet terram.

vers. Credo videre bona Domini. Resp. In terra viuentium.

vers. Non intres in iudicium cum seruo tuo (vel ancilla tua) Dñe. Resp. Quia non iustificabitur in conspectu tuo omnis viuens.

vers. Dominus vobiscum. Resp. Et cum spiritu tuo.

Oremus.

SAtisfaciat tibi Domine Deus noster pro anima famuli tui (vel famulæ tuæ) N. fratris nostri (vel sororis nostræ) sanctæ Dei genitricis semperque virginis Mariæ, & Sanctissimi Apostoli tui Petri, omniumque Sanctorum tuorum

tuorum oratio, & preſentis familiæ tuæ humilis & deuota ſupplicatio: vt peccatorum omnium veniam quam Filij tui Domini noſtri Ieſu Chriſti prætioſo ſanguine redemiſti. Qui tecum viuit & regnat in vnitate Spiritus Sancti Deus, Per omnia ſæcula ſęculorum. Reſp. Amen.

In fine omnium dimiſſa voce dicatur ſic.

Animæ eius, & animæ omnium fidelium defunctorum per Dei miſericordiam requieſcant in pace, Amen.

BENEDICTIONES AB EPISCOPIS ET SVFFRAganeis faciendæ.

Et primo Confirmatio puerorum.

In primis dicat Epiſcopus.

verſ. Adiutorium noſtrum in nomine Domini. Reſp. Qui fecit cœlum & terram.

verſ. Sit nomen Domini benedictum. Reſp. Ex hoc nunc & vſque in ſæculum.

verſ. Dominus vobiſcum. Reſp. Et cum ſpiritu tuo.

Oremus.

OMnipotens ſempiterne Deus, qui regenerare dignatus es hos famulos tuos (vel has famulas tuas) ex aqua & Spiritu Sancto, quique dediſti eis remiſſionem omnium peccatorum: immitte in eos ſeptiformem Spiritum Sanctum paraclitũ de cœlis. Reſp. Amen.

Spiri-

Spiritum ſapientiæ & intellectus. R. Amen.
Spiritum ſcientiæ & pietatis. R. Amen.
Spiritum conſilij ✠ & fortitudinis. ℟. Amen.
Et imple eos (vel eas) ſpiritu timoris Dñi ✠ ℟. Amen.
Et conſigna eos (vel eas) ſigno ſanctæ crucis ✠ confirma eos (vel eas) Chriſmate ſalutis in vitam propitiatus æternam. ℟. Amen.

Et tunc Epiſcopus petat nomen, & vngat pollicem Chriſmate, & faciat in fronte pueri crucem, dicens.

Conſigno te N. ſigno crucis ✠ & confirmo te Chriſmate ſalutis In nomine Patris, & Filij ✠, & Spiritus Sancti Amen. Pax tibi. Oremus.

DEus qui Apoſtolis tuis Sanctum dediſti Spiritum; quique per eos, eorum ſucceſſoribus, cæteriſque fidelibus tradendum eſſe voluiſti: reſpice propitiꝰ ad noſtræ humilitatis famulatum, & præſta, vt horum corda quorum frontes ſacroſancto Chriſtmate deliniuimus, & ſigno ſanctæ crucis conſignauimus, idem Spiritus Sanctus adueniens, templum gloriæ ſuæ dignanter inhabitando perficiat. Per Dominum noſtrum Ieſum Chriſtum Filiũ tuum, qui tecum viuit & regnat in vnitate euiſdem Spiritus Sancti Deus per omnia ſæcula ſæculorum. ℟. Amen.

Ecce ſic benedicetur omnis homo qui timet Dominum.
Benedicat vos Dominus ex Sion: vt videatis bona Hieruſalem omnibus diebus veſtris.
Benedicat vos Omnipotens Deus, Pa✠ter, & Fi✠liꝰ, & Spiritus ✠ Sanctus. ℟. Amen.

Benedictio indumentorum Sacerdotalium.

℣. Adiutorium noſtrum in nomine Domini.
℟. Qui fecit cœlum & terram.
℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Iſta in omnibus benedictionibus primo dicantur.

Oremus.

OMnipotens ſempiterne Deus qui per Moyſen famulum tuum Pontificalia ſeu Sacerdotalia, ac Leuitica veſtimenta, ad explendum miniſterium eorum in conſpectu tuo, & ad decorum tui nominis fieri decreuiſti: adeſto propitius inuocationibus noſtris & hæc indumenta deſuper irrigata gratia tua, ingenti benedictione per noſtræ humilitatis ſeruitutem purifi ✠ care, bene ✠ dicere, & conſe ✠ crare digneris: vt diuinis cultibus & ſacris myſterijs apta, & bene ✠ dicta exiſtant; hiſque ſacris veſtibus Pontifices, Sacerdotes, ſeu Leuitæ tui induti, ab omnibus impulſionibus malignorum ſpirituum muniti ac defenſi eſſe mereantur, omniſque eis vtentes tuis myſterijs aptos & condignos ſeruire, atque in his placidè in hærere & deuote perſeuerare tribue. Per Dominum noſtrum. Ieſum Chriſtum. ℟. Amen.

Oremus Alia

DEus inuictæ virtutis auctor, & omnium rerum creator ac ſanctificator, intende propitius: vt hæc indumẽta Sacerdotalis & Leuiticæ gloriæ miniſtris tuis fruẽda,

tuo

tuo ore proprio bene ✠ dicere, & ſancti ✠ ficare & conſe ✠ crare digneris: omneſque eis vtentes, tuis myſterijs aptos, & tibi in eis deuotè & amicabiliter ſeruientes, gratos effici concedas. Per Dominum. ℟. A men.

Et alpergat ea Epiſcop⁹ aqua benedicta: & idem faciat in benedictione cuiuſlibet ſpecialis indumenti.

Benedictio ſpecialis cuiuſlibet indumenti.

℣. Adiutorium. &c.

Oremus.

DEus omnipotens bonarum virtutum dator & omnium benedictionum largus infuſor, te ſupplices exoramus, vt manibus noſtris opem tuæ benedictionis infundas: vt hunc amictum (vel albam, vel cinctorium, vel manipulum, vel dalmaticam, vel caſulã, vel pluuiale) diuino cultui præparatum, virtute Sancti Spirit⁹ bene ✠ dicere, & ſancti ✠ ficare, atque conſe ✠ crare digneris, & omnibus eo vtentibus gratiam ſacri myſterij tui benignus concede, vt in conſpectu tuo ſancti & immaculati, atque irreprehenſibiles appareant & auxilium miſericordiæ tuæ acquirant. Per Dominum noſtrum. ℟. A mẽ.

Benedictio Amictus. Oremus.

BEne ✠ dic Domine quæſumus omnipotens Deus amictum iſtum tam Leuitici quam Sacerdotalis officij; & concede propitius, vt quicunque eum capiti ſuo impoſuerit, benedictionem tuam accipiat, ſitque in fide ſolidus, & ſanctitatis grauedine fundatus. Per Dominum. noſtrum Ieſum Chriſtum. Reſp. A men.

Benedictio Albæ O remus.

DEus inuictæ virtutis auctor, & omnium rerum creator & sanctificator, intende propitius, vt albam Leuiticæ ac Sacerdotalis gloriæ tuo ore proprio bene ✠ dicere, sancti ✠ ficare, atque conse ✠ crare digneris: omnesque ea vtentes tuis mysterijs aptos, & tibi in ea deuotè & a micabiliter seruiẽtes, gratos effici concedas. Per Christum Dominum nostrum &c. Amen.

Benedictio Cinguli. O remus.

OMnipotens sempiterne Deus, qui Aaron & filijs suis Sacerdotali ministerio cingulo cum baltheo in renibus stringi iussisti: adesto supplicationibus nostris, vt omnes tuæ sanctæ operationis ministri hac zona iustitiæ circumsepti, renes lumbosque sancta pudicitia præcingere satagant, atque præualeant, quatenꝰ nec vento elationis, nec frigore iniquitatis tabescant, sed magis ac magis te opitulante confirmari & corroborari ad tibi placita queant. Per Christum Dominum nostrum. Amen.

Benedictio Manipuli O remus.

EXaudi nos Domine Sancte, pater omnipotens, æterne Deus: vt hunc manipulum sacri mysterij vsui præparatum, bene ✠ dicere, sancti ✠ ficare, atque conse ✠ crare digneris. Per Christum Dominũ nostrum. Amen.

Benedictio Stolæ O remus.

DEus qui Stolis, predicatoribus collum & pectus muniri iussisti, exaudi nos propitius, vt quicunque tuorum Sacerdotum huic stolæ colla subiecerint, quicquid

corde

corde credunt boni, proferant, & quod verbis edocuerint, factis adimplere festinent. Per Dominum nostrum Iesum Christum Resp. A men.

Benedictio Stolæ, & Manipuli simul. O remus.

DOmine Iesu Christe fili Dei viui, qui pius & misericors, ore tuo sancto & benedicto dixisti; Venite ad me omnes qui laboratis, & onerati estis, & ego reficiam vos, & inuenietis requiem animabus vestris. Iugum enim meum suaue est, & onus meum leue; Stolam istam & manipulum istum, quem famuli tui Sacerdotes & Leuitæ ad ostendendum se seruituti tuæ mancipatos gestaturi sunt, bene✠dicere, sancti✠ficare, atque conse✠crare digneris, quatenus eis vtentes iugum tuum suaue & onus tuum leue sentiant, & animabus suis requiem inueniant sempiternam. Per te saluator mundi rex gloriæ. Qui viuis & regnas cum Deo patre in vnitate Spiritus Sancti Deus per omnia sæcula sæculorum. ℟. A men.

Benedictio Casulæ. O remus.

DEus fons pietatis & iustitiæ, qui tui operis ministros ad extremum vestimentorum suorum casula, cuius munimento interius omnia tegerentur, vestiri sanxisti: concede precibus nostris virtutem & bene✠dictionem gratiæ tuæ; vt omnis hac casula iuduti, enumeratis interius omnium virtutum ornamentis, vinculum perfectæ charitatis super omnia habeant & conseruent, quo perficere valeant Sacrificiũ tibi gratum pro viuis & mortuis, & quæ adipisci desiderant, deuota mente implere valeant:

præstante Domino nostro Iesu Christo Qui tecum viuit & regnat Deus Per. Resp. Amen.

Benedictio mapparum seu linteaminum Altaris.

O remus.

EXaudi preces nostras Domine: & hæc linteamina sacri Altaris vsui præparata, bene ✠ dicere, & sancti ✠ ficare digneris Per Dominum nostrum. Resp. Amen.

O remus.

DOmine Deus omnipotens qui Moysen famulum tuum per quadraginta dies ornamenta, & linteamina facere docuisti, quæ etiam Maria texuit in vsum Tabernaculi fœderis, bene ✠ dicere sancti ✠ ficare, & conse- ✠ crare digneris hæc linteamina, ad tegendum & inuoluendum Altare glorioſissimi Filij Domini nostri Iesu Christi. Qui tecum viuit & regnat in vnitate Spiritus Sancti Deus per omnia sæcula sæculorum. Amen.

Benedictio Patenæ.

O remus (fratres dilectissimi) vt diuinæ gratiæ benedictio conse- ✠ cret, & sancti ✠ ficet hanc patenam ad confringendum in ea corpus Domini nostri Iesu Christi, qui crucis passionem sustinuit pro salute omnium nostrum. Qui viuit & regnat cum Deo patre in vnitate. Resp. Amen. Oratio.

OMnipotens sempiterne Deus, qui legalium iustitutor es hostiarum, quique inter eas conspersam similaginem deferri in patenis aureis & argenteis ad Altare tuum iussisti: bene ✠ dicere, sancti ✠ ficare, atque con-

secra-

ſecra ✠re digneris hanc patenam in adminiſtrationem Euchariſtiæ Ieſu Chriſti Filii tui, qui pro noſtrum ominum ſalute ſeipſum tibi Deo Patri in crucis patibulo elegit immolari. Qui tecum viuit. Reſp. A men. chrismate,

Hic faciat Epiſcopus crucem cum pollice de ~~oleo ſancto~~ ſuper patenam, & mox liniat totam ſuperficiem cũ ipſo pollice decem:

COnſe✠crare, & ſancti✠ficare dignare Domine patenam iſtam, per iſtam vnctionem,& noſtram ſanctam benedictionẽ, in Chriſto Ieſu Dño noſtro .Qui tecum viuit. ℟. A men. Præfatio ad Calicem.

ORemus (dilectiſſimi fratris) vt Deus & Dominus noſter calicem iſtum in vſum ſui miniſterii conſecrandum, cœleſtis gratiæ inſpiratione ſanctificet: & eum ad habendam plenitudinem diuini amoris accomodet. Per Dominum noſtrum IeſumChriſtum. Reſp. A men.

Benedictio Calicis.

DIgnare Domine Deus noſter calicem iſtum bene✠dicere, in vſum miniſterii tui pia deuotione formatum : & ſanctificatione perfundere, qua Melchiſedec famuli tui ſacratum vas vel calicem perfudiſti; & quod arte vel metallo effici non poteſt Altaribus tuis dignum, fiat tua benedictione ſanctificatum. Per Chriſtum Dominum noſtrum. Reſp. A men.

Hic faciat crucem de Chriſmate a labio eius in labium cum pollice, & mox liniat & perungat calicem totum intra dicens.

Conſe-

COnſecra ✠ re, & ſancti ✠ ficare dignare Domine calicem iſtum per iſtam ſanctam vnctionem, & noſtram benedictionem, in Chriſto Ieſu Domino noſtro. Qui tecum viuit. Reſp. Amen.

Actiones noſtras quæſumꝰ Domine aſpirando præueni, & adiuuãdo proſequere; vt cuncta noſtra operatio a te ſemper incipiat, & per te cœpta finiatur. Per Dominum noſtrum Ieſum Chriſtum. Reſp. Amen.

Oremus.

OMnipotens ſempiterne Deus manibus noſtris quæſumus opem tuæ benedictionis infunde: & per noſtram benedictionẽ hoc vaſculum cum patena ſancti ✠ ficetur, & corporis & ſanguinis Domini noſtri Ieſu Chriſti nouum ſepulchrum Sancti Spiritus gratia perficiatur. Per eundem. &c. In vnitate eiuſdem Spiritus. Reſp. Amen.

Vaſa ſacra & alia ornamenta Eccleſiæ in generali benedicantur hoc modo.

verſ. Adiutorium noſtrum. Dominus vobiſcum.

Oremus.

EXaudi Domine preces noſtras clementiſſime pater, & hæc purificanda vaſa & ornaméta, ſacri Altaris atque Eccleſiæ tuæ ſacræ myſterij vſui præparata, bene ✠ dicere, & ſancti ✠ ficare, digneris. Per Dominum noſtrum Ieſum Chriſtum. Reſp. Amen.

Oremus.

OMnipotens & miſericors Deus, qui ab initio vtilia & neceſſaria hominibus creaſti, Templaque manu homi-

hominum facta nomini tuo ſancto dicari, tuæque habitationis loca vocare voluiſti: quique per famulũ tuum Moyſen veſtimẽta Pontificalia, & Sacerdotalia, & Leuitica, & alia quæque diuerſi generis ornamenta ad cultum & decorem tabernaculi & Altaris tui fieri decreuiſti: exaudi propitius preces noſtras, & omnia hæc diuerſarum ſpecierum ornamenta in vſum Baſilicæ tuæ vel Altaris, ad honorem & gloriam tuã præparata, purifica ✠re, bene ✠dicere ſancti ✠ficare, atque conſe ✠crare digneris: vt diuinis cultibus ſacriſque myſterijs apta & benedicta exiſtant, atq; confectionibus corporis & ſanguinis Domini noſtri Ieſu Chriſti dignis parentur famulatibus. Qui tecum. Reſp.

A men. Et aſpergatur aqua benedicta.

Benedictio Librorum.

A diutorium Dominus vobiſcum.

Oremus.

DEſcendat Domine virtus Spiritus Sancti ſuper hunc librum, qui eum mundando puri ✠ficet & bene✠dicat atque ſancti ✠ficet, & omnium in eo legentium clementer corda illuminet, & verum intellectum tribuat; ſed & intelligendo tua præcepta conſeruare & implere ſecundum voluntatem tuam bonis operibus concedat. Per Dominum noſtrum. In vnitate eiuſdem. ℟. A men. Et aſpergatur aqua benedicta.

Benedictio Thuribuli.

℣. Adiutorium noſtrum. ℟. Qui fecit celum &c.

℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

O remus.

DOmine Deus qui dum Filios Israel in deserto murmurantes ob rebellem suam audaciam dudum vastaret incendium, Aaron Sacerdotem tuum orantem, ac repleto igne Altaris thuribulo tibi incensum ponentem exaudire, eosque de incendio liberare dignatus es: bene ✠ dic quæsumus Domine Thuribulum hoc, & præsta, vt quoties in eo thus adolebitur, votum populi tui boni odoris efficias. Per Dominum nostrum Iesum Christum.

℟. Amen.

Benedictio Incensi. O remus.

DOmine Deus omnipotens, cui astat exercitus Angelorum cum tremore, quorum seruitium spirituale & igneum esse cognoscitur: dignare respicere, ✠ dicere, & sancti ✠ ficare hanc creaturam incensi, vt omnes languores, cunctæque insidiæ inimici odorem eius sentientes effugiant, & separentur a plasmate tuo quod prætioso sanguine redimisti, vt nunquam lædantur a morsu antiqui serpentis. Per Dominum nostrum. Amen.

Benedictio Corporalis.

℣. Adiutorium nostrum in nomine Domini.

Resp. Qui fecit cœlum & terram.

℣. Dominus vobiscum, Resp. Et cum spiritu tuo.

Oremus

CLementissime Deus, cuius inenarrabilis est virtus, cuius mysteria arcana miraculis celebrantur: tribue quæsumus, vt hoc linteamen tuæ propitiationis bene ✠ dictione

dictione sanctificetur,& ad'consecrandum super illud corpus Dei & Domini nostri Iesu Christi filij tui, dignum efficiatur. Per eundem. Resp. Amen.

O remus.

DEus qui pro humani generis saluatione verbum caro factus es, & habitare totus in nobis non dedignatus es: quique traditori tuo perfido osculum pium dedisti, dū pro vita omnium pius mactari voluisti,atque sindone lineo texto te inuolui permisisti:Respice propitius ad vota nostra qui tua fideliter charismata amplecti cupimus .Quæsumus Dñe sancti ✠ficare,bene ✠dicere,& conse ✠crare digneris hoc corporale in vsum Altaris tui ,ad cōsecrādum super illud siue ad tegendum, inuoluenduuque Sacrosanctum Corpus & Sanguinem tuum Domine Iesu Christe, digniſque pareat famulatibus, vt quicquid sacro ritu super hoc immolabitur, sicut Melchisedec oblatum placeat tibi holocaustum. Et obtineat per hoc præmium, quicunque obtulerit votum. Te quoque humiliter rogamus ac petimus, vt hoc corporale tuæ sanctificationis vbertate, per Sancti Spiritus gratiam purifices & sanctifices, qui te pro nobis omnibus offerre Sacrificium uoluisti.Et præsta, vt super hoc sint tibi libamina accepta, sint grata, sint pinguia, & Spiritus Sancti rore perfusa. Saluator mundi, qui viuis &regnas cum Deo Patre in vnitate eiusdem. &.

Amen O remus.

DEus qui dignè tibi seruientium, nos imitare desideras famulatū, respice propitius ad humilitatis nostræ

ſeruitutem, & hoc corporale nomini tuo dedicatum, & ſeruitutis tuæ vſibus præparatum, cœleſtis virtutis benedictione ſancti✠fica, puri✠fica, & conſe✠cra. Quatenus ſuper illud Spiritus Sanctus tuus deſcendat: qui & oblationes populi tui benedicat, & corda ſiue corpora ſumentium benignus reficiat. Per Dominum noſtrum Ieſum Chriſtum Filium tuum, qui tecum viuit & regnat in vnitate eiuſdem Spiritus. ℟. Amen.

Benedictio Precariorum.

℣. Adiutorium noſtrum. Dominus vobiſcum.

Oremus.

DEus omnium benedictionum largus infuſor, ac omnis bonæ actionis inſpirator: qui omnia tabernaculi fœderis ornamẽta ad deuotionẽ populi, tuo ore proprio fieri præcepiſti: te humili prece depoſcimus vt hæc oracula ſiue precaria ſanctuaris effigiem prætendentia, & ad deuotè orandam beatiſſimam virginem Mariam Dei genitricem adaptata, & ad pſallendum eiuſdem Sanctiſſimæ virginis pſalterium confecta & præparata, illa benedictione perfundas & benedi✠cas, qua olim per manus Sacerdotum vtenſilia tabernaculi perfudiſti. Et concede vt quicunque in his oraculis ſiue precarijs ipſam gloriofiſſimam virginem ſuppliciter honorare ſtuduerint, aut in his quocunque in loco coram ſua imagine preces effundere decreuerint, aut eius patrocinium poſtulauerint: illius precibus & obtentu gratiam, & gloriam

con-

conſummato vitæ præſentis termino obtineant, & tuæ propitiationis indulgentiam conſequantur. Per Dominum noſtrum Ieſum Chriſtum. ℣. A men.

O remus.

SOlus & ineffabilis, & incomprehenſibilis creator, omnipotens Deus, cuius verbo & poteſtate cuncta ſunt creata, cuius dono percepimus quæ ad vitæ remedia poſſidemus; te ſupplices obnixis precibus deprecamur, vt de ſede maieſtatis tuæ hæc oracula ſiue precaria fidelium famulorũ tuorũ ſanctitati conuenientia, tua bene✠dictione & cœleſti ſancti✠ficatione perundere digneris, quatenus beneplacitum munus in his orantium accipias. Sintque hæc oracula ſiue precaria, in conſpectu tuæ clementiæ libenter accepta, ſicut Abel alumni tui, vel ſicut Melchiſedec munera tibi placuerunt oblata, qui in his Beatiſſimã Dei genitricem Mariam ſuis Sanctis nititur decorare obſequijs, Filius eius Dñs noſter Ieſus Chriſtꝰ magna pro paruis recompenſet; deuotionem eius accipiat; peccata dimittat; fide eum repleat; indulgentia foueat; miſericordia protegat: aduerſa deſtruat: proſpera cõcedat. Habeat in hoc ſæculo bonæ actionis documẽtũ; charitatis ſtudiũ; ſancti amoris affectum: & in futuro cum Sãctis Angelis gaudium adipiſcatur perpetuum. Per eundem Dominum noſtrum. Reſp. A men. Deinde aſpergantur aqua benedicta.

Benedictio ad omnia quæcunque volueris.

℣. A diutorium noſtrum. Reſp. D ominus vobiſcum.

C remus

Oremus.

BEne ✠ dic Domine creaturam iſtam N. vt ſit remedium ſalutare generi humano, & præſta per inuocationem ſanctiſſimi nominis tui, vt quicũque ex ea ſumpſerit, corporis ſanitatem & animæ tutelam percipiat. Per Dominum noſtrum. ℟. Amen.

Incipit modus ad ſignum ſiue Campanam benedicendam.

IMprimis præſbiter indutus ſuper pelliceo & ſtola, & cruce præcedente cum clero & populo congregato, dum metallum decurrit pro campana facienda incipit Hymnum: **Veni creator Spiritus**: cum verſu & collecta de S. Spiritu. Quando vero completa eſt incipit: **Te Deum laudamus**: & omnes clerici vna voce debent cantare. Et in fine: **Da pacem.**

℣. A Domino factum eſt iſtud. ℟. Et eſt mirabile.

℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

ACtiones noſtras quæſumus Domine aſpirando præueni & adiuuando proſequere: vt cuncta noſtra oratio & operatio a te ſemper incipiat, & per te cœpta finiatur. Per Chriſtum. ℟. Amen.

Quando volunt pendere, poſſunt; ſed primitus benedicitur & conſecratur in modum qui ſequitur.

Benedictio aquæ.

℣. Adiutorium noſtrum in nomine Domini.

℟. Qui fecit cœlum & terram.

℣. Sit

℣. Sit nomen Domini benedictum. ℟. Ex hoc, nunc, & vsque in sæculum.

Oremus.

BEne ✠ dic Domine hanc aquá benedictione cœlesti; & assistat super eam virtus Spiritus Sancti, vt cum hoc vasculum ad inuitandos filios Ecclesiæ præparatum in ea fuerit tinctum, vbicunque sonuerit eius tintinabulum, longè recedat virtus inimicorum, vmbra phantasmatum, incursio turbinum, percussio fulminum, læsio tonitruú, calamitas tempestatum, omnisque spiritus procellarum. Et cum clangorem illius audierint filij Christianorum, crescat in eis deuotionis augmentum: vt festinantes ad piæ matris gremium, cantent tibi in Ecclesia Sanctorum, deferentes in sono tubæ præconium, modulationem per psalterium, exultationem per organum, suauitatem per cymbalum, gentes inuitare valeant in Templum Sanctum tuum sùis obsequijs, & precibus exercitum Angelorum. Per Dominum nostrum Iesum Christum, in vnitate eiusdem. ℟. Amen.

Postea debent cantari hi sex psalmi

LAuda anima mea Dominum Psal. 145.
Laudate Dominum quoniam bonus Psal. 146.
Lauda Hierusalem Dominum. Psal. 147.
Laudate Dominum de cœlis psal 148.
Cantate Domino canticum nouum: laus eius. Psal. 149.
Laudate Dominum in Sanctis eius. Psal. 150.

Et dum cantatur debet Sacerdos lauare clocam de supradicta

pradicta aqua benedicta cum oleo benedicto, & ſale benedicto, quod benedicitur ſicut in die Dominico.

Deindé dicit orationem ſequentem.

DEus qui per beatum Moyſen legiferum tubas argenteas fieri præcepiſti, quas dum Leuitæ Sacrificij tempore clangerent, ſonitu dulcedinis populus monitus ad adorandum te fieret præparatus, quarum clangore hortatus ad bellum tela proſterneret aduerſarium: præſta vt hoc vaſculum tuæ Eccleſiæ præparatum ſanctificetur a Spiritu Sancto: vt per illius tactum fideles inuitentur ad præmium. Et cum melodia illius auribus inſonuerit populorum, creſcat in eis deuotio fidei, procul pellantur omnes inſidiæ inimici. Fragor grandinum, procella turbinum, impetus tempeſtatum temperentur. Infeſta tonitrua, ventorũ flagra fiant ſalubriter ac modoraté ſuſpenſa. proſternas aereas poteſtates dextera tuæ virtutis, vt hoc audientes tintinabulũ, tremiſcant & fugiant ante ſanctæ crucis vexillum. per Dominum noſtrum Ieſum Chriſtum Filium tuum qui tecum viuit & regnat in vnitate eiuſdem. Reſp. Amen.

Tunc debet eam extergere linteo dicendo hunc pſalmum. Ex Pſal. 28.

VOx Domini ſuper aquas, Deus maieſtatis intonuit: Dominus ſuper aquas multas.

Vox Domini in virtute: vox Domini in magnificentia.

Vox Domini confringentis cedros: & confringet Dominus cedros Libani.

Et com-

Et comminuet eas tanquam vitulum Libani: & dilectus quemadmodum filius vnicornium.

Vox Domini intercidentis flammam ignis, vox Domini concutientis deſertum: & commouebit Dominus deſertum Cades.

Vox Domini præparantis ceruos, & reuelabit cõdenſa: & in Templo eius omnes dicent gloriam.

Dominus diluuium inhabitare facit: & ſedebit Dominus Rex in æternum.

Domin⁹ virtutem populo ſuo dabit: Dominus benedicet populo ſuo in pace.

Gloria pãtri. Sicut erat.

Poſt hæc tangere eam debet de Chriſmate, foris ſepties, & intus quater, dicendo.

Oremus.

OMnipotens ſempiterne Deus, qui ante arcam fœderis per clangorem tubarum muros lapideos quibus aduerſantium cingebatur exercitus cadere feciſti: tu hoc tintinabulum cœleſti benedictione perfunde: vt ante ſonitum eius longius effugentur ignita iacula inimici, percuſſio fulminum, impetus lapidum, læſio tempeſtatum, vt ad interrogationem propheticam; Quid eſt tibi mare quod fugiſti? ſuis motibus cum Iordanico retroacto fluendo reſpondeat: A facie Domini commota eſt terra: a facie Dei Iacob. Qui conuertit ſolidam petrã in ſtagna aquæ, & rupem infontes aquarum. Non ergò nobis Domine non nobis: ſed nomini tuo da gloriam. Super mi-

ſericordia tua & veritate tua. Vt cum præſens vaſculum (ſicut reliqua Altaris vaſa) ſacro chriſmate tangitur & vngitur oleo ſancto, quicũque ad ſonitum eius conuenerint, ab omnibus inimicorũ tentationibus liberi, ſemper fidei catholicæ documenta ſectentur. Per Dominum noſtrum.

Reſp. Amen.

Tunc ponit in incenſario ignem & thimiama, & thus, & myrrham, erigẽdo clocam ſupra incenſarium vt totum illum fumum colligat, dicendo hanc antiphonam.

DEus in ſancto via tua: quis Deus magnus ſicut Deus noſter.

Ex Pſalmo 76.

VIderunt te aquæ, Deus, viderunt te aquæ: & timuerunt, & turbatæ ſunt abyſſi.

Multitudo ſonitus aquarum: vocem dederunt nubes.

Etenim ſagittæ tuæ tranſeunt: vox tonitrui tui in rota.

Illuxerunt coruſcationes tuæ orbi terræ: commota eſt & contremuit terra.

In mari via tua, & ſemitæ tuæ in aquis multis: & veſtigia tua non cognoſcentur.

Deduxiſti ſicut oues populum tuum: in manu Moyſi & Aaron.

Gloria patri. Sicut erat. Poſtea dicit.

℣. Domine exaudi orationem meam. ℟. Et clamor meus ad te veniat. ℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Ore-

Oremus.

OMnipotens dominator Christe, qui secundum assumptionem carnis dormiente in naui, oborta tempestas maria conturbauit, & protenus excitato & imperante dissiluit : tu necessitatibus populi tui benignus succurre. Tu hoc tintinabulum Sancti Spiritus rore perfunde, vt ante sonitum illius semper fugiat inimicus, inuitetur ad fidem populus Christianus, hostilis terreatur exercitus, confortetur in Domino per eum populus euocatus, atque sicut Dauidica cythara delectatus, desuper descendat Spiritus Sanctus. Atque vt Samuele agnum mactante in holocaustum tuum, rex æterni imperij fragore auarum turbam repulit aduersantem : ita dum huius vasculi sonitus transit per nubila, Ecclesiæ conuentum manus seruet Angelica fruges credentium, & mentes, & corpora saluet protectio sempiterna. Qui viuis & regnas cum Deo Patre in vnitate eiusdem &c. ℟. Amen.

Deinde aspergatur aqua benedicta, & totus populus presens. Et imponatur illi nomen per Sacerdotem, apponendo manus supra, & simul imponunt Patrini & matrinæ. qui etiam, post præsbiterum, nominant eã, cooperiendo clocam linteis.

Benedictio ensis noui militis fiat hoc modo.

Interim genuflectente ipso milite coram Altari. Primo dicat Sacerdos sine nota.

℣. Dominus vobiscum. ℟. Et cum spiritu tuo.

Oremus.

DEus cunctorum in te ſperantium protector, adeſto ſupplicationibus noſtris: & concede huic famulo tuo qui ſincero corde gladio ſe primo nititur præcingere militari, vt in omnibus galea tuæ virtutis ſit protectus: & ſicut Dauid & Iudith contra gẽtis ſuæ hoſtes fortitudinis potentiam & victoriam tribuiſti: ita tuo auxilio munitus contra hoſtium ſuorum ſæuitiam victor vbique exiſtat, & ad ſanctæ Eccleſiæ tutelam proficiat. Per Dominũ noſtrũ. ℟. Amen. Alia oratio, cum Oremus.

DEus qui trinos gradus hoſtium poſt lapſum Adæ in toto orbe terrarum conſtituiſti: quo minus plebs tua fidelis immunis ab omni impetu nequitiæ ſecura & quieta permaneret: adeſto ſupplicationibus noſtris, & hunc enſem (reſpice) quem inuocatione tui Sanctiſſimi nominis benedicimus, benedi✠cere dignare, vt famulus tuus cui eum te largiente concedimus & accingimus, Hic ſuccingat Sacecdos militem enſe. ſic eo vtatur, quatenus hoſtes Eccleſiæ inſidiantes reprimat, & ſeipſum ab omni inimico tua protectione potenter defendat. Per Chriſtum Dominum noſtrum. ℟. Amen.

Deindè aſpergat Sacerdos militem enſe ſuccinctum aqua benedicta & recedat miles in nomine Domini.

Benedictio carnium in die Paſchæ.

℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo.

Oremus.

DEus cœli terræque dominator, qui das eſcam omni carni & imples omne animal benedictione: bene✠dic &

dic & ſancti ✠ fica hanc creaturam carnis: nobis dona tua ſumentibus, animæ & corporis ſanitatem concedas. Per Chriſtum. ℟. Amen.

Alia oratio. Oremus.

DEus qui vniuerſæ carnis es conditor, qui Noe & filijs ſuis de mundis & immundis animalibus præcepta dediſti, quique ſicut olera herbarum humano generi quadrupedia mũda edere permiſiſti, & qui agnum in Ægipto Moyſi & populo tuo in vigilia Paſchæ comedere præcepiſti in figuram agni Domini noſtri Ieſu Chriſti, cuius ſanguine omnia primogenita tibi de mundo redemiſti; & nocte illa omne primogenitum in Ægipto percutere præcepiſti, ſeruans populum tuum agni ſanguine prænotatum. Dignare Domine Deus omnipotens bene ✠ dicere & ſancti ✠ ficare has carnes: vt quicunque de populo tuo fideli ex illis comederint, omnium benedictione cœleſti & gratia tua ſaturati repleantur in bonitate. Per quem hæc omnia Domine condita ſunt & ab initio creata, Saluator mundi. Qui viuis & regnas cum eodem Filio tuo in vnitate Spiritus Sancti, Deus per omnia ſæcula ſæculorum ℟. Amen.

Hic aſpergatur aqua benedicta ſuper carnes.

Benedictio carnis, caſei, butyri, ouorum, ſiue paſtillarum in paſcha. ℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo. Oremus.

DOmine Deus omnipotens, qui feciſti & creaſti cuncta viuentibus tuæ largitatis alimoniam, humanumque ge-

genus ſpiritualibus eſcis ac poculis tuorum præceptorum, terreniſque ſubſtantijs tuorum donorum indeſinenter reficis: te omnipotentem Deum obnixè petimus, vt hæc dona tua carnis, caſei, butyri, vel ouorum, ſiue cuiuſcunque alterius cibi, quem tu ipſe creaſti & nobis donaſti, perpetua claraque benignitate ſancti ✠ ficare ac bene ✠ dicere digneris. Veſcentibus ex eis largam tuæ benedictionis ſanitatem in viſceribus eorum clementer colloca, & præſentis vitæ ſoſpitatem, & futuræ beatitudinem miſericorditer indulge. Per Dominum noſtrum.

℟. Amen.

Deindé aſpergat Sacerdos aquam benedictam.

Benedictio feminis.

℣. Dominus vobiſcum. Reſp. Et cum ſpiritu tuo.

Oremus.

OMnipotens ſempiterne Deus creator generis humani, ſuppliciter tuam clementiam exoramus: vt hoc ſemen, quod in tuo ſancto nomine ſaturi ſumus in agris noſtris, cœleſti benedictione bene ✠ dicere & multiplicare, atque ad maturitatem perducere digneris: vt per vniuerſum orbem terrarum collaudetur dextera tua. Per Dominum. Reſp. Amen.

Deindé aſpergatur aqua benedicta ſuper ſemen.

Benedictio pomorum in die S. Iacobi. ℣. Dominus vobiſcum. ℟. Et cum ſpiritu tuo. Oremus.

DOmine Sancte, pater omnipotens, æterne Deus, qui ad infirmi mundi ornatum, die tertia lignum pomiferum

miſerum facere fructum primo præcepiſti, quique amarum vetiti pomi ſaporem, antiqui ſerpentis ſuaſu, a patribus noſtris guſtatum, vnigeniti Filij tui Domini noſtri Ieſu Chriſti paſſione ſalutari, non ſentire poſteros filios per Baptiſmum voluiſti, a quo ſanitas & omne medicamentum venit: quæſumus inenarrabilem pietatem tuam vt hunc nouorum pomorum fructum, tuo conſpectui oblatum bene✠dicere, & ſancti✠ficare digneris; quatenus Sancti Apoſtoli tui Iacobi, & Martyris tui Chriſtophori (quorum hodie feſta celebramus) omniumque Sanctorum tuorum meritis ac precibus, quicunque fideles tui cum gratiarum actione ex eo guſtauerint, ſanitatem mentis & corporis operante in eis Spiritu Sancto percipere mereantur. Per eundem Dominum noſtrum Ieſum Chriſtum Filium tuum, qui tecum viuit & regnat in vnitate eiuſdem. Reſp. Amen.

Item benedictio pomorum.

℣. Dominus vobiſcum. Reſp. Et cum ſpiritu tuo.

Oremus.

TE deprecamur omnipotens Deus, vt bene✠dicas hunc fructum nouorum pomorum; vt qui eſu arboris lethalis, & pomo in primo parente iuſta funeris ſententia mulctati ſumus, per illuſtrationem vnici Filij tui redemptoris, Dei ac Domini noſtri Ieſu Chriſti, & Spiritus Sancti benedictione ſanctificata ſint omnia atque benedicta: depulſiſque primi facinoris intentatoris inſidijs, ſalubriter ex huius diei anniuerſaria ſolemnitate diuerſis

terris

terris edenda germina ſumamus. Per eundem Dominum noſtrum in vnitate eiuſdem. Reſp. Amen.

Deinde Sacerdos aſpergat ea aqua benedicta.

Benedictio ad omnia quæcunque volueris.

℣. Domin⁹ vobiſcum.. Reſp. Et cum ſpiritu tuo.

O remus.

CReator & conſeruator humani generis, dator gratiæ ſpiritualis, largitor æternæ ſalutis: tu Domine mitte Spiritum Sanctum tuum ſupra hanc creaturam N. vt armata virtute cœleſtis defenſionis, quicunque ex ea guſtauerint, proficiant illis ad ſalutem, & tam corporis quam animæ recipiant ſanitatem. Per Dominum noſtrum Ieſum Chriſtum Filium tuum, qui tecum viuit & regnat in vnitate eiuſdem. Reſp. Amen.

Hic aſpergatur aqua benedicta.

Benedictiones quarundum aliarum rerum reperiuntur in fine Miſſalis Romani.

FINIS.

Laus Deo, Virginiq; matri,
& S. Oſmundo.

ANNOTATIONES IN PRECEDENTEM SACRAM INSTITVTIONEM.

Ex quibus Chriſtianus lector & venerandam nonnullorum Eccleſiæ Catholicę Rituum antiquitatem percipiet, & aliqua obſcuriùs in Manuali Sarisburienſi tradita, elucidata reperiet.

In ordinem faciendi Catechumenum Annotationes.

n primis deferatur infans, &c. Pag. 3.) Sacerdos Sacramentum Baptiſmi adminiſtraturus, induatur ſuperpelliceo & ſtola. Parentur cærea candela, ſal, oleum Catechumenorum, ſanctum Chriſma, linteũ chriſmale, & ſi benedicẽdus ſit fõs, Cæreꝰ paſchalis.

Ibid. *quo nomine vocari debeat*) Impoſitionis nominis in Baptiſmate meminerunt Dionyſius Areopagita, lib. de Hierarchia Eccleſ. cap. de Baptiſmo: Dionyſius Alex. apud Euſebium lib. 7. hiſt. cap. 20. & alij. Nomen alicuius Sancti ſemper imponendum eſt baptizando, Chriſoſt. homil. 20. in Geneſ. Concil, Nicæn. I. ſecundum editionem Turriani, can. 30. Conſtitutiones prouinciales Angliæ, titulo de Baptiſ. cap. Circa.

Ibid. *licet enim baptizatus fuerit domi, &c.)* Si infans antea fuerit baptizatus quæ in orationibus, adiurationibus, ſeu exorciſmis infra præſcriptis, de dono ſeu gratia Baptiſmi dicuntur, ad vberiorem gratiæ aut doni effectum, tota vita reliqua, percipiendum, a baptizante referantur. Quomodo etiam frequens ibi memorata Satanæ eiectio, fuga, aut exitus referenda ſunt ad perfectiorem eius paulatim eiectionem, ac pleniorem purgationem. Refert enim S. Auguſtinus de nuptiis & concupiſ. cap. 33. regenerationis gratiam quę per ſacrum lauacrum datur, vſque in finem vitæ, cuncta mala ſanare & purgare.

Ibid. *Signum ſaluatoris, &c.)* De hac cæremonia Dionyſius Areopag. de Hierarch. eccleſ. cap. de Baptiſ. Baſilius lib. de Spiritu Sancto, cap. 27. Auguſt. to. 4. lib. de catechizandis rudibus, cap. 20, tom. 8. in pſal 30. conc. 3. in pſal. 36. conc. 2. & in pſal. 141. to. 1. lib. 1. confeſſ. cap. 11. tom. 9. de Symbolo ad catechumenos, cap. 1. & alibi. De conſecrat. diſt. 4. cap. Poſtea.

Pag. 4, *Deinde tenens manum dexteram ſuper caput, &c.)* De hac manuum impoſitione Dionyſius de Hierarch. eccleſiaſt. cap. de Baptiſmo. Concilium Carthag. 4. can. 85. Cyprian. in *Actis* Concilii Carthag. Auguſt. to. 7. lib. 2. de peccatorum meritis & remiſſ. cap. 26. Chriſtus etiam ipſe paruulis manus impoſuit, Math. 19. v. 15.

Ibid. *Omnipotens ſempiterne Deus, &c.)* Orationes olim dictæ ſunt ſuper Catechumenum. vt teſtatur Dionyſius de Hierarch. eccleſ. cap. de Baptiſ. Auguſt. tom. 9. de Symbolo ad Cathecum. lib. 4. cap. 1. & alii Patres.

Ibid. *Et reſpondeant patrini)* de patrinis mentionem facit Dionyſ. Areopag. loc. cit. Auguſt. tom. 10. ſer. 116. de tempore, lib. 1. de peccatorum meritis & remiſſ. cap. 34. Tertullian. lib. de Baptiſmo.

Pag. 6. *Accipe ſal, &c.)* De conſecrat. diſt. 4. cap. Ex hinc, & cap. Sal. Concilium Carthag. 3. can. 5. Orig. homil. 6. ſuper Ezechiel, Auguſt. tom. 1. lib. 1. Confeſ cap. 12.

Pag. 7. *Ergo maledicte Diabole &c.)* De huiuſmodi exorciſmis ante Baptiſmum, vide de conſecrat. d. 4. cap. Sicut noſtis. Dionyſ. de Eccleſ. Hierarcih cap. de Baptiſmo Cyrillum Cathecheſi 2. myſtagogica, Nazianz. orat. in ſanctum lauacrum, Ambroſ. lib. 1. de Sacramentis cap 5. Leonem 1. epiſt. 4. cap. 7. Auguſt. lib. de fide & operibus cap. 6. lib. 2. de nuptiis & concupiſc. cap. 20. & 29. to. 8. in pſal. 41. & alibi. Chriſoſt. homil de Adam & Eua.

Pag. 12. *Deinde ſpuat Sacerdos, &c.)* De hac re Ambroſius lib. 1. de Sacramentis cap. 1. & de ijs qui initiantur myſterijs cap. 1. De conſecrat. diſt. 4. cap. poſtea tanguntur. Simile quid factum a Saluatore vide Marci. 7. v. 33. & 34. Ioan. 9. v. 6.

Pag. 9. *Trado tibi ſignaculum &c.)* Chriſtiani ſigno crucis olim etiã ſe ſigna-

ſe ſignabant. Tertull. lib de corona militis. Nazianz. orat. 1. in Iulianum, Hieron. epiſt. 22. ad Euſtochium, & in cap. 9. Ezechielis, Chriſoſt. homil. 55. in Matth. item in demonſtratione quod Chriſtus ſit Deus. Origen. homil. 8. in diuerſos euangelij locos, Athanaſ. in vita beati Antonij, Ignatius in epiſt. ad Philipp. Auguſt. to. 9. in Ioan. tract, 36 to. 5. de ciuitate Dei, lib. 22, cap. 13 &c.

Annotationes in benedictionem Fontis.

Pag. 15. *Benedictio Fontis)* Fontem benedicendum aſſerunt Dionyſ. Areopag. de Eccleſ. Hierarch. cap. de Baptiſmo. Cyprianus epiſt. 70. ad Ianuarium, Baſil. de Spiritu Sancto cap. 27. Auguſt. to. 7. contra Iulianum, lib. 4. cap. 8. item Tract. 118. in Ioann. Ambroſ. lib. 1. de Sacramentis cap. 5., vide epiſt, Paſchaſij ad Leonem inter epiſtolas, Leonis, epiſt. 65.

Ibid, *Nota quod aqua benedicta fontium in vigilia &c*, Secundum vſum Romanæ Eccleſiæ ſtatim ante Olei Catchumenorum & Chriſmatis infuſionem (vt videre licet in Miſſali Romano) præſcribitur aquæ benedictæ fõtium aſperſio. Quare illa inhibitio Eccleſiæ Romanæ de qua hic ſermo eſt, intelligenda eſt de aſperſione huius aquæ poſt talem Olei & Chriſmatis infuſionem. Attamen in Anglia ſeruanda eſt conſuetudo loci, vt omnino aqua fontium non aſpergatur.

Pag. 20 *De Cereo &c.* Prudentius in hymno de Cæreo Paſchali,

Pag, 21. *Poſt hæc mittat Sacerdos Oleum ſanctum*, ſcilicet Chatecumenorum ſiue Baptiſmi. De hac trina cõiunctione Olei Baptiſmi, ſacri Chriſmatis & aquæ baptiſmatis, Dionyſius Areop. de Eccleſ. Hierar, cap. de Baptiſmo, vide etiam diſt, 11 can, Eccleſiaſticarum

Annotationes in ritum Baptizandi.

Pag 11 *Abrenuncias ſatanæ*, De his abrenunciationibus Dionyſius loc. cit. Tertullian. lib. de Spectaculis cap. 1. Cyrillus catecheſi. 1. Cyprian. de duplici martyrio. Origin. homil. 12 in Numeros, Baſilius de Spiritu Sancto cap. 27. Auguſt. tom. 2. epiſt.

105, ad Sixtum, tom. 9. de Symbolo, lib, 2, cap. 1, & alibi. De conſecrat. diſt. 4, cap. Primum interrogetur, & cap. Prima igitur.

Ibid. *Et ego lineo te*, De hac vnctione Chryſoſt. homil. 6. in cap. 2. ad Coloſſ. Iuſtinus martyr quæſt. 207. Ambroſ. lib. 2. de Sacramentis cap. 2. Cyrillus catecheſi 2, Auguſt. ſerm. 206. de tẽpore, to. 9. in Euangel Ioan, Tract. 44. vide eunden tom. 9. de vita chriſtiana, cap. 1, to 4, quæſt, Euang, lib. 2. cap. 40. De conſecrat. diſt. 4. cap. Deinde a Sacerdote.

Ibid. *Credis in Deum patrem &c.*, De his interrogationibus vide Dionyſiuum Areopagitam lib. de Eccleſiaſt. Hierarch. cap. de Baptiſ. Cyrillum catecheſ. 1. & 2. Cyprian. lib. 1. epiſt. 12. & epiſt. 70. ad Ianuarium, Origen. homil. 5. in Numeros, Hilar. can. 15. in Math. Auguſt. lib. 8. confeſ. cap. 2. De conſecrat. diſt. 4. cap. Prima igitur.

Pag 23. *Quid petis*, Meminit huius interrogationis Dionyſius loco citato.

Ibid. *Sub trina immerſione*, Huius etiam trinæ immerſionis meminit Dionyſius ibid. Tertull. lib. de corona militis, Cyrillus Catecheſi 2. Baſilius de Spiritu Sancto cap. 27. Chriſoſt. homil. 24. in Ioann. Auguſt. tom. 10. ſer. 91. & 201. de tempore, vide, De conſecrat. diſt. 4. cap. Poſtquam vos.

Ibid. *Hic lineat infantem de ipſo Chriſmate*, De hac Vnctione Iuſtinus quæſt. 107. Ambroſ. lib. 2. de Sacramentis cap. 7. & lib. 3. ca. 1. Cyrillus catecheſi 3. Auguſt. to. 10. ſerm. 206. de tempore, Hieron. contra Luciferianos. Innocentius 1. epiſt. 1. cap. 3. De conſecrat. diſt. 4. cap Preſbiteris. cap. Poſtquam. cap. Accepiſti, & cap. Emerſiſti.

Pag. 24 *Accipe veſtem candidam* De conſecrat. diſt. 4. cap. Poſt Baptiſmum, Dionyſius de Hierarch. Eccleſ. cap. de Baptiſ. Ambroſ. de ijs qui myſterijs initiantur, cap. 17. Cyrillus catecheſi 4.

Ibid. *Licitum eſt autem &c.* De conſecrat. diſt. 4. cap. Si qui Voluerit.

Ibid. *Accipe lampadem ardentem.* vide Gregor. Nazianz. oratione

tione in ſanctum lauacrum. Auguſt. in Pſal. 65.

Pag. 27. *Notandum quod quilibet Sacerdos, &c*, Ex conſtitutionibus Othonis & Othoboni, titulo de Baptiſmo. Ad plenioremintelligentiam huius Canonis ſciendum eſt, quod dum fœtus eſt in vtero materno incluſus, non poteſt baptizari, ſi uero caput emergat, & timeatur periculum mortis, baptizetur etiam non cognito ſexu, & poſtea natus non rebaptizabitur etiam ſub conditione. Secus tamen ſi pedem aut manum emiſerit extra vtèrum matris, quia tunc membrum illud baptizabitur, & poſtea natus, eſt iterato baptizandus ſub conditione. Si mater mortua fuerit extrahatur fœtus & baptizetur, Vide his de rebus, de conſecrat. diſt. 4. cap. Qui in maternis, & conſtitut. Edmundi, cap. Si mulier. Hinc enim ex antiqua Eccleſiæ Anglicanæ conſtitutione, mulieres dum pariunt tenentur ſemper habere aquam paratam, ad infantem ſi opus fuerit baptizandum.

Pag. 28. *Et ſi puer fuerit baptizatus, &c.* prouinciales conſtitut. Angl. lib. 3. titulo de Baptiſ. cap. Baptiſterium, & cap. Circa.

Ibid. *Et ideo ſi laicus, &c.* conſtitut. prouinciales Angliæ lib. 1. tit, de Sacram. item. cap, Quod, & lib, 3. titulo de Baptiſmo, cap. Baptiſterium. De conſecrat. diſt, 4, cap, Hi de quibus,

Ibid, *Si vero dubitet rationabiliter, &c.* Leo 1, epiſt, 92, cap, 15, de conſecrat, diſt, 4, cap, Placuit, De Baptiſmo & eius effectu, cap, De quibus, cõſtitut, prouinc, Angliæ, lib, 3, tit, de baptiſmo, cap, Circa.

Pag, 26, *Et eſt obſeruandum, &c.* De conſecrat, diſt, 5. cap, Paruulos, Concilium Oxonienſe, cap, de Baptiſmo.

Ibid, *Præsbyter autem, &c*, De conſecrat, diſt, 4, cap, Omnis Preſbyter, Conſtitut, Angliæ lib, 3, tit, de Baptiſmo cap, Baptiſterium.

Ibid, *Solemnis Baptiſmus, &c*, Siricius in Decretali cap, 2. Leo 1, epiſt, 4 & 80, Gelaſius epiſt, 1 cap, 12 Conſtitut. prouincial. Angliæ lib. 3 titulo de Baptiſmo cap, Quod.

Pag. 30. *Aly autem qui alys anni temporibus, &c*, Conſtitut, prouinc, Angliæ ibid.

Ibid *Similiter pater & mater &c*) De cognatione ſpirituali cap.

Si vir. Non debent hi proprium filium de ſacro fonte leuare, etiamſi immineat mortis periculum, quia tunc non eſt opus patrino.

Pag. 31 *Praterea vir & vxor &c.*) Hoc modó licitum eſt, ex concilio Tridentino ſeſſ. 24. de reformatione Matrimonij. cap. 2.

Ibid. *Nulli religioſi &c.)* De conſecrat. diſt. 4 cap. Non licet.

Ibid. *Viri autem & mulieres &c.*) De conſecrat. diſt. 4. cap. Vos autem omnia; vide Auguſt. ſer. 119. de peccatorum meritis & remiſſi lib. 1. cap. 14.

Ibid *Vnde non debent recipi &c.*) Præter hos ab hoc munere arcendi ſunt manifeſti Dæretici, Infideles, Iudei, non baptizati, vſurarij, aut alias perditæ famæ homines. Vide de conſacrat. diſt. 4. cap. Vos.

Ibid. *Qui ſuſcipiunt pueros, &c.) De* conſecrat. diſt. 4. cap. in Catechiſmo.

Ibid. *Non plures quam vnus vir, &c.*) De conſecrat. diſt. 4. cap. Non plures, Conſtitut. Angliæ lib. 3. titulo de Baptiſmo, cap. Baptiſterium, in concilio Trident, ſeſſ. 24. de reformat. cap. 2. definitur ab vno tantum ſiue viro ſiue muliere, vel ad ſummum ab vno & vna baptizatum de fonte ſuſcipiendum.

Pag. 32. *Monendi ſunt etiam laici, &c.* Cõſtitutiones Angliæ lib. 1. tit. de ſacra Vnctione, cap. Sacerdotes.

Ibid. *Item nullus debet, &c.* conſtitut. prouinc. Angliæ lib. 1. titulo de ſacra Vnctione cap. 1 Confirmationis.

Ibid. *Non debet Sacerdos parochialis, &c.* De conſecrat. diſt. 4. cap, Preſbyteri, vide concil. Carthag. 2. can. 3. tertium cap. 36. & quartũ can. 36. Conſtitut. Angliæ tit. de Vnctione cap. Cum ſacri.

Ibid. *Sacerdos qui de veteri, &c.* De conſec. diſt. 4. cap. Si quis

Ibid, *Et ideo debet &c*, Concilium Nicænum 1 ſecundum editionem Turriani can, 69, Fabian, Papa epiſt, 2 Cyprian de Vnctione Chriſmatis & alijs Sacramentis,

Ibid, *Item tam ſacrum oleum quam Chriſma, &c*, Conſtitut, Angliæ lib, 3 titulo de cuſtodia, &c, cap, Fontes, & cap, Statuimus,

Annotatio-

Annotationes in ordinem purificandæ mulieris poſt partum.

Mulier ad purificationem accedens, caput habeat ſecundum antiquam *Angliæ* conſuetudinem, coopertum velo albo, in manu portet candelam accenſam, & ſit media inter duas matronas.

Pag. 34. *Nota quod mulieres, &c*, De purificat. poſt partum cap. vnico, *Diſtinct*, 5, cap. Si mulier,

Annotationes in ordinem faciendi ſponſalia.

Nomen ſponſalium hic ſæpenumero pro Matrimonio ipſo ſumitur, non in ſtricta ſignificatione, qua promiſſionem tantum Matrimonij contrahendi ſignificat.

Matrimonium eſſe Sacramentum docet Apoſt, ad Epheſ 5. v, 32. Auguſt. tract, 15, in Ioan, lib. 9, de Geneſi ad literam cap. 7, lib, de fide & operibus cap, 7, de bono cõiugali cap, 7, 8, 15, 17, 18, 24, 25, de ſancta virginitate cap, 2, Leo 1 epiſt, 92, ad Ruſt, cap. 4, Chryſoſt, homil. 20, in epiſt, ad Epheſ, *Ambroſ*, lib 1, de *Abraham* cap, 7, &c

Hortandi ſunt vt anteqam contrahant, vel ſaltem triduo anté matrimonij conſummationem, ſua peccata confiteantur, & ad ſanctiſſimum Euchariſtiæ Sacramentum pié accedant, Concil, Trident, ſeſſ 24 de reſor. Matrimonii. cap. 1.

Pag, 35, *Et ſciendum eſt quod licet &c. A* Dominica 1 Aduentus vſque in diem Epiphaniæ, & à feria 4 Cinerum, vſque ad octauam Paſchæ incluſiue, ſolemnitates nuptiarum prohibentur, aliis temporibus permittuntur, Concilium Trident, ibid.

Pag 36, *Interroget Sacerdos dotem mulieris &c.* Hæc ſubarratio fit poſt Matrimonium contractum, quando a ſponſo datur ſponſæ anulus, aurum, & argentum.

Ibid. *Non fidebit Sacerdos &c.* conſtitut. prouincial. *Angliæ* lib 4, titul, de ſponſalibus cap. Matrimonium, & titulo, de clandeſtina

desponsat, cap, Quia. *De* his clandestinis contractibus hæc pastorale Mechliniense ex concilio Tridentino: Irritum est Matrimonium quod contrahitur aliter quam præsente proprio Parocho, vel alio Sacerdote, de ipsius, aut, de Ordinarij licentia, & duobus aut tribus testibus. Conc. Trident, sess, 24, de reform. Matrimonij cap, 1. Est autem proprius parochus (secundum definitionem cõgregationis eiusdẽ cõcil, sub Pio V & Gregorio xiii) qui adesse debet, is in cuius Parochia matrimoniũ celebratur, siue viri siue mulieris. Sed hæ cõstitutiones quia nondum in *A*nglia publicatæ sunt, suum robur in illa non habent. *De* denuciationibus seu bannis idem fere in eodem concilio decernitur, quod in hoc canone præscribitur.

Ibid. *Debet etiam Sacerdos terminum præfigere &c*, De clandestina desponsat. cap. Cum inhibitio.

Ibid. *Sacerdos vero &c* Constitut. *A*ngliæ lib. 4, titulo de Sponsalibus cap, Matrimonium, & titulo de clandestina desponsatione cap, Quia,

Pag 37. *Similiter Sacerdos &c* constit. *A*ngliæ lib 4, titulo de Sponsalib, cap, Matrimonium, & de clandestina desponsat, cap. *S*anè,

Ibid, *Quisquis etiam Sacerdos &c*. constitut. prouinc. *A*ngl. lib, 4, titulo de Sponsalibus, cap, Matrimonium, & titulo de clandestina desponsatione, cap. Quia, & cap, Humana. Vide concilium Tridentium sess, 24, cap, 1, de matrimonij reformat.

Pag, 39, *to be bonnair*, Bonnair verbum gallicum est, idem significans quod latine mitis, humanus, vel animo lenis. Hinc in manuscripto quodam antiquo anglico codice, mansuetudo quæ est octauus fructus Spiritus Sancti dicitur bonnernesse. Idem significat verbum, debonnair, quod nondum est obsoletum. Eo enim vtitur inter cæteros *C*haucerus.

Ibid, *and buxom*, Buxom idem est, quod latinè obediens. Id colligitur etiam ex manuscripto quodam antiquo *A*nglico codice, in quo inobediens mandatis, dicitur Vnbuxom to God and his hests. Itẽ in manuscripto codice cui titulus est; cursor of the world *A*uctor ita Deum metricè alloquitur:

Shew

Shewv thy ſelfe to vs.

VVe to thee haue benne vnbus.

He feared not (inquit Stanihurſt, in deſcriptione Hyberniæ) ſuch was his buxomnes. *Alibi. Equus* indomitus dicitur an vnbuxom horſe. Denique, liber qui inſcribitur, Hortus vocabulorum, verbū latinum (Cermas) vertit anglicé bow able and buxom. Idem igitur eſt bonnair and buxom, quod meeke and obedient.

Pag. 40. *VVith this ring et c.)* Anuli oblationis qua Matrim oniū in Eccleſia confirmatur, velaminis, & benedictionis ſacerdotalis meminerunt Nicolaus Papa can. Noſtrates, ante annos 700. Iſidorus lib. 2. de officijs cap. 19, ante annos plus minus 900.

Ibid. *Quia in medico eſt quædam vena &c.)* Decret. 30 quæſt. 5. cap. Fæminæ.

Pag. 44. *Incipiat miſſa.)* Sacrificij Altaris in Eccleſia pro nouis ſponſis oblati mentionem facit Tertull. lib 2. ad vxorem. Miſſa dici poteſt ea quæ in Romano Miſſali habetur, pro Sponſo & Sponſa.

Ibid. *Extenſo ſuper eos pallio &c.)* De hoc pallio ſeu velamine Ambroſius epiſt. 70. ad Vigilium. Indé etiam nuptias dictas eſſe interpretatur. lib 1. de Abraham cap. vlt. quod velo obnubetur ſponſa.

Pag. 46. *Propitiare Domine &c.)* De benedictione Sacerdotali nouis ſponſis adhibenda, agit Siricius Papa (qui floruit ante annos 1200.) epiſt. 1. cap 4. Innocentius 1. epiſt. 2. cap 6. Concilium carthag. 4. cui interfuit Auguſt. cap. 13. *Ambroſ.* epiſt. 70. ad Vigiliū

Pag 31. *Notādū quod hæc clauſula &c.)* Quæ hic dicūtur de benedictione ſecundarum nuptiarum non adeó ſunt perſpicua. Ex illis forté hic breuis canon colligi poteſt. *B*enedictio Sacramentalis quæ continetur illis verbis (Deus qui tam excellenti &c.) non datur in ſecundis nuptijs. Tunc autem nuptiæ dicuntur ſecundæ vt non benedicantur, quando vnus ſiue vir, ſiue fæmina, velambo fuerunt anteà benedicti. Licet enim alter eorum vel ambo antea matrimonio iuncti fuerint, ſi tamē in primis nuptijs neuter fuerit benedictus, danda eſt eis benedictio ſacramentalis, in ſecundis

nuptijs. Verbi gratia, Petrus adoleſcens nũquam benedictus, ducit in vxorem Annam viduam, iam ante benedictam: vel e contra, non benedicuntur hæ nuptiæ. Moritur Anna & Petrus ducit in vxorem Elizabetham virginem non benedictam, benedicũtur hæ nuptiæ, quia neuter eorum fuit aliquando benedictus. Scio ex cõſuetudine & præſcripto nonuullarum Eccleſiarum, ſemper benedici nuptias ſi mulier non fuerit antea benedicta: attamen verba ipſa, vt mihi videtur, contrarium ſonant, & conſuetudo etiam antiqua Eccleſiæ noſtræ (vt accepi a quodã reuerendo viro, qui tẽpore Reginæ Mariæ parochiam admiſtrauit) non conſentit. Vide aliqua hac de re, pag. 44.

Annotationes in ordinem viſitandi infirmum.

Si eodem tempore communicandus ſit infirmus & ſimul vngendus, adminiſtraturus ſuperpelliceum & ſtolam iuduat cum pluuiali, accipiat pixidem cum hoſtia & oleum infirmorum, cooperiat pixidem velo, quod ab humeris dependeat. Inter eundum ſi fieri poteſt ferant quatuor viri baldachinum ſupra Sacramentum: Cuſtos ſuperpellicio indutus lumen in lanterna & campanulam præferat, cæteris comitibus viris piis ſequentibus & lumem etiam ſi voluerint ferentibus ad quos conuocandos non erit abs re ſi parochus vtatur ſigno campanæ. Sacerdos hoc modo domũ egroti petat, & inter eundum caueat ne vagos oculos huc illuc leuiter conijciat, ſed timidé potius ac grauiter ambulet, cæleſtẽque illum quem manibus geſtat theſaurum fidé portet, & linguam & mentem precando exerceat, quoad in ægrotãtis cubiculum introducatur. Hæc ex conſuetudine Romana & paſtorali Mechlnienſi.

Si ſolum communicãdus ſit infirmus eodem modo procedatur, tantum Sacerdos non ſumat ſecum oleum infirmorum. Si ſit anteà inunctus & in illa viſitatione vſus ſit Sacerdos toto ſequenti ordine, omittantur in ſecunda viſitatione infra ſcriptæ exhortationes, & dictis orationibus quæ illas præcedunt, commonicetur infirmus, vt preſcribitur pag 51 Si non ſit antea inunctus nihil ex ſequenti

quenti ordine viſitandi infirmum omittatur.

Eodem modo ſi infirmus qui antea cõmunicauit ſit vngendus, ſumat ſecum Sacerdos tantum oleum infirmorum, & indutus ſuperpelliceo & ſtola reuerenter ab Eccleſia progrediatur, concomitantibus amicis & cuſtode ſine lumine & campana. Et ſi parochus cum eum communicauit, fecerit totum quod in ſequenti ordine viſitandi infirmum preſcribitur, in extrema Vnctione omittuntur dictæ exhortationes & confeſſio. Inquirat tamen Sacerdos vtrum aliquo delicto conſcientia eius grauetur, & ſi intellexerit eum velle confiteri, annuat. Quo facto accedat ad Vnctionem.

Si denique neque vngendus neque cõmunicãdus ſit infirmus, parochus eum viſitãs non vtatur ſuperpellicio, neque ſtola, dicere tamen poteſt ſuper eum õnes, vel aliquas ex infra preſcriptis orationibus.

Pag. 51. *Pax huic domni &c.)* Math. 10. v. 12.

Ibid. *Offerendi eſt ei imago crucifixi &c)* Huius ceremoniæ meminit Auguſt. to. 9 de viſitatione infirmorum, lib. 2. cap. 3.

Pag 55. *Fides autem catholica &c.* Conſtitutiones Angliæ lib 1. cap. de ſumma Trinitate ex Concilio de Lambeth.

Pag 59. *Dic ergo vni peccata tua &c.* Confeſſionis neceſſitas colligitur ex Math. 18. v. 18. Ioan 20 v. 23. Act 19. v. 18. Aſſeritur ab Origine homil 2. in Leuit. & homil. 1 & 2. in pſal. 37. Chryſoſt lib 3 de Sacerdotio, homil 30. in Geneſin, hom. 10. in Math. Nyſſen. orat. in eos qui alios acerbius iudicant, Clemens epiſt. 1. ad fratrem Domini, Dionyſius Areopagita epiſt. 8. ad Demòphilum Tertullian; lib de pænitent. Cyprian. epiſt. 10 ad Præsbyteros & Diaconos, lib 3. epiſt 14. epiſt 55. ad Cornelium, tract. vel ſerm. de lapſis, Pacianus in paræneſi ad penitentiam. Hieron in Cap. 10. Eccleſiaſtę, Baſilius quæſt. 288. in regulis breuioribus, queſt. 229. compendio explicata: epiſt. 3. canon. ad Amphilochium. Auguſt homil. 41. & 49. ex lib 50 homil. Ibid. homil. 50. cap 10, 11 & 16. lib 2. de viſitat. infirmorum cap 4. Leo 1. epiſt. 91. ad Theodo-

rum, & epiſt. 86. ad Epiſcopos per Campaniam.

Pag 60. *Attamen non iniungat illi Sacerdos aliquam pœnitentiam)* Id eſt, non iniungat illi pœnitentiam conformem pro peccatis, niſi conditione ſi conualeſcat. Aliqua enim pœnitentia ſiue ſit oratio, ſiue ieiunium, ſiue eleemoſina ſemper iniungenda eſt.

Pag 61. *Notandum eſt quod licet &c.)* De reſeruatione quorundã caſuum, vide concilium Carthag. 2. cap 3. & 4. Carth. 3. cap. 32. & 33.

Annotationes in ordinem adminiſtrnadi Sacramentum extremæ Vnctionis.

De hac Vnctione S. Iacobus Apoſtolus in epiſt. cap. 5. v. 14. Auguſt tom. 9 de viſitat infirmorum, lib. 2. cap. 4 & de rectitudine catholicæ conuerſationis. to. 10. ſer. 215. de tempore. Concilium Nicænum primum, iuxta editionem Turriani, can. 69. Origines hom. 2. in Leuiticum. Concilium Cabilonenſe. 2. cap. 48. Innocentius 1. epiſt. ad Decentium, cap. 8. lib 1. Decretaliũ. cap. Vnico, de ſacra Vnctione, Chryſoſt. lib. 3. de Sacerdot. cap. 6. Innocentuis 3, cap. Cum veniſſet, Extra. de ſacra Vnctione. Concilium Florentinum in doctrina de Sacramentis &c.

Pag. 63. *Priuſquam vngatur infirmus)* Ante adminiſtrationem huius Sacramenti parentur, linum ſtuppa vel lana, ad tergendum ſacrũ oleum a membris inunctis: & ſal & aqua, ſiue panis & aqua (ſicut Romæ fit) ad lauandas manus peracta Vnctione.

Pag. 67. *Per iſtam Vnctionem &c.)* Vide concilium Trident. ſeſ. 14. in doctrina de Sacramento extremæ Vnctionis, cap. 1. &c. Facta Vnctione tergat Sacerdos adminiſtrans Sacramentum, vel alius Sacerdos preſens, locum inunctum lino, ſtuppa, vel lana.

Pag. 63. *Deinde in dorſo &c.)* Cõmunior opinio (inquit Card Bellarminus cap. 1. de Vnctione) quam ſequitur S. Thomas eſt, quod ad eſſentiam Sacramenti extremæ Vnctionis ſolum pertineat Vnctio quinque ſenſuũ & ſané ratio honeſtatis in Feminis id poſtulare vide-

lare videtur, vt renes non vngantur, multo minus vmbelicus. Ex præſcripto enim Sacerdotalis Romani, mulieres vngendæ ſunt in renibus: ſecundum Paſtorale Mechlinienſe in pectore.

Pag 57. *Facta Vnctione &c.*) Si infirmus non ſit communicandus(quod ſemper ſecundum vſum Sriſburienſem fit poſt Vnctionem) benedicere eum poteſt Sacerdos vt infra, pag. ſequenti, & poſt eum breui conſolationis verbo confortatum, & aqua benedicta aſperſum, abſcedete in pace.

Pag. 76. *Deinde communicetur infirmus &c.*) Infirmi olim in Primatiua Eccleſia in articulo mo tis Euchariſtiam ſumere ſolebant. Dionyſius Alexandri. epiſt. ad Fabium apud Euſebum, lib. 6. hiſt. cap. 36. Concilium Nicænum 1. can. 12. Paulinus in vita S. Ambroſij, Chryſoſt. lib. 6. de Sacerdotio. Vide Gregor. homil 40. in Euang. Concilium Arelatenſe 2. can. 12. Aurelianſe 3. can. 24.

Pag. 80. *Sciendum eſt autem &c.* De ſacra Vnctione cap. Vnico, de verborum ſignificatione, cap. Quæ ſunt.

Ibid. *Loca vero vugenda &c.*) In morbis contagioſis, & peſte graſſante, vt periculum vitetur, ſufficit perungi ſenſus organum magis ad Vnctionem expoſitum, ſiue detectum, dicendo. Per iſtam vnctionem & ſuam piiſſimam miſericordiam, iudulgeat tibi Dominus, quicquid peccaſti per viſum, auditum, guſtum, odoratum, tactum, & greſſum. Et tunc preces quæ præmittendæ & ſubiungende forent poterunt in Eccleſia coram venerabili ſacramẽto deuoté legi. Hæc ex paſtorali Mechlinienſi.

Ibid. *Poteſt Sacerdos &c.*) De verborum ſignificatione cap. Quæ ſunt.

Ibid. *Moneant frequenter Sacerdotes &c.* Conſtitut. prouinciales Anglie, titulo de ſacra Vnctione, cap. Cum magna.

Ibid. *Doceant etiam eos, quod &c,*) Secundum conſtitutiones prouinciales Anglie, hoc Sacramentum conferri debet ejdem ſemel tantum in anno. Vide lib. 1. titul. de Sacramentis ite randis. cap. Sacramentum.

Ibid. *Et ſi quis poſt hoc Sacramentum &c.*) Conſtitut. Anglie lib. 1. titulo de ſacra Vnctione cap. Cum magna.

Pag. 81. *Similiter pueri, frænetici. &c.* De freneticis & furioſis hoc decernitur in conſtitut. prouinc. Anglie, titul. de Sacramentis iterandis, cap. Ignorantia. & in conſtit. Lambeth cap. vltimo.

Annotationes in officium ſepulturæ.

Pag. 94, *Tunc tantum lauetur corpus &c.* Antiquus eſt iſte ritus. vide Act. 9. v. 37. Gregor. lib. 3. Dialog. cap. 18. & lib. 4. cap. 16. &. 17.

Ibid. *Et poſtea vigilias mortuorum.*) Intellige de vigilijs mortuorum pro defunctis in genere, quæ ſingulis diebus (excepto tẽpore paſchali & aliis quibuſdam feſtis) ſecundum vſum Sarum dicebantur. De vigiliis mortuorum pro defuncto ſepelieudo, vide pag. 103.

Pag. 99. *Deinde deportetur corpus ad Eccleſiam.*) Corpora chriſtianorum pie in Domino morientium, cum honore & multitudine comitantium, cum hymnorum & pſalmorum cantu, olim ad loca ſepulturæ delata ſunt. Cerei etiam in eorum funeribus accenſi, vt apparet ex Nazianz. orat. 2. in Iulianum & orat. in funere Cæſarii fratris, Dionyſio Areopagita de Eccleſiaſt. Hierarch. cap. 7. Pontio in actis paſſionis S. Cypriani. Sulpitio in vita S. Martii, Nyſſeno orat in funere Meletii, & epiſt ad Olimpiadem de obitu ſororis, Euſeb in funere Conſtantini lib. 4. eius vite. cap. 65. 66 Hieron. in funere Paulæ, in vita. S. Pauli 1 Eremite, & S. Fabiolæ. Athanaſ. apud Damaſcenum lib. de mortuorũ ſuffragiis Chryſoſt homil. 14 in Epiſt. 1. ad Timoth, homil. 4. in epiſt 70. ad populum Antiochenum. Theodoreto lib. 5. hiſt. cap. 36. Lege Geneſ. cap. 50. Luc 7. Act. 8. Auguſt. to 5. lib. 21. 1. de Ciuitate Dei cap. 13.

Ibidem, vel in cæmiterio humandum.) De ſepultura in locis ſacris fieri ſolita, vide Ambroſ. lib. 1. de Abraham, cap. 9. Hieron. locis citatis, Gregor. lib. 3. Auguſt. lib. de cura pro mortuis

tuis cap. 1. 4. 5. 18. Chryſoſt. homil. 26. in Epiſt 2. ad Cornith. Euſeb. lib. 4. de vita Conſtantini cap. 65. & 66. Maximum ſerm. in natali SS. Octauij, Aduentoris, & Solutoris.

Pag. 100 *Sacerdos & miniſtri eius in Albis cum Amictibus &c.)* Id eſt ſine pluuialibus, attamen Sacerdos ſuper albam ſtola ex more induatur. Ibid. In cappis) id eſt pluuialibus.

Pag. 103. *Deinde dicantur ſolenniter vigiliæ mortuorum.)* Pro defunctis orandum eſſe conſtat Ex 2. Machab. cap. 12. Auguſt. lib. 21. de Ciuit. Dei, cap. 24. lib. de cura pro mortuis gerenda, cap. 1. lib. De verbis Apoſtoli ſer. 34. vel ſecundum alios 32. Dionyſio Areopagita in lib. de Eccleſiaſt. Hierarchia cap. 7. Chryſ. homil. 3. in epiſt. ad Philipp. homil. 41. in priorem Epiſt. ad Corinth. homil. 69. ad populum, Cyprian. epiſt. 66. ad plebem & clerum Furnitanorum & alijs.

Ibid. *Vbi vero in die ſepulturæ &c.)* Secundum antiquam Angliæ conſuetudinem (vt ex his rubricis liquidó apparet) nullius defuncti corpus ſepiliendũ eſt, niſi pro anima eius prius oblato Miſſæ Sacrificio. Si igitur corpus defũcti poſt veſperas deferatur ad Eccleſiam, ibi inſepultum relinquendum eſt, vſque in diem ſequentem, & tunc Miſſa prius pro anima celebrata, ſepeliendum. Si vero aliquando contigerit, corpus defuncti matutino tẽpore, ante Miſſam deferri ad Eccleſiam, obſeruanda eſt rubrica de qua modo agitur. Hic ordo non ſep liendi, niſi prius dicta Miſſa præſcribitur in Paſtolali Mechlinienſi.

Plura de hac re vide, in Annotatione ſequente.

Pag. 116. *Deinde ſine interuallo incipiatur Miſſa.)* Sacrificij altaris pro defunctis offerri ſoliti, meminit Tertullian. lib de corona militis, Cyprian. epiſt. 66. ad plebem & clerum Furnitanorum lib. 1. epiſt. 9. Auguſt. lib. de hæreſibus. hæreſi. 53, lib. 9. Confeſſ. cap. 12. de verbis Apoſtoli ſer, 32. to 5. de ciuit Dei lib. 20, cap. 9. to 6. de ſancta virginitate, cap. 45. &c. Cõcilium Carthag. ca. 79. Ambroſ. Orat. de obitu Valentiniani. Diei anniuerſariæ meminit etiam Tertull. loc. citat. & in lib. de Monogamia, Nazianz. orat.

Cæſarium fratrem. Hieron. epiſt. 27, Ambroſ. in orat de obitu Theodoſij. Vide Chryſ. homil. 3. in epiſt. ad Philip. homil. 69. ad populum, & homil. 41. in priorem ad Corinth.

Pag. 129. *Finitis orationibus claudᵘtur ſepulchrum*) Id eſt, præparent ſe Sacerdos & miniſtri ad claudendum ſepulchrum. Nam claditur infra, pag. 132.

Annotationes in Confirmationem puerorum.

De hoc Sacramento vide Act. 8. Auguſt. lib. 2. contra literas Petiliani. cap. 104. lib. 5. de Baptiſmo contra Donatiſtas, cap, 19. & 20. Tract. 6 in epiſt. Ioan, in pſal 141. &c. Concilium Elibertinum, can. 38 Laodicenum, can. 48. Tarraconenſe, cap 6. Cyprian epiſt. 70. ad Ianuarium, epiſt. ad Iubaianum. & lib. de Vnctione Chriſmatis, & aliis Sacramentis. Hieron. aduerſus Luciferianos. Ambroſ, de his qui myſterijs initiantur, cap, 7, lib, 1, de Spiritu Sancto, cap 6. lib. 3, de Sacramentis, cap. 2. Dionyſium Areopagitam lib. de Eccleſiaſt Hierarch, cap. 2, & 4. Origen. hom. 9, in Leuit. cyrillum catach. 3. &c.

Pag. 145. *Conſigno te N. ſigno crucis &c*) Cõcilium Florentinum in doctrina de Sacramentis. Vide 2. Corinth. 1. v. 22. Epheſ. 4. v. 30. Ambroſ. de his qui myſterijs initiantur cap. 7. & lib. 1. de Spiritu Sancto, cap. 6.

Poſt conſignationem frontis ſacro Chriſmate, frons faſcia mũda, ob reuerentiam eiuſdem ſacri Chriſmatis, tegatur. Quam cõfirmati triduo geſtent. Vide plura hac de re, pag. 32.

FINIS.

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Hæc ſacra Inſtitutio baptizandi, & alia quædam, ſacramenta & ritus eccleſiaſticos adminiſtrandi, antiqua, pia, ac Catholica eſt. Subiunctæ quoque annotationes doctæſunt & vtiles, Actum Duaci die 5. Iulij 1604.

Georgius Coluenerius S. Theol. Licent. & Profeſſor, ac librorũ in Academia Duacena, Viſitator.

GIOVANNI PIETRO MAFFEI

Fuga Saeculi

1632

S. Edward Kmg.
S. Hugh.
S. Otho.
S. Stephen King.
S. Martin.
S. Bernard Abb.
S. Fulgentius. B.
S. Malachy Bish.
S. Anselme Bish
S. Benet Abbot.
FVGA SÆCVLI.
OR
THE HOLY HATRED
OF THE WORLD.
Conteyning the Liues of 17.
Holy Confessours of Christ,
Selected out of sundry Authors.
Written in Italian by the R. Fa.
Iohn-Peter Massæus of the
Society of IESVS.
And translated into English
By H. H.
Printed at Paris,
M.DC.XXXII.
S. Antony Abbot.
S. Tho. of Aquin.
S. Ant. of Padua.
B. Andrew Bish.
S. Pachomius.
S. Theodosius.
B. Iustinian. B.

TO THE

NOBLE AND MOST VVORTHY KNIGHT

SYR B. B.

SYR.

THE Emperour TIBERIVS vvas of opinion, by vvearing a *Laurell-vvreath* on his Brovv, no diſaſtrous Lightning could touch his Perſon.

And I, as ſecure and confident, vnder the couert of your Noble Patronage, feare no malignant blaſt of Obloquie, or breath of thoſe, that ſhall ſeeke to ſoile the *Mirrour* of my ſincere *Intention*, in my louing Seruice to my *Countrey*. Which made me thus preſume, to erect your *Name*, as a *Laurell-branch*; that euery one beholding it, vvho knovves your excellent Dotes, and Faculties in this kind, may make more fauourable reflections on the Worke.

I forbeare to alleadge many *Motiues*, (as the manner is) vvhich I had for this dedication: It is inough, that your *Vvorth* and *Merit* claymes it as due: This the *Tuſcan Genius* ſecondes; *Maffæus* himſelfe requeſts; my *Obligations* vrge; and *Neceſſity* importunes. Your free and Generous aſſent onely remaines. To obtaine vvhich, I appeale to your Noble *Diſpoſition*, and *Goodneſſe*, apt to communicate it ſelfe.

And therefore to go about to extort this *Fauour*, vvere iniurious to your Bounty, vvhich

vvhich flovves like a Torrent; and ouer-flovving al obſtacles that might deterre me, makes the paſſage cleare. So that I, vievving the BROOKE, like NARCISSVS (though I ſavv nothing before, but my *Unvvorthy-neſſe*) behold my ſelfe, as you haue enabled, and encouraged me, reſolute to publish theſe my ſmall *Labours*.

Vouchſafe then (SYR) to shrovvd them vnder the *Laurell* of your Protection: Whereby you shall patronize Holy, and Glorious CONFESSOVRS, and oblige Me further, to be

Your moſt deuoted

to commaund.

H. H.

THE AVTHOVR TO THE *PIOVS READER.*

IN things vvhich at firſt ſight are vvont to bee conſidered in any VVorke vvhatſoeuer, it ſeemes the Intention *of the Authour, and* Trace, *or* Method *are the principall. VVhence I, to giue a breife accompt of either, ſay firſt;*

My End *in this vvorke to haue been, to make a choyce of* Liues, *not led ſo much in Solitude, as in Community; and of Examples alſo, not ſo miraculous, or ſtupendious, as vertuous, and (vvith diuine Grace) not vneaſy to bee*

imitated.

Next, in the manner of proceeding I haue taken lycence to cut of al ſuperfluityes, to reduce ſcattered Narrations to the order of Tymes, *or* Kinds; *and finally to modify thoſe paſſages, vvhich transferring the thoughts to things diſhoneſt or hurtfull (as ſomtymes it happens) the chaſter* Eares, *or more delicate* Conſciences, *in ſome manner, come to be offended: But yet is all endeauoured in ſuch ſort: as the ſubſtance and truth of the Hiſtoryes remayne (vvhat poſſible) entire, ſincere, and vncorrupted.*

Such in ſumme, my deſigne in this preſent vvriting hath beene: VVhich if, in ſo great an infinity of Bookes, it proue not to be ſuperfluous or vnprofitable; the vvhole Glory therof ſhall be ovving to our Lord: *And vvhen the* Effect *likevviſe, ſhall not anſvvere the* Deſire, *at leaſt the* Good-Will, *I truſt, ſhall be had in reguard.*

THE

THE TRANSLATOVR TO THE *ENGLISH READER.*

COVRTEOVS READER,

Behold I put *Maffæus* into your Hands, no leſſe *Serious*, then *Deligotfull*, *Pious* then *Elegant*, *Simple* then *Admirable*; whoſe *Pleaſure* yet takes not away the *Grauity*, whoſe *Quaintneſſe* the *Piety*, nor *Induſtry* the *Simplicity*; as being *Graue* without *Seuerity*, *Fluent* without *Superfluity*, *Terſe* without *Affectation*, and full of the *Ornament* he shuns.

And I preſent him to YOV, thus clad, and reueſted

reuested in our English *VVeedes*, that he might now walke as familiar amongst VS, as in his natiue Vulgar he hath done: As properly *Ours*, as *Theirs* from whence he came. Since, besides that Examples and Liues of SAINTS are vniuersall, and cõmon to the whole Church, some of these are found to be of our *Nation*.

Wherein I suppose, that such as are acquainted with the *Genius* of his neater stile, will rather challenge me for attempting it at all; then wonder I should fall so short, if they but consider how hard it is, to frame a perfect *Copy*, of so rare and genuine a *Prototype*.

Yet take it, *Gentle Reader*, as it is, from him, who holds it a lesse ill the while to blush therat, then the glory of such *SAINTS* should be vnknowne amongst VS.

THE

THE PREFACE TO THE ENSVING TREATISE

Of the Holy Hatred of the VVorld.

MAN is a *Spheare*, his Soule th' *Intelligence*;
Grace is the *Sun* that ſends his light from hence:
Vertues the *Starres*, that gliſtring deck this frame
And with their rayes giue luſtre to the ſame;
Whoſe Lights ſtill fixt, which like th' immortall ſourſe
Maintaine a conſtant gyre, a ſettled courſe.
The Worlds Contempt, *Canopus* like, doth keepe
The higheſt point, moſt ſeuered from the deepe
And earthly Center: T'is the Starre that brought
The Eaſterne Sages to the Light they ſought;
Which through the Heau'ns as it his courſe did run,
Aurora-like forſhewd the following *Sunne*.
T'is that, which did th' *Iſaacian* ſquadrons garde,
And to the promis'd *Land* their way prepar'd;
And while we floate vpon theſe daungerous waues,
The *Cynoſura* that vs wandring ſaues.

Within the Land, which that myſterious floud
Fattens with his blacke ſlime, and fruitfull mud,
The *Crocodile* (*Niles* Pirate) euer ſtriues
Of their delicious combes to ſpoile the hiues:
This to effect, he takes a thouſand guiles,
And ſummons all his ſlights, and all his wiles.
But vſe is made of that Antipathie
That is betweene the Saffron-floure, and hee;
Which planted round doth giue aſſur'd redreſſe,
And counter-mands his luſt, and greedineſſe.
This *Crocodile*, is mans inueterate Foe,
Th'Apoſtate Prince of darkneſſe, that doth goe
Euer about to ſpoile th'increaſe of Grace,
And in our ſouls Gods Image to deface.
Senſuall Delights, Pleaſures, Deſires to be
Great in the World, the Philters are that he
Doth vſe in this deſigne. The Worlds Diſdaine
The Moly is, that ſaues our ſoules from baine;
The Saffron-floure, that driues his force away,
And guards vs ſafe, that els might be his pray.
For if the Eye, cleare and vnblemiſhed,
Void of all preiudice, accuſtomed
In their owne colours obiects to deſcry,
To know Appearance from pure Verity,
Would take a right ſuruey of what's below,
The *Spheare* and *Center* of true Bliſſe to know;
And not (as thoſe Aſtronomers, who take
Great heights by Inſtruments vnequall) make
Vnpardonable errors: So the Senſe
Fore-taken, blinding the Intelligence
(Void of proportion) ſhould preſume to raigne
A Handmaid o're the Miſtreſſe; or to gaine
So great preheminence, as Iudge to be

Of perfect Bliſſe, or true Felicitie:
Then as in Landskipp's, where we thinke appeare
Diſioyned farre parts that indeed are neare,
Little things great: Or as that helliſh art
By altering the *Medium*, doth impart
Chimera's to the Senſes, and doth make
Th'aſtoniſht Powers for Truth Impoſtures take:
We ſhould diſcerne the gloſſed Alchimy
Of our allurements; and the vanity
Of worldly pleaſures; and vndoubting know
Our ioyes are dreames, how euer faire in ſhow.
Wee are but In-mates heere, and entertain'd
As if no Denizens, or rather chayn'd
In golden fetters; When firſt Life began,
A darkeſome priſon clos'd vp wretched man:
Whence if we rightly come, we fall vpon
An ominous precipitation.
So witty's ruine, ſo importunate
Vpon mankind; ſo ſeemeth angry Fate
To enuy vs the leaſt conceipt of ioy,
As all things doe conſpire to our annoy.
The Elements, that ſo much diſagree,
Band againſt vs, their common Enemie:
Yea, that which, void of ſubſtance, Eſſence takes
From that firſt motion which all motions makes,
Time, meaſure of our ioyes, is tedious growne,
And not by pleaſures, but afflictions knowne;
Whome Tyrant-like we would deceiue, and bend
(Only to ſhun, what leaſt we wiſh) to end:
Yet, as if Sorrowes we might not enioy,
Or as the Fates did enuy our annoy,
So as they would not grant vs Time for woe,
Our Time's contracted, as Tymes larger grow;

And their increaſe doth haſten to their waine,
Hopeleſſe to bring them to their ſpring againe.
For in the worlds firſt infancy, when man
Æquall wellnigh vnto the *Spheares*, began
His being, then was abſolute, and he
Enfranchized to Immortality:
But forfaiting this ſtate, though Death could claime
And challenge part in him; yet the ſtrong fraime,
And firme connexion of his parts, did cauſe
A laſting vnion, and a during pauſe.
Th'immortall *Starres*, and *Man* then ſeemd to ſtriue,
Ioint-tennants to the world, who ſhould ſuruiue.
Now *Time*, hath Time abridg'd, our Life's a breath
Which ſcarcely drawne, is ſtopped ſtraight by death.
The world's in a Conſumption, not as then
We ſeeme mankind, nor the ſame ſonnes of men;
And ſeiz'd as with an *Hectticke*, ſeemes to dance
His ſickly motions, led with diſcordance.
Behold how thoſe, which as they moue, do giue
By ſympathie, to moue, to breath, to liue:
The golden *Spheares* are in their motions chang'd,
And from their former courſes ſeeme eſtrang'd.
The liuely Spring, the Summer we behold
Like thoſe weake children, who are borne of old
And ſap-leſſe Parents, quite degenerate,
Void of their ancient ſtrength, their vigorous ſtate.
In vaine we ſeeke the ſtations of the Sun,
And falſely thinke the wandring Planets run
Their wonted courſes: *Southward* ſtill they flye
And leaue our Clime ſtain'd with Impietie.
So when our Proto-martyrs Holy gore,
Guiltleſſe it ſelf, made guiltie *Verlam's* ſhore,
The ſiluer *Thames* recall'd his ancient floud,

And

And left the ſoile diſtain'd with ſacred bloud.
Diſtracted Nature, ſeemeth to haue loſt
Coherence, with a thouſand Monſters croſt,
A thouſand Prodigies; Proportion's gone,
Strength is decay'd, loſt is Connexion.
Sometimes ſtrang *Starres* affright th'amazed skie,
The ayre oft thunders, it not knowing why.
More ſtrange Coniunctions do the Heau'ns infeſt,
And bloudy *Comets* rayſe a worſer creſt.
Winter yields Flowers, the luſty *Ramme* that bore,
Through the ſalt-waues, young *Phryxus* to the ſhore.
The barren Earth oft ceaſeth to ſupply,
And leaues to yield his wonted fragrancie.
Summer is bare: The *Dogge* whome heat did vex,
With moiſture oftner doth the world perplexe.
The furious Winds are fiercer growne; and more,
The thundring billowes rend the conquered ſhore:
As when our Ile, from *Belgia's* fore-land rent,
Did yield her ſelfe to that proud Element.
So when the Chariot of the golden Sun
By the firſt cradle of the world did run;
In wandring from its path, did often ſtray,
And ignorant did leaue th'vntracked way:
Or with its proper weight depreſt, did take
A doubtfull courſe, and different times did make
Confuſedly the ſame; when Heate did cloy
The *Thracian* ſhafts, and Cold the Dogge annoy.
Strange ſignes are theſe, yet more then theſe, doth rage
Feare in our Harts that nothing can aſſwage;
Miſ-giuing minds foretell our ills, and ſhow
Th'vnſure condition of the world below,
Whoſe Loue is ſourſe of all theſe feares. Then kill
And ſacrifice the Cauſe of all this ill;

This offring ſhall thee expiate, and giue
By death deſeru'd, deſerued power to liue.
O would our Soules vpon themſelues reflect,
And ſearch from whence Content they might expect;
Which mindfull of their birth, do ſcorne to flye
At other marke then faire Eternity!
Then ſhould wee ſee, how like the Towring Fyre
They would to Heau'n their home, their *Spheare*, aſpire
Which only is their Center. Heere below
Hope failes with Feare, and Ioyes with Sorrowes flow;
No true content is had. A tottring ſand
That fleeting yields, and leaues not where to ſtand
Is our ſhort life. Our pleaſures, like the gold
The *Alchymiſt* produceth, to behold
Beauteous inough, but by the powerfull flame
Straight turn'd to ſmoke, or matter whence it came.
Our Ioyes are dy'de with Oaker, euery ſhowre
Defaceth their falſe Luſtre. *Honours*, *Power*,
Are only vapours, which the growing day
Or hoater Sun diſſolues, and driues away.
Beauty's vnperfect, like that plenteous fry
Halfe fleſh, halfe mud, that on *Niles* bancks doth lye.
Riches a crazed Ship, vnſure defence
In need to thoſe that there put confidence.
Our *Knowledge* skilfull Ignorance; and Art
The plague *Prometheus* did to man impart
By his ſtolne fire, that makes our ſoules to fry
With feauers of fond Curioſitie.
All vnder Heau'n is vaine: *Wealth*, *Dignitie*,
Knowledge, and *Beauty*, *Principalitie*,
Are diſtant from the *Spheare* where *Ioy* doth moue;
Reſt dwells below them, *Happineſſe* aboue.
Then giue a little time, and ſee how heere

Theſe *Heröes* ſcorning what the world holds deere,
Did make a way to *Immortality*,
And by Contempt attain'd *Felicity*.
Heere ſhall you ſee no ſumptuous Houſes fraught
With Banquets, or with Viands dearely bought;
No coſtly Beds ſhining with *Tyrian* dye,
No Iewell faing'd for gliſtering brauerye,
No roomes replete with Muſickes charming ſound,
No Followers with eyes fixt on the ground:
But Woods and naked Rocks, and thereupon
Horrour expreſſ'd. Heere baſe Refection;
Small time to ſleep allotted; Bodyes clad
In baſeſt rayment; Men in penance glad,
Delighted in their paynes, whome Life did tyre,
Whoſe Hope was Heau'n, and Death their cheif Deſire.
But yet no cruell *Furies* do perplexe
Their quiet reſt; no pining Cares do vexe
Or trouble their Content; nor Enuy clad
In faire appearance, euer made them ſad.
True Reſt, great Ioyes in their ſmall Cells reſide,
And perfect ſmiles from ſpotleſſe hearts do glide;
Whoſe ſoules remembring whence they came, contayne
Themſelues and Heau'n, and ſtriue it to regayne.
Then looſe thy ſelfe with theſe, with theſe to winne
That Heritage, which thou haſt loſt by Sinne.

THE

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S. MALA-

S. MALACHY.

THE ARGVMENT.

BOrne in the Land, ſurrounded with the mayne
Of the Vergiuian deepe, *S. MALACHY*
Appeares, and ſhewes vnpoliſht ſhells containe
Pearles often fraught with richeſt brauery.
We honour by our deeds, not Countries gaine,
And do our ſelues infect, vnſtaynd thereby,
And learne to note, how ere we riſe or fall,
We, and our *Soiles* are not reciprocall.
See how in tender yeares the world he leaues,
And from his childhood beares th'appointed croſſe:
Try'de with affliction, nothing Grace bereaues,
No paynes are hard, no worldly domage loſſe;
No falſe allurements mooue, no fraud deceyues
Him of his hopes, no Vanity doth toſſe
His conſtant ſoule, nor from his Hauen driue;
Where we, if like, ſhall like to him arriue.

THE LIFE OF S. MALACHY BISHOP OF IRELAND,

Written by *S. Bernard.*

Of his Birth, Minority, *and the firſt* Flower *of his Youth.* Chap. I.

SAINT *MALACHY*, borne in *Hybernia*, or as we call it, *Ireland*, in the Citty of *Ardmach*, was there through the particular fauour of the Diuine Clemency, bred and brought vp in ſuch ſort, as from the Natiue Barbariſme of the place, he drew no more then Fiſhes do from the brackiſh Seas. Whence it comes to be a thing moſt delightfull, that ſo vnciuill and rude a Nation, ſhould ſeeme to yield vs a perſon of ſo gentle behauiour, & celeſtiall manners: He who deriues the hony from Stones, & fetches oyle from the hardeſt Rockes, hath moreouer wrought this wonder. True it is, the Parents of *S. Malachy* were both of noble Bloud, and of high Degree; and the Mother no leſſe generous of Mynd then Lineage, was very ſolicitous to ſhew to the Child, as yet tender, the true way of Saluation,

Saluation, making a great deale more reckoning thereof, then of the ſwelling Literature of the world, and yet wanted not the Child a good towardnes for eyther of both profeſſions. In ſchoole he learned the Grámer, at home the feare of God; & continually through his profit, did ſatisfy both Mother and Mayſter. Which thing ſhould not ſeeme to others to be any whit vntrue; he hauing through eſpeciall fauour from heauen, the lot to haue ſo good a Soule, which made him as well docible, as ſtrangely amiable and gracious.

From Mothers breaſt, inſteed of milke, he ſucked the waters of Wiſedome, and day by day, became more wiſe. More wiſe, ſhall we ſay, or more Holy? If I ſay, both the one and other, I ſhould not much repent me, becauſe I ſhould haue ſayd but truth. For manners he was graue, a child indeed yeares, but voyd of childiſh ſportfullnes: and howbeit, held in veneration and admiration of all, yet became he not thereby, as generally others do, haughty or inſolent, but rather quiet and ſubmiſſe with all meekenes. He was not impatient of gouernment; not ſtubborne to diſcipline; not dull for ſtudies; and finally not delighted with games, the proper and general affect of that age: ſo as in learning, which was competent for him, he out-ſtript all his equalls of the ſame age: but in Goodnes of life and purchaſe of vertues, he excelled as many, as taught him; and that not only through the induſtry of his Mother, but euen alſo by the Vnction of the ſpirit; wherwith being interiourly ſolicited & puſhed on, he was neuer backward in diuine Exerciſes; as to retire himſelfe in ſolitude; to meditate the holy law of *Chriſt*; to make often prayer; to be temperate in dyet; to vanquiſh ſleep. And wheras from publique frequenting of Churches he was partly hindred through ſchoole, and partly kept backe through a certayne reſpectfull modeſty; yet forbare he not the leſſe, to lift vp his Mynd to the ſupernall Father, & to adore him euen likewiſe with exteriour geſtures, whereſoeuer in ſecret he could find occaſion thereunto: being at ſuch tymes very cautious and circumſpect to eſchew vayne glory, the moſt certaine poyſon of vertues.

There lyes not farre off from *Ardmach*, a village whither his Maiſter went often to walke, without other company, thē this beloued Diſciple. Now therfore on a tyme, while they were walking both together, *Malachy* obſeruing the Maiſter in a deep ſtudy with himſelf, making a ſtep (as he related afterwards) remayned ſomewhat behind, and on the ſuddayne lifting vp his innocent hands from the

bow of his hart euer bent, ſent forth enflamed Iaculatoryes to the Starres; & for not to be diſcouered, very ſlyly would he be putting himſelfe agayne ſomewhat handſomely on the way: and with ſo pious a theft, would the bleſſed youth from tyme to tyme be deceiuing his Guide. It boots not heere to relate all the acts, which made his greener yeares very illuſtrious and admirable. My penne makes haſt to much greater things. And yet neuertheleſſe will I not ſeeme to let paſſe this one thing by the way, which in that tẽdernes of his, gaue matter, not only of a good, but of a ſoueraigne hope.

Being now arriued at laſt ſomwhat towards the end of the firſt arts, and thirſting after the grauer Sciences, being moued through the fame of a learned Doctour, he went his wayes with great diligence, though ſomewhat farre off, to be acquainted with him. But finding him at his entring into the howſe very buſy, ſcoring of the wall very impertinently with an awle, being diſguſted with ſuch a leuity, and immediately pulling backe his foote from thence, he had no liſt to reuiſite him any more; ſo much (howbeit neuer ſo greedy of Learning he were) he preferred honeſty before knowledge. In this ſort then, he paſſed ouer his childiſh yeares, and yet in Youth reteyned he ſtill, as it were, the ſame tenour of candour & purity; ſaue only that together with yeares, did Wiſedome and grace, both with God and men alike increaſe in him: with this beſides, that continually there beganne more high and ſage reflections, and diſcourſes to awake in his breaſt. For that the prudent youth beholding on the one ſide the malignity of the world, and on the other the quality of the Spirit which ſwayed within his mind; came more thẽ once to ſpeake within himſelfe in this ſort.

My ſpirit is no whit ſecular; for what hath it to do therewith, ſince there is no more reſemblance betweene them, then betweene night and day? Mine ſeemes, to proceed from God, nor am I ignorant of the gifts, which he hath vouchſafed me. From him, do I acknowledge the ſtole of innocency I enioy, with the flower of continency in me preſerued hitherto. From him, that glory of myne ſo much ſecurer, as it is more ſecret, conſiſting wholy in the teſtimony of the proper conſcience. None of all which poſſeſſions can abide without much daũger vnder the Prince of this naughty world. Beſides, I go carrying ſo great a treaſure in an earthen veſſell, and there is good reaſon to feare, leaſt it come to take a knock, and be brokẽ, & the Oyle of gladnes within be vnhappily ſpilt. And how

is

is it poſſible not to take a knock among ſo many ſtones, & amidſt ſo many rocks of this way, & life ſo full of turnings, windings, & rubs? And ſhall I ſeeme in a moment to be looſing of all theſe bleſſings of holy ſweetenes, wherewith the Eternall Goodnes from the beginning hath preuented me? Rather I reſolue to ſecure the ſame in the hand of him, who hath giuen it me, & my ſelfe likewiſe therewith; ſince alſo I am his, I will temporally looſe my life for not to looſe it eternally. And where may the ſame with my being, & all what I am, be in more ſafety, then in the right hand of the giuer? For who is more wary then he in keeping? who more potent in deffending, and more faythfull in reſtoring? He will keepe it ſafely; he will reſtore it in his tyme. I ſhal not looſe a iot of whatſoeuer I ſhall ſeeme to diſtribute in workes of piety. Perhaps moreouer, I may looke for a good returne. This magnificent Bancher, is wont to redouble with vſury, the things which he hath giuen of courteſy. Such were the thoughts of *S. Malachy*, and he really went about to execute the ſame, as knowing moſt cleerely, that good wils without good effects are of litle, or no profit.

How S. Malachy *ſubmits himſelfe to the diſcipline of* Imarius, *and is firſt made Deacon, and then Prieſt.* Chap. 2.

THERE was a holy man in *Ardmach*, *Imarius* by name, of a very auſtere life, and a moſt implacable chaſtiſer of his proper fleſh; he dwelt recluſed in a Cell, neere the great Church, in performing there very hard penaũce with continual prayer. To this man went *S. Malachy* to be inſtructed, and guided in a ſpirituall life, by him, though lyuing, yet voluntarily condemned to the graue. And though from a Child (as we ſaid) he had God himſelfe for Maiſter in the art of louing God, yet now more ancient, as a rude diſciple, would he needs ſubmit himſelfe to the rule of a man. Heere now let thoſe note well this point, who vndertake to teach the ſame which they haue not learned, and go gathering and multiplying Scholers without euer hauing been at ſchoole; blind guiders of the blind. And if *S. Malachyes* example ſuffice them not, yet let them marke what the *Apoſtle S. Paul* practiſed. For had not he, trow you receiued the Ghoſpell from Chriſt himſelfe? And yet thought he it not amiſſe to cõmunicate the ſame with men, leaſt his way & labors might prooue otherwiſe in vaine. Where *S. Paul* holds not himſelf ſecure, do I hold

me leſſe. And let him who vnderſtands it otherwiſe, beware his ſecurity proue not preſumption.

But returne we now to the fact of *S. Malachy*, whoſe fame being incontinently ſpread, all were aſtoniſhed at ſuch a nouelty; but yet all not diſcourſed alike thereof. Many through humane affect, were bitterly ſory, that ſo delicate a youth, and of ſo good diſpoſitiõ ſhould ſo of his owne choyce be obliged to ſo great ſharpnes & auſterity. Others attributing the ſame to ficklenes and youthfull heate diſdaynefully blamed him, for putting himſelfe vpõ an enterprize, ſo farre beyond his forces. But they wrongfully layd the blame vpon him, while he could not be culpable of temerity, who ſo adhered to the counſayle of the Prophet, ſaying: *It is good for him, that ſhall carry the yoke, from his youth.* But ſuch an act in *S. Malachy* ſeemed ſo ſtrait a way, as had not been ſeene to be trod by others ſteps; nor vntill that tyme, had any Student of the ſame Academy euer entred in. So as he was faygne to be exerciſed a good while without a fellow of any ranke, ſitting in ſilence and ſubmiſſion, all the while at the feete of *Imarius*, and refining his vnderſtanding & will with entire Obedience, with perpetuall mortification, and with al thoſe induſtries and arts, which eaſily conduct a ſoule, that is both feruent and meeke, to the top of Euangelicall perfection. It was not long neuertheles, that others being enflamed through his example, began to giue themſelues to the ſelfe ſame Diſcipline they ſeemed to abhor ſo much the other day: In ſo much as where he was ſolitary at firſt, and the only ſõne of his Father, very ſoone he came to be the eldeſt of many Brothers; but as he was more ancient in Cõuerſation, ſo was he more ſublime in Contẽplation. Whence he ſeemed to the Archbiſhop *Celſus*, as likewiſe to *Imarius*, who by this tyme knew him well, to be worthy of Sacred *Deaconſhip*, & ſo they ordayned him.

From that tyme this new Leuit, ſeemed to buckle himſelfe publiquely to all the workes of piety, but eſpecially to thoſe which are ordinarily held in moſt contempt with others. And with particular diligence would he attend to the Funerals & Exequies of the Poore deceaſed, whiles this Office to him ſeemed to be of no leſſe humility, then humanity. And therin our *Toby* had the temptation of a wicked woman, or rather of the ancient Serpent, by her meanes, becauſe a Siſter of his, eſteeming it a diſhonour to her, that he ſhould imploy himſelfe in ſuch affayres. What doſt thou (would ſhe ſay) thou

thou fooleas thou art ?Let the dead go, and bury their dead. And with ſuch ſayings would ſhe neuer ceaſe to moleſt him euery day. But the ſooliſh woman had her anſwere giuen her, very apt therunto: O wretch, you ſeeme to know well the Syllables of the ſacred Sentence, but not awhit the ſenſe therof. And ſo in this ſort would he be cheerefully purſuing that Exerciſe, ſo gratefull to the eyes of the Diuine Goodnes. And for his perſeuerance therein, his Superiours holding him moreouer to be worthy of *Prieſthood*, without delay promoted him thereto, notwithſtanding all the reſiſtance which he could make. *S. Malachy* was found at that tyme, to be 25. yeares of age. In which two Ordinations, if the Decree of the *Canons* were not ſtrictly obſerued, which preſcribes the 25. to the one, & the 30. yeare to the other, it may well be imputed, both to the zeale of the Ordaynant, and merits of the Ordayned. True it is, that as ſuch anticipation of tyme in ſo eminent a ſubiect, is no way reprehenſible; ſo for my part I would not ſeeme to counſaile the ſame to any other quality of perſons. But yet the ſame was not inough to the iudicious Archbiſhop, who made him moreouer his Vicar in the preaching of the diuine Word, and in the Catechiſme of that rude and ſauage people. Nor was *S. Malachy* skant of his trauayle, but rather with feruour, accepted the ſame, as not willing to couer the talents he had, but to negotiate with them, according to the will of the *Higheſt*.

The labours and trauels of S. Malachy *in his functions, and how he goeth to* Malcus *Biſhop of* Leſmor. Chap. 3.

BEhold how *S. Malachy* anon, with his myſtical tooles, puts himſelfe to delue vp ſtumps, to breake vp lands, to tread out pathwaies, to leuell banks, & with a Gyants hart to be at hād; now heere now there. He ſeemed to be a flame amidſt the Forreſts, & a hooke among naughty plants. In lieu of barbarous cuſtomes, he inſerts Eccleſiaſticall rites. All ranke ſuperſtitions (which were not few) all diabolicall charmes, & finally whatſoeuer heeretofore he iudged to be diſordinate, indecent, or out of ſquare, endured not long in his ſight, but as fruite with the hayle, or as duſt with winds. So before the face of this holy Reformer, abuſes and vices were quite defeated or diſperſed. But as on euery ſide he endeauoured to ſet down Lawes & Rules full of iuſtice and honeſty, yet laboured he ſtill with particular care to introduce the Apoſtolicall Conſtitutions, the approued

ued Councells, and aboue all the Traditions and Obſeruances of the holy *Roman Church*. And hence it grew, that whereas at firſt, not ſo much as in the principall Cittyes of *Ireland*, were Diuine Offices celebrated with ſolemne harmony; now, not only in Cittyes, but in Townes and Villages alſo, were ſung the Maſſes, and Canonicall howers, no leſſe then in the reſt of Chriſtianity. Wherto it helped not a little, that *S. Malachy* from a youth had attended to his part in Muſique. But that which more imports, he renewed the vſe of the Sacraments, and in particular of *Confeßion*, *Confirmation*, and of *Matrimony*, things that eyther out of malice, or ignorance, had bene heeretofore as it were, wholy forgotten, and diſmiſſed.

Amidſt theſe labours and trauailes, and many others, which for breuity ſake are let paſſe; we may belieue for certayne, this Seruant of *Chriſt*, had receiued great guſts and conſolations from heauen: and yet neuertheleſſe, being as he was of a moſt delicate Conſcience, & thinking very lowly of himſelfe, & for that to him it ſeemed he had neyther practice nor Learning ſufficient for ſo high employments; thoſe ſame delights came to be much watered, with a continuall feare which he had, leaſt through his imprudence any opinions or cuſtomes might be introduced in ſome points diſcordant to the Cuſtome of Catholique Inſtitutes. So as, to get out of theſe anxietyes, for his better inſtruction, he was reſolued, with the approbation of the *Prelats*, to transferre himſelfe for a tyme to *Malcus* Biſhop of *Leſmor*, being a famous Citty of *Momonia*, in the Southerne part of *Ireland*. Which *Malcus*, being now ſurcharged with yeares, as well for profoundnes of wiſedome, as for ſingular ſanctity of life, & likewiſe for the gift of Myracles which he had; was held in thoſe Regions, as an Oracle of Truth, and a common refuge of the afflicted. *S. Malachy* being courteouſly receiued by this good old man, while he carefully miniſters to him, and likewiſe with diligence goes on obſeruing the things appertayning to diuine Seruice, & to the cure of Soules, through an vnlook't for accident, was a noble field laid open to him to exerciſe *Charity*.

How Cormacus *King of* Momonia *repayres to* Celſus; *and being put out of his Kingdome, is by friendly ſuccours reſtored againe.* Chap. 4.

IRELAND in thoſe tymes (as it likewiſe ought to be at this preſent) was deuided into certayne little kingdomes, and by conſe-

conſequence ſubiect to warres, ſeditions, and tumults. Now there being a great diſcord riſen betweene *Cormacus* King of *Momonia*, & a wicked brother of his; the King being vanquiſhed in battayle, and thurſt out of his ſeate, made his recourſe in perſō to the Biſhop *Malcus*, to be ſuccoured by him; not for recouering his ſcepter, but rather to ſaue his ſoule, as being timourous of him, who takes away the ſpirit of Princes, & as very much alienated from ſheding of Chriſtian bloud for temporall intereſts. At the newes of ſuch a Gheſt, did *Malcus* make preparation to receiue him with due honour: but he would not conſent thereto, affirming his intention was to liue with him in a priuate and quiet manner; and laying aſide all memory of royall pompes, to betake himſelfe to the diſcipline, and fare of the other *Canoniſts*. *Malcus*, at ſuch a reſolution by how much more aſtoniſhed, accepting the offer of a contrite hart, aſſigned to the King a little howſe to lodge in, *S. Malachy* for his Maiſter, with bread and water for his ſuſtenance. Nor did the *Prince* himſelfe deſire hence forth any cheere or delicates; remayning in a place of all other ſweetenes moſt ſatisfied with the incorruptible guſts and celeſtial viāds miniſtred him by *S. Malachy*. Through which, notwithſtanding remayning more mollifyed, he rightly bewayled his ſinnes, and extinguiſhed the incentiues of the fleſh, with baths of the coldeſt water, with *Dauid*, crying to our Lord: *Behold my baſenes and my miſery, & pardon me all my offences*. Nor were the *Soueraigne Iudges* eares found deafe to ſuch a prayer; but rather heard he the ſupplication made, not only in the ſenſe he vttered it, wholy ſpirituall and internall; but euen likewiſe (conformable to his infinite Goodnes) in the materiall and extrinſecall. And as he reſerues not all ſentences to the *Tribunall* there, he was pleaſed to ſuccour likewiſe in this life, the depreſſed innocency of *Cormacus*, by exciting the ſpirit of a certayne King neere vnto *Momonia* into ſo great an indignation for the iniuſtice offered, as that cōming in poſt to the Cell of the poore Penitent, he laboured to encourage him to a generous returne, in ſetting the goodnes of the cauſe before him, the perfidiouſnes of the Rebels, the fauourable right hand of the *Higheſt*; & this, for the more efficacy with feruent exhortations, mingled with large promiſes. With engines thus addreſſed, he ſought to ſtirre vp & prouoke that afflicted *Prince*, but perceiuing the obiects of Soueraignity, and motiues of ſelfe-loue, were not of force inough to preuayle with him, he turned himſelfe with dexterity, to thoſe of Chriſtian piety, and the publi-

que weale, moſt liuely repreſenting to him the miſerable oppreſſiõ of his ſubiects, the inſolencies and iniuryes of the intruding Tyrant, and the obligation which a lawfull and naturall Lord hath to deliuer, to his power, his vaſſals from ſo great afflictions and miſeryes. In which point the friendly King dilated himſelfe with greater vehemency then before, as hoping ſure with ſuch a battery at laſt to make the mynd of *Cormacus* to render vp its hold.

But finding him to be firme notwithſtanding all this, in his determinatiõ, & more fixed then euer; at laſt, as to a ſacred Anker, he made his repayre to *Malcus* the Biſhop, and to *S. Malachy*: who both being voluntarily enclined therto, as to be the greater glory of God, without much difficulty was he won to their opinion. In ſuch ſort as *Cormacus* enforced through the authority and commaund of both the one and other, did finally accept the humanity & promptnes of his Neighbour, and with his ayde, and much more through his preſence *Who can do all*, the impious and wicked Intruder was put to flight, and he not without the infinite ioy of the people, was inſtalled agayne into his Royall throne; and from that tyme euer after did he loue and reſpect *S. Malachy*. Who after he had for ſome tyme, not without notable emprouement, enioyed the familiarity and diſcourſes of *Malcus*, being by Letters and Meſſages recalled by *Celſus*, and *Imarius* (who could no longer endure his abſence) he accordingly made his returne backe into his Countrey.

How S. Malachy *had a viſion, and deliuers his ſiſters ſoule from Purgatory: with the noble reſolution of his Vncle, in ſurrending vp an Abbay to* S. Malachy. Chap. 5.

IN the meane tyme his Siſter was departed this life, of whome we made ſome mention aboue. Concerning her, it behooues vs not to paſſe ouer in ſilence a Viſion, which the Man of God had. Becauſe that although while ſhe liued in fleſh, he abhorred her behauiour, in ſuch ſort, as that after ſome yeares, he made a vow not to ſee her any more: yet now ſhe being quit of body, he himſelfe remayned diſcharged of the vow: and beganne to reuiſit her in ſpirit, whome he had no will to ſee euer any more aliue. For ſo much as on a night, it ſeemed to him in ſleepe, that he was aduertiſed by a Man in haſt, that his Siſter attended without, in the Churchyard in a browne habit, without hauing taſted any thing for theſe thirty

dayes

dayes together. At which voyce, now *S. Malachy* being awaked, he presently vnderstood, what manner of famine tormented her: and exactly casting vp the tyme, he found it had been iust thirty dayes, since he had said Masse for her. And in regard the Seruant of *Christ* loued the soule, as much as he hated the imperfections of his Sister, without delay he returned to his suffrages so intermitted. Nor was it long ere the dead Woman appeared to him, vpon the threshall of the Church (but yet bard from entring in) and apparelled in black. But her Brother perseuering still in assisting her without euer omitting any morning, wherein some Sacrifice was not offered vp for her, he espyed her very soon in a grayish gowne, within the Church indeed, but not admitted as yet to the Aultar. In summe, he ceased not to celebrate for such intention, vntill finally she appeared to him, not only within the Church, but euen likewise neare to the Aultar in a white garment, amidst a most happy troupe of blessed Spirits, who in like manner hauing now finished the purgatiue paynes, were noted with the same candour. Whence cleerely appeares, how great is the valew and force of the *Sacred Masse*, to the cancelling of sinnes, to vanquish the aduerse powers, and to lead into Heauen, the Creatures taken out of the earth, and mire, or rather from the mouth of *Hell* it selfe. *S. Malachy* tooke exceeding contentment at so certayne a Deliuery of his Sister, and felt no lesse ioy in himselfe for the pious and magnanimous resolution of an Vncle of his. The which, to the end it may the better be vnderstoood, & põdered, this it was.

We must vnderstand, that in a place of those parts, called *Benchor*, was anciently founded a Monastery, by a certayne holy Abbot, called *Congellus*, with so prosperous increase, as well of meanes, as of subiects, as that from thence, as from a fruitefull *Metropolis* were sent, as it were, infinite Colonies into diuers regions. And it is a constant rumour, that one child only of that Blessed *Congregation*, called *Siluanus*, had planted alone in diuers countryes, full a hundred Conuents. From thence came also *S. Columbanus* into *France*, and after into *Italy*, and among other Monasteryes erected that of *Luxonium*, so numerous, and frequent, as that the Quires succeeding by turnes, there was no intermission had from diuine Offices, perpetually night, or day. But that of *Benchor*, as the origin and foũtayne of all, retayned the chiefe dignity, vntill such tyme, as through the fury of the outragious Free-booters, it was wholy de-

ſtroyed, yet withall enriched with a great number of venerable *Reliques:* ſince, beſids ſo many other bodyes of Religious Men, who there repoſed in peace, there were by the ſame Free-booters, in one day only, martyred and ſlayne nyne hundred. With ſo cruell a deſtruction, that moſt noble Seminary though quite extinct, yet the inhabitants notwithſtanding, ceaſed not ſucceſſiuely, to create by a certayne forme, a Secular *Abbot*, who without any thought of Religion, attended only to the gathering vp of rents, and conuerting them ſacrilegiouſly to his proper vſes.

In this tyme now, *S. Malachy* had an Vncle (of whome we ſpake before) who had this rich Abbay in his hands: who eyther prickt with a Synderiſis, or ſting of conſcience, or moued with the Examples and Exhortations of his wiſe Nephew, determined while he had ſpace for holeſome pennance, not only to quit his hands of ſuch adminiſtration, but to renounce the world outright, and to apply that huge benefice, together with his perſon to diuine worſhip, and to the inſtitutes of *S. Malachy*; who notwithſtanding he were vnder the direction of *Imarius* had now begunne to haue many imitatours and followers. The man of God being glad of ſuch a Vocation, did voluntarily accept of the care of his Vncle, and the plot, for ſome reſtauration of the building. But as one tenacious of the pouerty of Chriſt, would by no meanes admit of the poſſeſſions, ſuffering the people to depute another to ſuch affayres. The which afterwards (as we ſhall ſee in its place) repayed the beneficence of the diuine man, with abominable ingratitude. The renuntiation being made in this ſort, and the poſſeſſion taken of the holy place, *S. Malachy* by commiſſion of *Imarius* went thither with ten brothers, and ſome Carpenters, and immediately put himſelfe to worke. Nor was it long, ere that, in approbation as it were of the enterprize, there happened vpon the fact, a notable wonder.

S. Malachy *workes a miracle, and is made Rector of the forſayd Abbay: with one, or two miracles beſids.* Chap. 6.

ON a day *S. Malachy*, for the encouragement of others, was labouring with his proper hands, & with great diligence hewing of certayne tymber. Now while he ſtood with the axe ſuſpended in the ayre, as ready to giue the ſtroke; behold one of the workemen, improuidently putting himſelfe betweene the arme of *S.*

Ma-

Malachy, and the axe, receyued the whole blow vpon the very ridge of the backe, which ſhould haue fallen plumpe vpon the deſigned ſubiect, whē preſently, being depriued of his ſenſes, he fell downe for dead. At the ſight wherof euery one came running in with pittyfull cryes. The wound was ſearched, and the ſhirt was found to be ſlit from the collar to the reynes, but the fleſh wholy entire, and not hurt, except, that only the vpper skinne was only touched ſo lightly, as the marke thereof could hardly be diſcerned; ſo as the labourer aroſe ſuddaynely very ioyfull and luſty, with ſo much the more gladnes of the ſtanders by, as more probably it hence was cōcluded, that their trauayles and paynes, as we ſayd, were gratefull and acceptable to the Diuine Goodnes. Whereupon with freſh vigour they ſet thēſelues to worke agayne. So as in few dayes was the Oratory finiſhed with poliſhed timber, & firme couplings, a worke for thoſe ſwaynes and people, very gracious. And this was the beginning of the miracles of *S. Malachy*; & from that tyme began they to attend afreſh to diuine Offices with like piety, though not with equall number of perſons.

There *S. Malachy* himſelfe was *Rector* a good while, through commaundent of *Imarius*. Who as he was of degree aboue others, ſo likewiſe in his deportments was he a liuing Rule, & bright glaſſe, and as a booke layd open to thoſe Clerks, for as much as in all his proceedings, there were true precepts of Religious cōuerſation to be read. And he not only, in cōmon obſeruance, ſeemed to go alwaies before that little flocke, in ſanctity & iuſtice in the ſight of God; but would neuer be doing particuler pennances, and other acts of Perfection, which no man was able to equall. Which things the common Aduerſary, not being able to brooke, put into the hart of a familiar friend there about, lying ſick, (whoſe name was *Malcus*) that *S. Malachy* cōming in to him, as he was wont to viſit him, he ſhould ſuddaynely with a knife giue him his death. The good Father, being aware therof, (the ſick man not being able to keep it in ſilence) betaking himſelfe to the armes of prayer did notwithſtanding freely preſent himſelfe before him, and with the Signe of the *Croſſe*, on a ſudden baniſhed the malady frō his body, & the diabolicall thought from his mynd. This man was the naturall brother of *Chriſtianus*, *Abbot* of *Melliſont*. He was conuerted to our Lord vpon ſo great a benefit, and with the habit tooke vpon him new behauiour: & at this day do both liue a great deale more vnited in ſpirit then bloud.

In the ſelfe ſame place he reſtored to health, a certayne Clearke, named *Michael*, afflicted with a moſt grieuous diſſentery, and deſpaired of Phiſitiãs, with the only ſending him frõ his table a litle of his portion. This *Michael* fell afterwards into another dangerous malady, and the ſeruant of Chriſt cured him anone, not only in his limmes, but in his mind alſo; & he in like manner for feare of worſe, did enter into Religion, and is now (as I vnderſtand) abiding in *Scotland*, Superiour of the Monaſtery, which *S. Malachy* foũded lately in thoſe parts.

S. Malachy *is made Bishop of* Conerthen. *His labours there, and the fruit which he wrought in that Dioceſſe.* Chap. 7.

BY ſuch actions as theſe, the fame and family of this great *Abbot* increaſed euery day; ſo as the Church of *Conerthen*, not farre frõ *Benchor*, hauing beene now a long tyme vacant, thoſe to whome belonged the Election of the Biſhop, reſolued vpon the perſon of *S. Malachy*; nor did any thing hinder the expedition, but the reſiſtãce only of the Elect himſelfe. Although afterwards, at laſt, he was cõmanded by *Celſus* and *Imarius* his lawfull Superiours, to yield & affoard his Conſent, being as then of the age of about ſome 30. yeares. When after the ſolemne Conſecration, being led into the Citty, he ſuddaynly applyed himſelfe to exerciſe of his paſtorall Office, with ſuch ardour of ſpirit, as was requiſite for ſo important a cure.

But ſcarce had he begunne the gouernement, when he ſaw himſelf doubtles to be there not deſtined for the rule of men, but, ſetting *Baptiſme* aſyde, very properly of beaſts. In no place had he euer yet noted a people of ſo ill a breeding; of ſo deteſtable ſuperſtitions; of ſo ſtiffe a hart to Faith-wards; ſo vncapable to law; ſo vntoward to good inſtitutes; nor finally of ſo foule and diſhoneſt conuerſatiõ. They were Chriſtians by name, in life Pagans. There was no vſe of Tithes, or tendring the firſt fruites, nor of Confeſſion, or demaunding penances; nor likewiſe who to demaund them of, ſo rare were Prieſts in thoſe parts; and thoſe that were to be had, ſo negligent & careles, as in Churches was no preaching, or diuine Office ſung. In this Forreſt now of ſauadge beaſts, what courſe ſhould this Champion of *Chriſt* take? Of force muſt he eyther ſhamfully retire himſelfe, or els combate with daunger. But he as a good Souldyer & good Paſtour withall, determined to ſtand faſt, and not to budge a foote,

foote, as ready to giue vp his life, for his flock, when neede ſhould require the ſame.

And howbeit, it might wel be ſayd, they were not ſheepe, but ſo many wolues; yet ſtood the couragious Keeper amidſt the wolues, ſeeking by all wayes and remedyes, from wolues to render thē as Sheepe. So as he ceaſed not feruently to admoniſh al in publike & with teares to reprehend euery one in priuate; heere to vſe ſweetnes, there to deale with ſharpenes. And ſuch like meanes would he continually be vſing, to draw them out of the ſnares of the deuil, wherewith they were ſo faſt entangled. And if theſe his pious endeauours fayled, he would ſeeme to recurre to Prayer; and accompany his Deuotions with profoūd humility of hart, & propitiatory afflictions of body. How many nights paſſed he ouer without ſleepe, and in making ſupplication for them? How often in perſon, went he in the Citty vp and downe a ſeeking of the fugitiues, and conſtrayning them with ſweete violence to appeare in the Church? Nor was the faythfull Steward of *Chriſt* leſſe anxious for the ſoules, which were ſcattered through the Countrey, haſtning now heere, now there, with that holy troupe of Conuictours, neuer frō his ſide. He went, and dealt among thoſe ſpightfull & thankeleſſe people, whole meaſures of corne, which ſome reaped in ſuch aboundance, that at laſt they became fit to be layd vp in Gods barne. And let no man thinke, he vſed to ride in any of theſe iourneys: for lo, he walked continually a foote; ſhewing himſelfe euen in this poynt, to be an Apoſtolicall Perſon. Nor is there a tongue able to expreſſe, what this Father, tender of ſuch cruell and wicked Children, hath ſuffered in ſo frequent Pilgrimages, and Epiſcopall viſits. The tribulations, affronts, and iniuryes, which he ſuſteyned cannot fully be related. How often through their faults, was he like to periſh for hūger, and thirſt? How often afflicted with cold, and nakednes? & with a thouſand other incommodityes? And yet ſtill, with the Enemyes of peace, was he pacificall, and ſtill importuned them in ſeaſon & out of ſeaſon, to amend their wicked liues. For curſes, he afforded bleſſings: being ſtrookē, he would ward himſelfe with the buckler of Patience: being ſcorned and made a laughing ſtocke, he prayed more inſtantly to God for them: and perſeuering after this manner ſo long in knocking at the gate of the *Diuine Mercy*, at laſt, it was ſet open to him, & through the power of the *Omnipotent*, the ſtones were mollifyed, barbariſme mitigated, and crabbed minds began to mellow,

mellow, and by little and little to acquaynt themſelues with things appertayning to their ſaluatiõ, & to admit of diſcipline & precepts. And in ſumme, through diuine Grace, they were ſnatched out, as it were, frõ the clawes of the rauenous and greedy deuourer, in whoſe hands they had alwayes beene; out of whoſe diabolicall cuſtody being ſet free, they made ſo notable a change, as at this day to thoſe people, theſe words ſuite well, which God ſeemed to vtter by *Eſay* the *Prophet: The people which heeretofore were none of mine, are now become my people.*

The Citty of Conerthen *is deſtroyed, and* S. Malachy *with his, repayre to* Cormacus. *The Church of* Ardmach *fell into Seculars. With the Reſolution of* Celſus *therupon.* Chap. 8.

AFTER a certayne number of yeares now paſſed ouer, for better purging of ſinnes, ſucceeded an incurſion vpon them, by the barbarous Inhabitants of the *North*, when a great part of the Citty of *Conerthen* was deſtroied: in ſo much as *S. Malachy*, with his *Religious*, who were about an hundred and twenty, was conſtrayned to go his wayes out of that Citty. But yet his departure frõ thence, proued not altogeather vnprofitable, becauſe that repairing himſelf into the kingdome of *Momonia* (whereof we haue ſpoken before) hee erected there a goodly Monaſtery, at the coſt of *Cormacus*, being very mindfull of the good Offices, and Charity affoarded him, in tyme of his baniſhment. So as beſides his cõming in perſõ to meete and receaue him, and his conuerſing with him afterwards, & with the reſt of his Company, with much familiarity & loue, he concurred moreouer, as we ſaid, very royally to the Fabrick Whereby in ſhort tyme it was fully accompliſhed, and wonderfully increaſed in annuall rents, and moueables; and that which is yet more to be eſteemed, in ſubiects. Who, to the end, they might walke with the better will, by the ſtrait and difficult way, the Bleſſed Man ceaſed not, being a Biſhop, and a Maiſter as he was, as if but then he had newly become a Nouice, to be the firſt in obſeruing the Traditions and Rules.

He ſerued in his turne, now in the Kitchin, now in the Refectory. In the Antiphons, Leſſons, Ceremonyes, or labours of the Quire, he would haue no manner of priuiledge at all, performing alwayes his part, as one of the leaſt. Heere likewiſe he ſhewed himſelfe

ſelfe to be ſo ardent a louer of voluntary *Pouerty*, as in courting and ſeruing the ſame, among all the Riuals there was none could ſeeme to come any whit neare him. And howbeit for the maintenance of the place, he iudged it fit to admit of rẽts in cõmon; he was yet notwithſtanding very vigilant, leaſt the publique, through human frailty, might degenerate into priuate. Amidſt ſuch cares as theſe, whileſt in holy peace he aduaunceth by all meanes, the profit of his, & the glory of God, for his greater probation, there came an aſſault vpon him, no leſſe ſlyly, then vnlooked for. Which truly the better to vnderſtãd, it ſhall be needfull for vs to fetch the narration a prety way off.

The Church of *Ardmach*, as it is the Mother of the other Churches of *Ireland*, ſo is it more illuſtrious and farre more reuerenced, then all. Beſides that, heere was the reſidence of *S. Patrick*, and the ſacred bones heere left of that firſt *Apoſtle*, & firſt *Father* of all thoſe Nations. Whoſe fame & eſteeme with great reaſon, is heere ſo famous, that euen his Succeſſours, be what they will, do come to be feared and obeyed, not only of the inferiour, & the reſt of the Clergy, but euen likewiſe of any Baron, Lord, or Peere of the Iland. But as all the affayres of mortal mẽ, ſeeme euer to incline to the worſe, there had entred in now a good while ſince, a very execrable abuſe; to retayne (forſooth) the Paſtorall Chayre in a certayne family: In ſo much as from one Vſurper paſſing to another, it had there ſo endured now for fifteene continuall generations, and vnder a Diabolicall tytle of imaginary Preſcription, they were ſo rooted in the wicked poſſeſſion, as that when there were found to be no Clerks in the family, they would be ſubſtituting the marryed: and of the ſame condition, before *Celſus*, there had beene to the number of eight, men though learned for the moſt, yet as I ſayd, without ſacred Orders. And hence came the diſſolution of the whole Chriſtianity with the ſpirituall ruine and temporall likewiſe of all *Ireland*, in creating and changing heere & there Biſhops, at euery capriccio of the wicked Metropolitan: yea a thing which was neuer heard of, in making in one Biſhopricke only, for euery people, as it were, an infamous Biſhop, with a helliſh multiplication of moſt vnworthy adminiſtratours.

Now then to take away ſo pernicious a ſcandall, it pleaſed the Diuine Maieſty, the Miter ſhould laſtly light on the head of *Celſus*; Who though of the ſame ſtocke, yet notwithſtanding he being

prickt with the feare of God, as ſoone as through a mortall infirmity he perceiued the end of his dayes to approach, he determined to put in execution the deſigne, which he had a pretty while before, that is, to cut off indeed, that infenall line of inheritance, by freely yielding vp the Archbiſhopricke into the hands of *S. Malachy*, whoſe reputation and credit he knew well to be very ſufficient in this caſe, to purchaſe to himſelfe the fauour of the Citty, and to oppoſe himſelfe as a firme wall to the ambition and greedines of Tyrants.

To which effect, as it were by way of Teſtament, he declared his mynd to be, that the Sea being vacant, by all meanes the holy Biſhop *Malachy* ſhould be placed therein, ſince there was not to be found a perſon, more deſeruing it then he. To which purpoſe he moſt earneſtly deſired that the *Primacy* might be (after his deceaſe) transferred vpon him. For the better manifeſtation of his ardent deſire, he not only declared this intent *viua voce*, to the ſtanders by, but euen likewiſe did intimate and recommend the ſame by letters and precepts, on the behalfe of *S. Patricke* to ſuch as were abſent, and eſpecially to perſonages of quality; and very particulerly to both the Kings of the vpper and lower *Momonia*. Theſe through diuine inſpiration were the thoughts of *Celſus*: and they had a glad ſucceſſe, though not ſo eaſy, nor yet ſo ſpeedy as he would haue wiſhed.

S. Malachy *is elected Biſhop.* Mauritius *holds ſtill poſſeſſion, whilſt* S. Malachy *refuſing the charge, is enforced by* Malcus, *and the Popes Legate to accept it.* Chap. 9.

THE occaſion of the delay, was, for that *Celſus* departing this life, & the Electours being come to the Diet, the greater & better number of ſuffrages, without controuerſy elected *S. Malachy*: and the reſt of the voices were for a certaine Couſen of *Celſus*, called *Mauritius*. This man through his preſence and power ouer-ſwaying quite all iuſtice and reaſon, was temeriouſly planted in the Archiepiſcopall Throne, to the infinite griefe of all good men, and eſpecially of *Malcus* the Biſhop (euen now ſo extolled by vs) and of the Biſhop *Gilbert*, Legate of the Apoſtolike Sea, for all the Kingdomes of *Ireland*. Theſe two great Prelates, with many others of ech quality, made great inſtance, and offered whatſoeuer they were worth to *S. Malachy*, not to refuſe to enter into *Ardmach*, and

and to take vpon him the ſpirituall gouernment thereof, according to the determination of *Celſus*. But the humble ſeruant of Chriſt, who eſteemed euery climing to be his owne precipice; ſtood very ſtiffe in refuſing the interprize, while he thoght he had a good pretext for the ſame, through the perill of ſeditions and tumults, that might happen to ariſe thereupon. With ſuch delayes were now three yeares already paſſed, when the two zealous Biſhops aboue mentioned, being not longer able to endure the adultery of the prime Church of *Ireland*, and the diſhonour of *Chriſt*, aſſembling anew the Clergy & Princes, & with common conſent made their recourſe to *S. Malachy*, as preſt to conſtrayne him with mayne force, in caſe he ſhould ſeeme to perſeuer in the negatiue.

But the Friend of quietnes ſtill ſhewed himſelfe to be more backward, alleadging the difficulties of the buſines, the multitude, the power, the couetouſnes of the Aduerſaryes; that he had not corrage inough to ſtand in contention with the meaneſt fellow, and much leſſe with ſo many, and ſuch as thoſe, and for the ſpace of 200. yeares ſo rooted in the Sanctuary, whence how ſhould he euer be able to roote them out, they being eſpecially his Anceſtours in poſſeſſion? Nor was it worth the while, that for his occaſion ſhould follow manſlaughters, and the earth by dyed with human bloud. And he finally obiected the cõiunction he had already made with another lawfull Spouſe, from whome he ſaw no reaſon how he could diſunite himſelfe. With ſuch like words and defences, the dexterous Souldiour went skirmiſhing in the continuall velitations and aſſaults of them that loued him ſo much. But his Friends notwithſtanding all this, now afreſh preſſed him hard, and much more thoſe that were of greater authority, to accept of the Archiepiſcopall gouernment. Which he agayne denying, they threatned him with open Excommunication; for now they would not admit of any excuſe. Whereupon he made them this finall Reply: You draw me violently to my ruyne (ſayd the *holy Man*) and I will follow, whilſt it ſeemes to me, I ſhall heerby gayne the glorious Crowne of Martyrdome. But if no perſuaſions will content you, let vs make a bargayne firſt, ere I enter into the field: That if it ſhall pleaſe God (according to your deſire) to put ſome order in affayres, and to take out of impious hands the dominion vſurpatiouſly poſſeſt, there may be ſome other ſufficient Rector immediatly ſubſtituted into the dignity, that you now go about to put vpon me:

and that I be licenced to returne agayne to my preſent Spouſe, and to my moſt beloued *Pouerty*.

This was the laſt and moſt reſolute anſwere of *S. Malachy*. Whereby very cleerely may be ſeene a great purity conioyned with an equall Fortitude; ſince on the one ſide without ſimulation he fled honour; and for iuſtice ſake on the other, he feared not death.

In ſumme, by no meanes for prayers or threats, would he ſeeme to yield his aſſent thereto, vntill ſuch tyme as promiſe and firme word was giuen him, vpon the conditions propounded. Aſſoone as he was in ſecurity therof, he finally accommodated himſelfe to aſſume the charge; & ſo much the rather, as beſides the vnanimous, and perſeuering inſtances of ſuch like perſonages, it ſeemed to him he had yet ſome other manifeſt ſignes of the diuine will: whereof one is worthy of ponderation, and very conſiderable. There appeared to him (euen about the ſicknes of *Celſus*, while he was then a farre off, and knew nothing thereof) a woman of a tall ſtature, and of a graue aſpect, who being demaunded by him, who ſhe was, made him anſwere, *she was the Wife of Celſus*, and without more ado, putting the ſtaffe of gouernment into his hand, ſhe ſuddaynely vaniſhed. And within a few dayes after, while *Celſus* now drew neere to his death, he really ſent him indeed in ſigne of Succeſſion, a rod euen iuſt of the figure of the ſame Fantaſtique one. The memory whereof, and the correſpondency of the tymes, was a matter of much moment in the mynd of *S. Malachy*, and iuſtly made him feare, leaſt ſtanding out longer, in ſuch an occaſion, he might ſeeme apparently to wraſtle with God himſelfe. He accepted then the charge; but yet without euer entring into the City, whiles the intruder liued; and the ſame he did, for not to giue on his part any manner of perturbation, by which otherwiſe they might hap to looſe their liues, to whome he was rather come to affoard the ſame. So as for the ſpace of two yeares, (for ſo long that ambitious man eſcaped) did *S. Malachy* attend to exerciſe the office, abroad through the Prouince.

Mauritius *being dead*, Nigrettus *ſucceeded. A Diet is called to inſtall* S. Malachy: *The oppoſers are defeated, and ſtroken by the hand of God.* Chap. 10.

Mauritius being now dead, another of that dãnable race, called *Nigrettus*, or *Nigerrimus* rather, with the like impudency, ſteps anon to the ſterne; while the malicious Predeceſſour, to adde ſinne to ſinne, had a prety while before, wrought notable practices, to haue him firſt for heyre in the world, and after his Companion and follower into Hell. The rumour and diſdayne of this great audaciouſnes being ſpread through all parts, a new Diet was called, to inſtall at laſt the good *S. Malachy* into the degree, now for ſo many yeares, and that for ſo many reaſons, due vnto him. But behold how the Sinagogue of the malicious Hel-hounds, oppoſeth agãinſt him. One of the Children of *Belial*, being a notable fauourer of *Nigrettus*, and very prompt and potent to euill, as he knew the place where the States were to aſſemble themſelues, with a good number of Ruffians, layd himſelfe in ambuſh in the next hill, with a full deliberation, when the Councell ſhould be ſet, by treacheryes to come forth ſuddaynely, and to ruſh in vpon them without fayle, but aboue all to take away *S. Malachyes* life; and for the leſſe daũger of reuenge likewiſe to kil one of the two Kings, who was there alſo to meete. And now ſtood matters in a readynes, the Conſpiratours in wayte for effuſion of bloud, and the Good men vpon the point of going to the ſhambles; when through the diuine Benignity, the innocent *S. Malachy* opportunely had intelligence of the cruell plot & without making a noiſe, or putting his people into a hurly-burly did no more but enter into the Church, and lifting vp his hands, craue ſuccour of the Omnipotent, whoſe prayer was eaſily heard, & tooke effect accordingly.

For behold on a ſudden the heauens to be couered, the ayre ouer darkened, flaſhes of lightning to breake forth, cracks of thunder, impetuous ſtormes, and hideous tempeſts to ariſe, the day of wrath and extreme iudgment to be repreſented to mortals. And to the end all men might diſcerne how forcible the prayer of *S. Malachy* was to diſturbe, and to put the Elements thus in commotion, thoſe were only puniſhed with ſo ſharpe menaces, & with ſo wonderful, dreadfull, and cruell a tempeſt, who more then the reſt ſeemed to thirſt

to take away the life of the Holy Man. The head of this diueliſh fa-ction, with three others of the principall, being ſtroken with a thū-derbolt miſerably periſhed: & the day following were their bodyes ſeene to be blaſted & diſfigured, one vpon this, another vpon that bough of the trees, wherſoeuer through the violence of the thunder, ech one was furiouſly caſt. Three others were foūd to be halfe dead on the ground. The reſt of the baſer crew, were diſperſed into di-uers parts very confuſedly, and with exceeding great horrour, and they went about lyke men diſtracted. Whereas thoſe of the part of *S. Malachy* ſo neere to the place amidſt ſo perilous accidents, had no moleſtation with ſuch prodigyes, nor hurt at all, nay not ſo much as a hayre of their heads were diminiſhed; Which bred a farre greater admiration in the mynds of the people, wherby they euidently be-held that God himſelfe tooke *S. Malachyes* part. The vnhappy *Ni-grettus*, with his cōplices, through the fury of the people, was thurſt out of the Citty, and with the greateſt ioy that might be, the true Biſhop and Primat of all *Ireland* introduced into his place, being at that tyme of ſome thirty eight yeares of age. But yet for all this ney-ther within or without, was he wholy free from perſecutions and troubles, as ſhall preſently appeare.

Nigrettus *his craft, as alſo the plot of his wicked Complices: & how all turned to a perfect Reconciliation.* Chap. 11.

THE Diet being now diſſolued, and the aforeſaid King, with the other defenders of the right and equity of *S. Malachyes* cauſe departed from *Ardmach*; that viperous race not able to brooke the priuation of the ancient dominion, began to exclayme bitterly, and complayne for being ouer borne and oppreſſed by the more potent; and with all endeauour and art, gaue themſelues within the towne to renew ſeditions and tumults, againſt the Seruant of *Chriſt*: & the fugitiue *Nigrettus* without, was not wanting the while with fraud and ſubtilityes to ſtirre vp ſeditions abroad, and to put euery thing into garboyle, rebellions, and diſorders.

In the Sacriſty of *Ardmach*, among other things of beſt eſteeme, are two famous Reliques very charily kept. Whereof one is a cer-taine *Text* of the Ghoſpells, which had been heeretofore belonging to the *Bleſſed S. Patrick*. The other a Staffe, all couered with gold, & beſet with moſt rich Iewels, which they call *Ieſus Staffe*, as holding for

for certayne that our *Sauiour* himſelfe had framed it, and vſed it with his owne hands. Now theſe two reliques, as I ſayd, are by thoſe people had in ſo great Veneration, as the Simple, in whoſe poſſeſſiō they ſee them, do hold them to be the true & lawfull Succeſſours of *S. Patricke*. Which thing *Nigrettus* knowing very well, flying had priuily carryed them away with him; and with theſe tokens and pledges, did carry himſelfe as the true Archbiſhop, and went about to withdraw the people, as much as he could, from their Obediēce to *S. Malachy*.

But a principall man of the ſame ſtock, ſeemed to play the fury aboue the reſt; who not regarding eyther the promiſe made to the King, not to moleſt the moſt holy Prieſt of God, nor yet the hoſtages giuen for that end; with a crew of ſeruants and kinſfolkes did practize how to murder *S. Malachy*. And for as much as he could not publikely attempt the ſame without manifeſt danger, in reſpect of the Deuotion which the people bare to ſo great a Paſtour, he determined together with the others, to rid him away by ſome treacherous meanes, in cauſing him to come improuidently to his houſe vnder the preſence of confirming a new amity with him. With this concept in his head, the roomes being furniſhed in good tyme with armed men, one day while the Archbiſhop was ſinging of Veſpers in the great Church, he ſent certayne men in haſt, very humbly to intreate him (the Office being ended) to vouchſafe to come to him, as ſoone as he could, it being ſo needfull for them to eſtabliſh the accord. Which thing ſeemed to be very extrauagant to the followers of *S. Malachy*; and being aware of the deceipt made anſwere, that more fit it were he ſhould come himſelfe to the Prelate; & that the Church was a more competent place for acts of that quality. The Meſſengers replyed, their Lord could not come with ſafety, nor durſt he aduenture for the multitude, who but yeſterday were ready to cut him in peeces.

While ſuch manner of contentions paſſed betweene them, the diuine Man, who deſired peace, and feared not death: Let me alone (ſaith he) Brothers for Gods ſake: let me follow the example of my Maiſter. And ſhall I be a Chriſtian, if I do not in ſome ſort imitate Chriſt? Peraduenture this my ſubmiſſion will molſify the hart of our Aduerſary, and in the meane tyme, with this Example I ſhal giue you ſome Edification. And if this ſauage people ſhould teare me in peeces, I will willingly yeild my life into their bloudy hāds,

to

to the end I might leaue you a patterne how you ſhould order the courſe of your life. Beſides, by this occaſion you ſhall truly ſee whether your Superiour haue learned of *Chriſt* to be affrayd of death for *Chriſt*, or no. And with this, ryſing vp on his feete, he beganne to walke on with an vndaunted geſture: howbeyt his freinds & Diſciples with teares trickling downe their cheeks, humbly beſought him not to be ſo willfull, as to hazard the ſheading of his bloud among thoſe bloud-ſuckers: becauſe a great multitude of the faithful were like to be left deſolate, who in all things wholy depended vpon him. But he confiding, and fixed in the Diuine protection (his eares being ſtopt to ſighes and laments) went boldly on, accompanyed which no more, then with three diſciples only, being prōpt and diſpoſed to lay downe their lyues with him.

In this manner he came to the Enemyes gate, he had no ſooner put in his feete, but he was ſeene to be encompaſſed round with a great Troupe of terrible Hackſters, he ſtanding the while, like an innocent Victime, expoſed to the ſtrokes of whoſoeuer had the will to ſacrifice the ſame. But (O force! O power of Chriſtian confidence!) while they were all expecting the ſigne to ſet vpon him, he with the only caſt of an Eye, with one ſerene looke only, did mitigate them in ſuch ſort, as there was none of the moſt forwardeſt or couragious, durſt ſo much as offer any manner of violence vnto his perſon, the diuine power did ſo bridle their fury. Nay, rather the Prince himſelfe, and Captayne of them, ſuddaynely changed his inhumane intention, and inſteed of tearing him to peeces, & deſtroying him wholy, aroſe to do him great Reuerence and honour, ſhewing an incredible deſire of a ſincere concord. At which wordes, *S. Malachy* exceedingly reioyced, and was no whit ſlacke in a matter ſought for by him, with ſo great daunger of his life. A ſolemne peace then was ratifyed between them with ſuch ſincerity as that he who before was ſo grieuous and dangerous an Aduerſary, was not only ſatisfyed now with the Election made, but ſhewed himſelfe afterwards alwayes louing, and much deuoted to *S. Malachy*. For which ſucceſſe the good conceiued an incredible ioy, in beholding him to eſcape ſo that day, who had no fault, & through his merits ſo many ſoules deliuered from the perill of eternal death. This action of his, made not only the name and reſpect of *S. Malachy* now to dilate it ſelfe more then euer; but euen likewiſe wrought a great dread in all people, who vnderſtood that two of his moſt fierce

fierce and potent Perſecutours, were with a ſudden & diuine power, made proſtrate, though in a very diuerſe manner; the one, being terribly puniſhed in body, the other benignly compunct, and changed in mind.

Nigretus *is conſtreyned to render vp the pledges to* S. Malachy *: the Iudgement of God is ſeuerely shewed vpon two bitter Raylers againſt* S. Malachy. Chap. 12.

SVCH difficult Encounters, and grieuous diſturbances being now paſſed ouer, the holy Archbiſhop began very freely to ordeyne and diſpoſe whatſoeuer might ſeeme in any wiſe to belong to his Miniſtery, but yet neuer without ſome eminent daunger of his life, while he found no tyme, or place ſecure from treacheryes. Wherupon by publique counſayle there was a Guard of ſelect men appoynted for his perſon day and night, although he was reſolued (as we haue ſaid) euer to relye much more vpon diuine protection, then on human guards. And becauſe the baniſhed *Nigretus* was continually working of no ſmall domage in ſtirring vp the rude people and cauſing of ſeparations and diſcordes in the Church of God; it ſeemed conuenient to *S. Malachy* to vſe his beſt endeauours againſt a diſorder & ſcandall of ſo great importance. And therefore the good Archbiſhop applyed himſelfe withall care and induſtry to wype away this great ſcandall; and did vſe ſuch effectuall meanes to ſtop vp the wayes to the miniſter of the Deuill, as the wretched Man was conſtreyned, in deſpight of himſelfe, to yeild, and reſtore the ſtolne pledges, and for euer after to reſt quiet, and ſubiect himſelfe withall humility. And thus *S. Malachy*, though amidſt ſo many difficultyes and Tribulations, notwithſtanding with the fauour of God went proſperouſly on, procuring the ſaluation of many Soules, and proceeding ſucceſſiuely day by day. Nor were the malefactours only, but euen likewiſe his detractours chaſtized by diuine Iuſtice. Wherof, among others, vpon a certayne peruerſe fellow, was a notable demonſtration ſhewed.

This man not content to thinke vnworthyly of the great Archbiſhop, and to maligne him agaynſt all reaſon: but moreouer endeauoured to defame and wound him with bitter ſpeaches, and ſhametull calumnyes in publique meetings & more eminent places, helping himſelfe therein with a certaine pernicious Eloquence,

wherwith he was endued, and with the fauour of Princes, & great Ones, purchaſed through baſe flatteryes & ſcurrile ieſts. And now was he arriued to ſuch enormous inſolence, as that whereſouer he met with *S. Malachy*, & eſpecially in the more publique aſſemblies, he would not ſpare to vſe him diſcourteouſly both in words and geſtures. But this manner of audacioufnes did coſt the wretch full deare; for the inſtrument of raylíng in him, was ſo putrifyed, and ſwoln vp, as that after he had for ſeauen continuall dayes done nothing but ſpit out wormes, which ſeemed to ſwarme from his diuelish tongue; being finally conſumed quite, and pined away with abominable corruption iſſuing from thence, he gaue vp the Ghoſt, leauing his filthy Carkaſſe to be meate for wormes of the Earth.

The other was a Woman of that accurſed generatiõ, ſo enuious, & alwayes bearing ſuch an implacable hatred towards Bleſſed *Malachy*, as ſhe euer abhorred his very ſight. Notwithſtãding as ſhe wẽt to heare him preach to the people, the wretched and ſhameles creature did not forbeare to lift vp her voyce in that aſſembly, & call him Hypocrite, and a robber of other mens goods, adioyning beſides, to ſo bitter iniuries, outragious taunts, vpon the Baldenes of the man of God: who being wiſe and meeke, gaue no anſwere himſelfe of any kind; but the great God (who reſerues reuenge & glory to himſelfe) ſufficiently made anſwere for him: for that the wicked and damnable wreth thereupon loſt her wits, became furious and frantique, continually crying out, ſhe was ſtrangled by *S. Malachy*, nor ceaſed ſhe from horrible ſcreeches, til ſhe likewiſe yielded vp her vitall Spirit. Inſomuch, as hauing vſurped the ancient Nicknãme of *Elizæus*, through the iuſt iudgement of God, ſhe found to her coſt, another *Elizæus*.

In the meane tyme there happened a cruell Plague to rage in *Ardmach*: by which peſtilence an infinite multitude of people conſumed euery day away. Whereupon *S. Malachy* ordayned a ſolemne proceſſion, and ſent vp enflamed darts (both of iaculatory and vocall prayers) which pierced the skyes, and came to the Throne of his diuine Maieſty; who graunted his humble requeſt, and very ſpeedily cauſed it to ceaſe.

And this thing bred a wonder in the people, who did obſerue the ſanctity of the great Archbiſhop, and euer after cauſed them to haue a farre more reuerent reſpect to his ſacred perſon; and likewiſe it ſtopped the mouthes of the malignant, and in particular thoſe of the

the ſeede of *Chanaan*, who being by this and other examples terrifyed, and conuinced by ſuch ſouraygne wonders, ſayd likewiſe with the *Egyptians*: *Let vs fly from* S. Malachy, *becauſe the Lord ſeemes to fight for him.* But to late were they aware of their owne wretchednes: nor were they able to auert the heauenly Indignation, ſince within a litle while after, that vnfortunate race was quite annihilated and extinguiſhed, not without the terrour, and amazement of as many as knew the ſame.

S. Malachy *ſurrenders the Archbishopricke, and returnes to* Conerthen: *and ſoone after reſolues vpon a iourney to* Rome. Chap. 13.

BY theſe meanes the affayres of *Ardmach*, being now reduced to good termes, the Clergy reformed, the rumours quieted, & the Enemyes by this tyme taken away; *S. Malachy*, whoſe breaſt was inflamed with the loue of Humility, after he had now brought peace to others, determines to procure the ſame likewiſe for himſelfe. And calling a new Diet of Prieſts & Layks, obteyned in vertue of the former Pact (though not without their great ſorrow & griefe) to diſcharge himſelfe at laſt of that cure ſo burdenſome, and in his roome to ſubſtitute a perſon of rare and approued vertues, by name *Gelaſius*. Whome as ſoone as he had conſecrated, and ſeriouſly recommended to the principall of the kingdome, being loaden with victories and triumphes, he returnes agayne to his firſt charge of *Conerthen*, which by this time was reaſonably well recouered of the loſſe receiued from the barbarous people. And in this returne ſeemed *S. Malachy* to giue forth apparent ſignes now more cleere then euer of Chriſtian Modeſty; or to ſay better, of the greatnes of a ſingular courage.

The Dioceſſe of *Conerthen* of ancient tymes, had two Epiſcopal Seates; but afterwards through the couetouſnes, and ambition of a great *Incumbent*, they were confounded together, and reduced to one only. Which thing our *S. Malachy* diſlyking, for iuſt reſpects, deuided it anew, and renounced that of *Conerthen*, being the better prouided with Rents, and more noble of the two, for another, much inferiour to the former for wealth; It is called *Dune*, a place obſcure and little, which our Bleſſed Man chooſe rather to reteyne to himſelfe. And to that purpoſe he paſſed from *Conerthen* to *Dune*, accõpanyed with a few diſciples; and likewiſe immediately forſooke the emi-

nent Title of *Archbishop* of *Ardmach*, to a poore title of Biſhop of *Dune*. O pure hart! O eye of the Doue! Let all men be euen rauiſhed at this Example of exceeding great *Humility*, which ſhined bright in the courſe of thy whole tranſitory life! Where are they now, who ſo earneſtly contend about their lymits and bounds? Who meerely for a baſe cottage, or a plot of ground, do wage Law, and ſtirre vp ſuch fearefull tragedyes? But let vs deſiſt from entring into ſuch manner of diſcourſes, and rather proceede to declare the reſt of the life of this great Saint. From Metropolitan and Primate of *Ireland*, being thus made Biſhop of *Dune*, the firſt thing he endeauours, is to haue (as he was wont) a flouriſhing Colledge about him of Regular Clerks.

And behold now another tyme, how our new Souldyer of *Chriſt*, puts himſelf agayne into ſpiritual combats; he harneſſeth himſelfe with complete armour of *Mortification*, and perpetuall Meditation, although by this his deſire, he ſeemed to obteyne the merit, rather then the effect; it being impoſſible for him to deny his endeauour, counſaile, and preſence to ſuch a number of perſons, as eyther touched with good inſpirations, or tempted with ſundry temptations, repaired to him as to a ſafe refuge & true Oracle. Beſides which, the obligation he had of trauayling through the Prouince, to ſow the word of God, to viſite the pariſhes, and to ordeyne all things as one of the *Apoſtles*, did employ him not a little. And commonly there was none would ſay vnto him; In whoſe authority do you this? ſo great was the opinion and credit he purchaſed; partly through the life he lead, partly alſo for the ſignes & Miracles which he wrought. And yet for all that, while it ſeemed to him, that he could not with ſecurity promote ſo high affayres, without the expreſſe commiſſion of the holy *Apoſtolike Sea*; he determined to trauayle in perſon towards *Rome*, and that ſo much the rather, as he had many other occaſions beſids of no light importance, mouing him to this long and tedious pilgrimage: Whereof one the moſt vrgent was this which we ſhall now tell.

Within the coſts of *Ireland*, are two Metropolitan ſeates, the one of *Adrmach*, whereof we haue ſpoken heertofore more ofren, illuſtrious, rich, and founded euen from the tyme of *S. Patricke*: the other (whoſe name is vnknowne vnto me) of a meaner quality, and but newly erected by *Celſus*, and ſubordinate to the firſt, and not confirmed hitherto by the *Vicar* of *Chriſt*. To both theſe Seas,

now

now, *S. Malachy* desired for their greater complement of honour & reputation to obtayne the vse of the sacred Pall: and to the second as more late, the consent also of Apostolicall approbation. And to this effect, he went about to prepare for his iourney. But as the same came to be knowne abroad, not only his domestiques, but al others likewise were infinitely sorry thereat: while it seemed to be a very hard matter for them, to remayne so long without him: and fearing withall, in so great and difficult a voyage by Sea and land, some sinister accident, might betyde him.

Their anxiety was increased the more, by reason of the death of *Christianus* Bishop and Brother of *S. Malachy*, which happened much about those dayes: a Prelate indeed, though second in glory, yet for zeale and sanctity, peraduenture not much inferiour to him. By reason of this fresh and grieuous losse, came now the departure of the blessed Father, to be continually more difficult. And they all affirmed with one voyce, they would by no meanes consent, their only prop should depart from them; the country in the meane tyme abyding in so manifest danger of a totall ruine, if both such pillars should thence be taken away at one tyme. So as all from the highest to the lowest, with one and the selfe same spirit, ran hastily to him, and hauing in vayne mixed their reasons, coniurations, and protestations to moue him; did at last playnely giue him to vnderstand, that when they saw Loue would not preuayle with him, they would detayne him by force: When lo, the Seruant of God, with a seuere countenance, threatning them with chastisement from Heauen, endeauoured to pacify them: and yet was it not possible for him to hinder them, but that for a finall conclusion, the matter should be remitted to a decision by Lots; and yet notwithstanding all that, so great was the pertinacity of them, as that after the first, & then the second being drawne in fauour of the Bishop; yet they with exclamations and plaints, would needs haue him come to a third Election: when still finding the same to be conformable to the afore passed, and for that they iudged it to be enacted by the supreme *Head*, and *Disposer* of all things, agaynst their wills they yield to his desire. But before they would let him go, they desired and humbly requested him to ordeyne one to supply the place & Episcopall Seate of his Brother deceased. To which he willingly condescended, and therefore calling into his presence some three of his Schollers, was much perplexed in mynd

and vncertayne which of them were the moſt ſufficient for ſuch a high and eminent Miniſtery. And when he had taken a carefull and diligent ſuruey of them all: *Do thou Edanus* (ſayth he, for ſo was one of thé called) *take vpon thee the charge*. But the poore Wretch excuſed himſelfe, in the beſt manner he could, and powred forth a ſhower of briniſh teares. *Feare not* (replyed he) *ſince thou haſt been deſigned to me by our Lord himſelfe, and I haue ſeene thee already with the ring of the myſticall Eſpouſalls on thy finger. Whereupon* Edanus *aſſuming more confidence then before, very humbly obeyed.*

S. Malachy *in his way to Rome goes to* Yorke. *He viſits* Clarauallis *by the way, and arriues at Rome.* Chap. 14.

SAINT *Malachy* hauing now conſecrated *Edanus* Biſhop, puts himſelfe on his iourney, and with an eaſy and ſhort cut paſſed ouer into *Scotland*. From thence being come to *York*, a Citty in England, a certaine *Prieſt*, *Sicarus* by name, hauing the ſpirit of prophecy, beholding *S. Malachy* in the face, albeyt he neuer ſaw him before, yet did he point at him with the fingar, to the ſtáders by, ſaying: *Behold him heere whome I told you of, that a holy Bishop should come out of Ireland, who sees into the thoughts of men.* Moreouer, the ſaid *Sicarus*, diſcouered to *S. Malachy* many hidden things, which were with al punctuality found to be moſt true. And being demaunded by ſome of the Biſhops companions, concerning the ſucceſſe of that pilgrimage of theirs, among other things he anſwered, they were not al of thé like to returne backe with him into *Ireland* agayne. Wherupon they fell into ſome ſuſpition of their dying by the way, but their prediction came to be verifyed indeed in another ſenſe. For as much, as in the returne which *S. Malachy* made from *Rome*, as we ſhall ſet downe in its place, he left part of them in the Conuent of *Clarauallis*. And ſo much may ſuffice of the Prophet *Sicarus*.

In the ſame Citty of *York* came to the holy Biſhop a Noble mã, whoſe name was *William*, being at that tyme Prior of the Canons of *Circham*, and now Monke, and Father of the Monkes, in our houſe of *Mailros*: who after he had very humbly recommended himſelfe to his prayers, did him a noble act of courteſy; which was, that ſeeing the trayne of the Biſhop to be ſomwhat great, & his prouiſiõ of horſe but ſlender (for hauing with him beſides Seruants & Clearks, ſome fiue Prieſts, he had no more then three horſes for thé al) he

he made him a friendly preſent of a horſe of his: which becauſe he was outward for the ſaddle, & of a naughty pace, *William* did ingenuouſly alleadge for himſelfe how ſory he was for the defects, and that he would haue more willingly giuen the ſame, if he had been much better. Whereto *S. Malachy* made anſwere: And I like him ſo much the more, as you ſeeme to depaynt him worſe; and turning himſelfe to his followers: Make ready (ſayd he) this *Beaſt for me for he is like to proue well inough, and will hold out for a long voyage.* And ſo got vp, & though in the beginning he found him to be rude, & of a very hard trot; notwithſtanding ſhortly through a meruaylous chaũge it appeared he now had a very dexterous Rider on his backe: and for confirmation of whatſoeuer he had prognoſticated of him, for nine whole yeares togeather which *S. Malachy* ſuruiued, he alwayes ſerued his turne, becoming really a very excellent & prized horſe; & for a later empromement, wheras before he had a coate of a darke gray, he beganne to wax white, in ſuch ſort, as within a ſhort ſpace there could hardly be ſeen a whiter beaſt.

Theſe and other like Offices of friendſhip, found *S. Malachy*, in that pilgrimage: and I my ſelfe likewiſe had the hap to know ſuch a Man, and to be fed, and enriched with his ſpirituall Diſcourſes; and he mutually made ſhew likewiſe of ſome contentment taken in me a Sinner, and loued me deerely, euen to the end of his life. Moreouer he ſeemed not to thinke much, to lodge in our homely Cottages, giuing alſo to all the Monks a rare and ſingular Example of *Chriſtian Perfection*, and wee receiuing alwayes from his followers ſome manner of edification. And ſo hauing taken the place & Inhabitants into thoſe his bowels of Piety, giuing vs all his holy Benediction, he departed from vs, not without ſorrow and great lamentation of the people. Haſting now forward in his iourney, our bleſſed Pilgrime ariues at the Citty of *S. Claude*, where he preſently cured his Hoſts child in the place where it lay in extremity. From thence by the ſhorteſt way he paſſed to *Rome*, where *Pope Innocent* the ſecond at that tyme did gouerne the Ship of *S. Peter*; who graciouſly receiued him, and tooke much compaſſion vpon him for the grieuous paines he had ſuffered, and the hard trauayles he had takẽ in ſo tedious a iourney.

S. Malachy

S. Malachy *remaynes a while in Rome. He is made Apoſtolicall Legate: and returnes homeward by* Clarauallis. Chap. 15.

ALbeyt *S. Malachy* were nothing vnmyndfull of his principall buſynes: yet before all other things, he began to demaund the fauour to leaue off the Epiſcopall Office, and to retire himſelf to liue and dy in our Monaſtery of *Clarauallis*. Which howbeyt denyed by the *Vicar* of *Chriſt*, becauſe it ſeemed to him not iuſt, that a perſon ſo helpfull to the world, ſhould ſo be ſhut vp in a corner therof, he had notwithſtanding obteined from *Chriſt* himſelf, ſome part of what he deſired; ſince it was afforded him by the *Diuine Goodnes*, if not to liue, at leaſt to dye in *Clarauallis*, as ſhall be declared in its due place. *S. Malachy* remayned for a whole Moneth in the holy Citty, viſiting with ſingular deuotion thoſe places which were conſecrated with the bloud of *Martyrs*. And in the meane tyme, the *Pope* informed himſelfe by him, more fully and at large of the eſtate and cuſtomes of the Churches in *Ireland*. At laſt vpon mature deliberation with his *Cardinals*, he declared our Bleſſed *S. Malachy* his *Vicegerent* and *Apoſtolicall Legat*, through all that *Iland*, in the place of the Biſhop *Gilbert*, who being ſurcharged with yeares, moſt humbly craued to be diſcharged. After which did *S. Malachy* propoſe his demaunds, which were, for the confirmation of the new *Metropolis*; and for the *Pals* both of the one and other. And as for the *Confirmation*, he obteyned it without difficulty. But for the *Palls*, the *Pope* anſwered; *It was conuenient, the matter ſhould be treated of more ſolemnely. Wherfore as ſoone as you ſhall be arriued at home, ſhall you aſſemble a generall Synod: & by common Decree, you ſhall procure for the ſaid Palls that ſome worthy perſons with ſpeed may be ſent hither, that the ſame may benignly be affoarded them.* So ſayd *Innocent*, and then taking off the *Miter* from his head he put it on *S. Malachy*: and beſides he pleaſed to giue him from his owne veſtments of the *Maſſe*, a ſtole and maniple. And then with the louing kiſſe of peace, and *Apoſtolicall benediction*, very courteouſly licenced him to depart.

In his returne homeward, he reuiſited *Clarauallis*, & reuiued vs a new with his moſt gratefull aſpect, he being exceedingly grieued that he could not alwayes make his aboade with vs, and then with deepe ſighes he ſpake to vs, as followeth. Seeing it is not the Diuine pleaſure of Almighty God, that I ſhal heere remaine with you: yet

yet I beſeech you at leaſt, that inſteed of my perſon you would take ſome of my Clerks vnto you: Who with you being made good diſciples, may ſerue to ſupply vs afterwards with Maiſters: adding moreouer, they ſhall ſerue vs for ſeed, and in their ſeed ſhall people be bleſſed: People (I ſay) who though by ancient Tradition haue had ſome kind of knowledge of Monaſticall functions; yet hitherto haue neuer ſeen any Monks amongſt them. Leauing then ſome foure of them behind, he departed from thence, who ſucceeding very wel in the probation, were admitted into the Order: and within a litle while afterwards were ſome others ſent thither, and thoſe likewiſe being admitted, and inſtructed with diligence, were together with the firſt, ſent back into *Ireland*, vnder the care of the holy Brother *Chriſtianus*, (being of the ſame family) with an addition of ſo many of ours of *Clareuallis*, as being al together, ſufficed for a formall *Abbay*: which likewiſe in proceſſe of tyme, conceiued, and brought forth ſome fiue daughters. From whence with multiplyed ſeed, the number of *Religious* euery day increaſed, according to the prediction and vow of *S. Malachy*.

S. Malachy *arriueth in* Scotland, *and there cureth King* Dauids *ſonne. He paſſeth from thence into* Ireland, *and comes to the Monaſtery of* Benchor. Chap. 16.

THE venerable Gheſt being departed from vs, & proſperouſly landing in *Scotland*; found there King *Dauid*, in a certayne caſtle of his, with his only Sonne, lying ſicke of an incurable diſeaſe. Where being intreated to ſtay, and that he would be pleaſed to afford him health, he ſprinckled him with water by him bleſſed, & looking him in the face, ſaid to him: *Be of good cheere, my Sonne ſince you are not to dye at this preſent*. Theſe were his words; & immediatly the effect followed: For the day after, the *Prince* recouered his health to the exceeding conſolation of the King, and the infinite iubiley, and ioy of all the Court, and finally to the ſtupour and amazement of al that heard and knew the ſame. The rumour therof being ſpread there was nothing euery where but bonfyers, ringing of bells, and giuing of thankes, and voyces of prayſe, as well for the vnexpected recouery of their Lord, as for the greatnes & nouelty of the Myracle it ſelfe. This *Dauid* the father, and *Henry* the ſonne, being now valourous, and wiſe Souldiours, are yet lyuing to this day: and as

at that tyme, they vſed much importunity to retayne *S. Malachy* their Gheſt with them, to make much of him; ſo while he liued, they alwayes ſtriued to honour him, and to ſhew themſelues, not to be vnmyndfull, and very gratefull for ſuch a benefit, and therefore offered to him many rich Preſents.

But the wiſe Contemner of tranſitory Rewards, and worldly pompe, by any meanes, on the next Morning would needs depart from thence; and paſſing by the way of *Crugeldus*, reſtored ſpeach to a certaine young Girle.

And in the Iland of *S. Michael*, he cured, in the preſence of all the people, a woman ſo poſſeſſed with Deuils, as her friends were enforced to hold her very ſtreightly bound with cords, & ſometymes in chaynes of Iron.

From thence being come to the hauen of *Lapiſperius*, while he expected commodity to paſſe ouer into *Ireland*, he was not ydle, but among other things gaue order, and himſelfe likewiſe put hands to a certayne Oratory of grates or lattuce-worke, & encompaſſed it round with a fenſe, leauing in the midſt a certayne ſpace for the buryall of the dead; and bleſſed the ſame. Which was ſo efficacious, as that euen to this day, from diuers parts are brought thither many lãguiſhing perſons, and ill affected, and from thence returne with ſtrength, and wiſhed comfort.

That ſame alſo was very notable, which happened there to a certayne inſolent fellow: who being entred into that inuiolable Cemeter, with foule and impious intents to profane the ſame; he was ſeized vpon by an vgly and horrible Toade, which ſuddenly ſhewing it ſelf forth, with a ſwelling looke fell a ſpitting of venome vpon him. Whereat the poore wretch being ſorely aſtoniſhed and affrighted, threw himſelfe ouer the ſacred rayles, euen headlong the ſhorteſt way.

But to leaue theſe degreſſions, and returne to *S. Malachy*; after he had embarqued himſelfe in the ſaid Port, with a good gale, he very happily arriued at the Monaſtery of *Benchor*, to the end that his firſt Children, perhaps might likewiſe be the firſt, to gayne his Benediction. And who were able ſufficiently to expreſſe the ioy they felt in the reuiew and receiuing of ſuch a *Father*, returned ſafe and ſound from parts ſo remote? Nor the ſaid *Congregation* only, but euen all thoſe people alſo thereabout, did ſhew forth ſuch ioy for his returne, that euen from Cittyes, Caſtles, and Townes they ran thither

thither in great troupes, to do him Reuerence, & bid him welcome. And he himſelfe, not to hold his new *Legation* in vayne, without delay endeauours to viſit all thoſe kingdomes, diſtributing on euery ſide very holſome gifts of Apoſtolicall Facultyes, in ſuch ſort, as no Sex, nor Age, nor Condition, or Profeſſion whatſoeuer remayned without feeling of ſome part of the Comfort.

He celebrated like wiſe ſome Nationall Councells, in the more conuenient Citties. Where, for the ſound and Catholique Religion, were moſt profitable Canons and Decrees eſtabliſhed: carrying in the meane while, his eyes continually fixed vpon the neceſſityes of euery one, and applying remedyes allwayes as need required; now with ſweetnes, and now with ſeuerity. Nor was there heere to be found any one that would ſeeme to contradict his precepts, or proudly contemne his admoniſhments, but they were rather accepted of all, as holſome medicines, and as conſtitutions deriued from Heauen. And how could it be otherwiſe, while al was confirmed by ſo many workes aboue nature. In teſtimony wherof, beſides thoſe others we haue touched already, we wil in the Chapters following relate ſome others moſt to our purpoſe; ſince to recount & vnfold them all, were not poſſible: and I on the other ſide am more willing to dilate my ſelf in things conducing to *Imitation*, then ſuch as may only excite *Admiration*.

A briefe Deſcription of S. Malachyes *manner of life, as an introduction to the enſuing miracles, which he wrought.* Chap. 17.

IN my iudgment truly, the firſt, and moſt ſtupendious myracle that *S. Malachy* wrought, was *S. Malachy* himſelfe. For why; ſetting apart the interiour man, whoſe beauty, worth, and ſincerity ſufficiently ſhined moſt brightly in his life and actions, what ſhall we ſay of the exteriour only; which with conformity of manners, to wit, moſt modeſt and decent, he would be alwayes ſhewing in ſuch ſort, as not the leaſt thing could euer be diſcouered therin, that might any wayes ſeeme to offend the eyes of the beholders? Let vs come to the tongue: It is ſurely moſt certayne, that for a man not to trip in talking is a very great perfection. And yet what man, ſo curious let him be, was euer knowne, that could euer eſpye, or note in *S. Malachy*, I ſay not a word, but ſo much as an ill geſture? Who euer ſaw him to moue eyther hand or foote with vanity? Nay

wherin gaue he not Edification to his Neigbhours, in walking, in his habit, and ſemblance? He had ſo perpetuall a ſerenity in his cõtenance, as neyther with the grauity of Melancholy, or leuity of Laughing, was he euer ſeen to be diſtempered. All was diſcipline in him, all harmony, all Vertue. He was an Enemy to ſcoffs, but yet not auſtere, or froward. Remiſſe would he be ſometymes, but diſſolute neuer. Careles in nothing, though in many he knew wel how to diſſemble, till tyme and place. Quiet oftentymes, but yet not once would ſeeme to be ſlouthfull.

From the day of his conuerſion, vnto his laſt breath, he had neuer any thing proper, not ſeruants, nor farmes, nor meſſuages, nor finally any manner of rents, eyther Eccleſiaſticall or ſecular. For his Epiſcopall table, he had no aſſignement made him at all: yea the good Prelate indeed, had not ſo much as a determinate dwelling to put his head in; as he who ſpent all his life, as it were, in viſiting of Villages and Pariſhes; ſo ſeruing the Ghoſpell, and by the Ghoſpell therefore ſuſteyning himſelfe, according to the order and decree of our *Lord*. It is true, that he and his companions, becauſe they would not be burdenſome, or put any to expences, would mainteyne themſelues oftentymes with the ſweat of their browes, and labours of their proper hands. And when at ſuch tymes he had need of ſome reſt, he would vſually be taking it in pious places, diſperſed by himſelfe heere and there through *Ireland*: and if he chanced to abyde any where, he would allwayes ſo conforme himſelfe to the cuſtomes and obſeruances of the houſe, as neyther at Table, or elſwhere, would he ſeeme to haue any thing in particular: nor euen at firſt ſight could there any the leaſt difference be diſcouered betweene him, and the reſt of the Brothers.

What more can be ſayd of him? Euen inough to conteyne many Volumes, his life was ſo admirable, & a mirrour to all Mortals. But my ſcope and intention is only, to demonſtrate thoſe thinges which in his life are moſt imitable, as I ſaid aboue. To proceed then, although our bleſſed *S. Malachy*, were now an aged man, and *Legate* of the *higheſt Bishop*; yet did he neuer giue ouer his ancient vſe to go on foote, to preach himſelfe in perſon, ſtill cauſing ſuch others as he lead along with him to do the like; a forme very truly Euangelicall, and ſo much the more recommendable in *S. Malachy*, as it is found to be leſſe in practice with others. Whereas he, who doth ſuch things, may worthily be called the lawfull heyre, and Succeſ-

ſour

four of the Apoſtles. What wonder is it then, if the diuine Man, did worke ſuch admirable things, he being ſo admirable himſelfe, though he wrought them not of himſelfe, but God in him, ſince we read; *Tu es Deus qui facis mirabilia?*

By occaſion of the loud acclamations of theſe his tranſcendent Vertues, & moſt notable working of Miracles; his fame beganne to ſpread it ſelf throughout all the neighbouring places, nay euen ouer the whole Country; and there reſorted dayly many to be cured by him of all kind of diſeaſes; and among the reſt a woman extremely vexed with the deuill, who dwelt in a Citty which is called *Cultafin*. Her parents thereupon procured *S. Malachy* to be ſent for: Who comming into the houſe, preſently fell vnto his prayers, and commaunds the vniuſt poſſeſſour in the name of the higheſt, to go forth of that body; he obeys, but inſtantly leapes into another Woman preſent. *S. Malachy* perceiuing this, ſpake thus to the accurſed Enemy of Mākind: *I haue not ſo quit thee of her, as that thou ſhouldſt ſeeme to aſſaile that other. Therefore I charge thee agayne in the name of the Higheſt, that thou let her go alſo.* The Fiend being conſtrained thereto, obeyes his behelt, but yet returnes to his former habitation. When the Bleſſed Seruant of *Chriſt*, obſeruing the deceypt of our Aduerſary, expells him a new from thence, he then flyes agayne into the ſecond. This bobb the peruerſe ſpirit gaue to him for a pretty while, in chopping ſo alwayes, and flying from one into the other. At laſt *S. Malachy* being ſtirred vp with a holy zeale, and not without iuſt indignation, to ſee him ſo mocked by an vncleane Spirit, recollected himſelfe a little, and reſuming more intenſe forces from Heauen, withall violence quite baniſhed him from both: leauing the cruell Serpent (ſo full of fraude and deceipt) enraged thereat, thinking perhaps by that policy to make the *Holy man* deſiſt from further troubling himſelf. But peraduenture ſome will admire at this long delay heerein, and reſiſtance of the Aduerſary, attributing the ſame (it may be:) to the power of the malignant Spirit. To ſuch perſons I anſwere, that it pleaſed the Diuine Diſpenſatour of all things, *Qui omnia bene & ſuauiter diſponit*, to try the patience of his Seruant *S. Malachy*, and to the end that by ſuch delay and changes, both the preſence of the Enemy, and victory of *S. Malachy*, more cleerely might appeare. Which thing is yet more illuſtrated, and made to appeare to be true: therefore attend heere awhile to that which elſwhere this great Seruant of *Chriſt* ſeemed to worke, not in perſon,

as before is declared, but in abſence. Which yet ſurely had been a great deale more eaſy for him to haue done at hand, then ſo farre aſunder.

A man is diſpoſeſed of euill ſpirits, by the power of S. Malachy *in his abſence. With diuers other miracles beſides.* Chap. 18

IN the Northern parts of *Ireland*, in a certayne howſe, where *S. Malachy* before had happened to lodge, lay one afflicted, and terribly tormented with Deuils. Who on a night, ouer heard ſome diſcourſes they had among them; Wherin they ſayd to ech other: Beware this wretch do not touch any of the ſtraw there, wherin that Hippocrit had ſometymes ſlept, leaſt perhappes he eſcape out of our hands. Frō which words, the ſick man did gather that thoſe infernall Spirits meant it of *S. Malachy*; and then taking courage began to approach by creeping thereunto, as well as he could: but being weake in body, he could not get thither by crawling; yet was he very ſtrong in fayth, for he deſiſted not to go forward, as he was able. Wherupon you might heare in the ayre certayne fearefull cryes, and perplexed voyces, *Hold, hold him off, or we looſe the prey.* But he trāſported with hope and deſire, made ſo much the greater haſt, to reach thereunto: & through diuine Mercy, being come to the bleſſed Litter of ſtraw, fell a ſtretching himſelfe thereon, and wallowing vp & downe therin: While the infernall furyes with howling & lamēts moſt bitterly exclamed: *Alas, alas, we haue bewrayed our ſelues: we haue deceiued our ſelues. For loe, he is euen now made ſound.* And ſo he was indeed, being whole in a moment of all his lymnes, and freed of the diabolicall affrights and horrours, which he ſuffered.

In *Leſmor* likewiſe did *S. Malachy* deliuer a Lunatike perſon; & made him whole and perfect in all his ſenſes. Moreouer, our great *Saint* did reſtore another perſon to his former wits, who dwelt in *Praginia*. And in the ſame Countrey, by cauſing a frantike woman to waſh her ſelfe with a water which he bleſſed, ſhe was preſently releaſed of her chaynes, and diſeaſe. Another woman in like ſort being enraged, ſo as ſhe would be a biting, & tearing her fleſh with her teeth, was by him through Prayer, & a ſimple touch only reſtored to health. There was likewiſe a Man, who in phrenſy could ſeeme to foretell certayne things to come, and ſo impetuous and terrible withall, as the greateſt cords were hardly able to with hold

hold him. And yet this Man in a moment was freed alſo through the prayers of *S. Malachy*, & reſtored to his wits. I could name the place where this fel out; but becauſe it happened in a place of ſo barbarous a name, that (as it happens often in many other words of that Nation) it may ſcarce ſeeme fit to be expreſſed with the voyce much leſſe repreſented with the pen, I thinke it a thing very conuenient, to let it paſſe nameleſſe.

There was in the aforeſayd Citty of *Leſmor*, a certayne young girle very dumbe, whome her Parents hauing humbly put in the preſence of *S. Malachy*, as he paſſed along, the man of God made a ſtop, and touching her tongue with a little of his ſpittle, without more ado, in the ſight of all, affoarded her the vſe of ſpeach. Another tyme going forth of the Church, with a great trayne after him, a woman was preſented to him at the Porch, by a diſtreſſed Man her Husband, wholy depriued likewiſe of her pronunciation. Whē *S. Malachy* beheld this miſerable woman, he ſigned her with the moſt holy Croſſe, and commaunded her in the preſence of all, to recite the prayer of our Lord: which ſhe preſently ſayd very punctually. The multitude ſeeing this Myracle, gaue glory to the diuine Goodnes. In a certayne place called *Obentreb*, a rich man being mortally ſick, had now for ſome twelue dayes continually remayned without once being able in any wiſe to vtter a word, and conſequently was hindered from making his Confeſſion. But *S. Malachy* comming to viſit him, immediately he recouered his loſt ſpeach, & being armed with the *Sacraments*, with ſingular Confidence of eternall life, gaue vp the Ghoſt.

A certayne Baron being in *S. Malachyes* Inne, while he was treating there with him, about ſome affayres; as one full of faith, ſtole away but three ruſhes only from his poore little Couch, and with that pious theft, wrought wonderous things; which we haue not tyme to relate in this place. The Man of God being come to *Duenuania*, there came in to him a Gentleman of that Citty, as he ſat at table, earneſtly beſeeching him on the behalfe of his wife; who was not without great feare & daunger of her Child-birth, being longer thē the ordinary terme required. The Biſhop of *Mehome* likewiſe with others that were preſent at that ſitting, did very earneſtly recommend the caſe vnto him. When *S. Malachy* heard this, he anſwered: *I am not a little ſorry for it, in reguard that ſhe is a very good Matron.* And without more adoe, reaching to the Husband, a cup by him

bleſſed

bleſſed, added: *Go your wayes, and giue her this drinke. and bid her not feare any thing.* So the Noble man did as he was commaunded, and the next night without any difficulty at all, the woman was ſafely deliuered. *S. Malachy* happening to abide in the Champion countryes, with the *Count* of *Vlidia*, behold a woman appeared before him, very great with Child, now at leaſt for fifteen months and twenty dayes gone: and who finding no humane remedy, with piteous teares came ſeeking for ſuccour from the Seruant of *Chriſt*. *Malachy* being moued with ſo new and vnexpected an accident, puts himſelfe into Prayer, & ſudenly there in the place the poore wretch without any trauaile at all, brought forth the creature into the world,

A rehearſall of other myracles of S. Malachy, *vpon ſundry occaſions.*
Chap. 19.

ANother thing yet of no leſſe wonder, though in a diuerſe kind happened in the land of *Vlidia*. A certayne Souldiour of the Count of *Vlidia*, hauing no regard vnto Gods commaundements, and without hauing any feare of his heauy diſpleaſure, kept the Concubine of his owne Brother. *Saint Malachy* hauing notice heereof, performed, like another *S. Iohn Baptiſt*, the very ſame office of charity in reprehending the wicked man. But that wretchleſſe creature, repreſenting *Herod*, not onely diſobeyed him, but made him anſwere moreouer, with ſwearing, in the hearing of all, that *he would neuer abandon his Miſtris*. *S. Malachy*, the true ſeruant of *Chriſt*, being fraught with the zeale of Iuſtice, anſwered; *God may then diſseuer you, againſt your will.* For which the inceſtuous wretch as caring but little, in a moſt deſpightfull manner, went his wayes from him. He had ſcarce gone a mile from that place, and within leſſe then a full houre, but God puniſhed him for this his enormous crime; by being aſſayled by certayne men, and that ſo deſperatly, as wounds were the beginning of their fray, and ſtabbes euen to the heart, were the period. In this bloudy onſet, his Soule payed for the tranſgreſſion of his diſobedience. For one of the Ruffians ſent him on a rufull meſſage to Grand *Lucifer*. At this newes euery one remayned aſtoniſhed, eſpecially ſeeing the ſpeedy execution of the ſentence of *S. Malachy*: and other wicked men being heerby gently admoniſhed, were truly conuerted. In the ſame coũtrey, Count *Dermitius*, through manifeſt diſorders of Gluttony, & and other Senſualityes, had layne now ſicke, and vnweildy a long tyme

tyme. This man being visited by *S. Malachy*, & first sharpely rebuked for the scandall, and ill example he had giuen, and after blessed with holy water, was sudenly raysed, & beyond the expectation of him and his, very nimbly mounted on his horse. In the Citty of *Cassel*, came one to *S. Malachy*, with a sonne of his, being sick of the palsey crauing pitty at his hands. The holy Bishop thē lifting vp his mynd to our Lord, said to the Father of that child: *Goe thy wayes, for thy sōne shall recouer.* He went then, but returned the next Morning, with the child not yet cured. *S. Malachy* making his prayer for the Child somewhat longer then before, cheered him vp, and gaue strict order to the Father of the lame child, to dedicate him to the diuine Seruice, which he faithfully promised to do. But yet afterwards kept not his word. Wherupon the youth after some yeares relapsed agayne into the same palsey.

Another Man likewise brought his sonne to the holy Man, frō parts farre distant. This child had withered feete, and was not able to moue awhit. *S. Malachy* demaunded how the same happened. I thinke (answered the Man) it was the worke of the Deuill, because my sonne, being, on a tyme, childishy disporting himselfe in a certayne meadow, that accursed Fiend (if I be not deceiued) made him to fall a sleepe, & then awaking, I know not how, he was foūd taken in this manner. And speaking thes words, he powred forth abundance of teares, and humbly prayed the Diuine Man, to giue his sonne some succour. Who being mollifyed therwith (according to his custome) cōmaunded the lame child, to giue himselfe to sleepe while he prayed; who did as much: and when *S. Malachy* had ended his prayer, the child immediately stood vpon his feete, very iocund and lusty. The holy man kept him afterwards with him, a prety while, and iustructed him well in the Rudiments of the Christian Fayth, carrying him along with him, into diuers places with his other Domestiques.

A certaine poore Man, serued in a Mill of the Monastery of *Benchor*, maynteyning himselfe partly with that labour, partly also with dayly almes. This man had likewise been lame now for these twelue yeares, in such sort, as he was compelled to go with his hāds on the ground, and trayling his dead feete after him. Now *S. Malachy*, beholding him one day before his Cell, to be somewhat sadder then ordinary; with the bowels of Charity, demaunded of him, the *reason why he was so pensiue?* The disconsolate man answered: *You see,*

alas, how long now it is, that I miſerable Caytiue haue ſuffered this ſame: and how the hand of God ſeemes verily to oppreſſe me, and for a greater increaſe therof, how I receiue daily nothing but ſcornes and reproaches of ſuch, as ſhould rather compaſſionate my Caſe. The benigne Father, being wholy moued with theſe words, with eyes and hands lifted vp towards the Mercy-Seate of *God*, made his prayer to that Soueraigne *Iudge*; & to the end they ſhould be more efficacious, he retires himſelfe into his Cel, where falling proſtrate on the ground, he moſt hũbly beſeeched the diuine Mercy, to reſtore that poore creature to his former ſtrẽgth. His prayer was quickly heard. For the Man ariſing from the grouũd, ſtood vp firme on his feete. This thing ſeemed to him a Dreame, for he did nothing but looke about him, to ſee whether it were true or no. And yet neuertheleſſe making ſome proofe to moue his Legs, & to frame his Steps, he at laſt acknowledged the diuine Mercy to be ſhewed vpon him: and then nimbly returned home to the Mill, with much ioy, and with infinite rendring of thankes to *God*. Whereupon his Companions, and the others who knew right well who he was, remayned aſtoniſhed, and amazed, as it were, at the ſight of ſome phantaſme; attributing the ſame to the Goodnes of God, and the Sanctity of their bleſſed *Biſhop*.

In the ſame place, was a Man cured of the dropſy, through the only Interceſſion of *S. Malachy*. Who afterwards remayned in the ſeruice of the Monaſtery.

There was a certayne Gentlewoman of parentage very well deſcended, but yet farre more illuſtrious for her vertue, which made her moſt deere to the bleſſed *Paſtour*. This woman, was grieuouſly afflicted with the bloudy flux; & this her diſeaſe was ſo vehement, as ſhe, in proceſſe of tyme, was brought to an extreme debility, & euen, through the aboundant iſſuing of bloud, was ready to giue and yeild vp her ſpotleſſe Soule into the hands of her merciſull *Redeemer*. Her friends ſeeing her in this lamentable caſe, ſent a meſſenger with all ſpeede to *S. Malachy*, to entreate him to vouchſafe to come and viſit her, and affoard her ſome Comfort in this her Extremity. When the holy *Biſhop* heard this heauy Newes, he was ſtrooke very ſad, for the loſſe he ſaw would enſue of a Matron of that great worth and rare Example, as ſhe was of. And ſudenly determined to go his wayes thither: but afterwards fearing to arriue too late, called to him *Malchus*, a man of a ſingular integrity of Conſcience, (of whome we made mention before) and a very dexte-

rous

rous young man. *Go your wayes* (ſaid he) *in haſt, to the ſick woman, and carry her theſe three apples bleſſed by me; I hope in our Lord, that hauing once taſted of them, she ſhall not come to taſt of Death, before she ſee me, though I be not otherwiſe able to come ſo ſpeedily as I would.* The good *Malcus* obeyed with expedition: and with efficacious meanes exhorted the dying woman to taſt of the Preſent, which was ſent her by the Biſhop *S. Malachy.* She being cõforted ſomewhat with the moſt grateſull name of her ſpirituall Father, beckens to her Mayd, (being not otherwiſe able to ſpeake, or to moue her ſelf) to put vp her pillow a litle. Whereupon, taking one of the apples, with a trembling hand ſhe beganne to bite the ſame, and being newly reuiued with the only taſt thereof, brake forth into words and prayſes of God. By & by her ſleepe, which together with her taſt had now for a good while been loſt, returned to her agayne, and ſhe repoſing with great ſweetnes, the bloud in the meane tyme came to make a ſtop. In ſo much as being now awake without more ado, ſhe found her ſelfe to be altogether whole although not without ſome māner of weakenes, the which notwithſtanding by the next day did like wiſe leaue her, at the vnexpected preſence of *S. Malachy.*

A Continuation of the Miracles, which S. Malachy *wrought, vpon diuers other Occaſions.* Chap. 20.

THere dwelt neere to *Benchor*, an Honourable Knight whoſe wife being ariued at the article or point of death, *S. Malachy* was ſpeedily ſent for to help her with fit accomodations, and with the *Extreme Vnction*. Who came thither, and hauing cheered her at firſt with his only aſpect, prepares himſelf to apply the holy Oyle without delay: It ſeemed notwithſtanding to al her friends very behooueſull (I know not vpon what occaſion) and farre better, to differre the ſame till the next Morning. The good Father (very loath) yeilds thereunto, and making the ſigne of the Croſſe vpon the ſick woman, retyred himſelf into the other Chambers. He had not been there long, but behold you might eaſily haue heard, ſome pitty ſull cryes, plaints, and noyſes ſounding through all the howſe, that their *Miſtris was dead.* The bleſſed man of God hearing this tumult, runs with his diſciples, and approaching to the bed, certainely found ſhe had giuen vp her laſt breath. Whereat he was full of ſorrow & heauynes, laying the fault on himſelfe, for that ſhe had ſo departed

without that *Sacrament*; and then lifting vp his hands to heauen; with great affect: *Lord* (said he) *I cry thee mercy for I haue playd the foole, and been too negligent heerein. It is I, euen I, that haue sinned, with this prolongation, & not this poore wretch, who for her part had a very good will thereunto.* After he had thus exclaymed, he vowed to take no more Comfort or repose of any sort, till he had rendred to the dead, what he had wrongfully taken from her: and so standing with his face ouer the corps, endeauours to warme and foment those frozen limmes with bitter teares, and burning sighs, supplying to his power, the passed want: and turning towards his Company, from tyme to tyme, would be saying to them: *Watch, and pray*, So as they with Psalters and deuout prayers, he with deepe Sighes, passed away the whole night, without a winke of sleep; when as lo the Morning came, it pleased the *Diuine Clemency*, to listen vnto the vnspeakeable sighes of his most faythfull Seruant. What more? She opens her eyes, who was dead before: She sits vp right, and knowing *S. Malachy*, with a deuoute bow, saluted him. Whereat as many as beheld the sight, & heard so meruaylous things, were exceedingly amazed; and all the sadnes turned into ioy. Yet *S. Malachy*, (though there appeared no more danger for the present) very piously would needes annoynt the reuiued, as knowing well, how assuredly in that Mistery sinnes are remitted, and how likewise the body feeles a help. After he had finished this good act, he departed from thence. As for her, she (to the greater glory of God) survived for some tyme in good health: & hauing performed the Penance imposed her by *S. Malachy*, fell sicke afterwards agayne, & with the wonted succours of the holy *Church*, very happily dyed.

There was moreouer a Woman so afflicted with the spirit of anger and fury, as not only her kinsfolkes and neighbours seemed to shun her conuersation; but euen her owne children could hardly endure to inhabite with her. Whersoeuer she was, there was nothing but scolding, rancour, and a hideous storme, bold, fyery, audacious, gibing, light of fingers, vntollerable, and fastidious to euery one. By reason whereof, her afflicted Children not finding other way of redresse, from so continuall and bitter grieuances, resolued to bring her (as dexterously they did) into the presence of *S. Malachy*, where breaking forth into teares and laments, they humbly demaund succour of the seruant of God. He taking compassion, as well on the danger of the Mother, as on the Childrens infelici-

intelicity, tooke her a little aſyde, and demaunds of her with great affect. and gracious ſemblance: *Whether she had euer been confeſſed in her dayes*, and the anſwering, *No. Do you now then confeſſe* (ſayd he to her.) Which the furious woman did, through diuine inſtinct: and he hauing enioyned her a conuenient pennance, & prayed awhile ouer her, commaunded her on the behalfe of *Chriſt* our *Lord*, that from thence forth, *she should be angry no more*. A thing incredible: there ſuddenly grew ſuch a meeknes, and ſo great a patience in her, that euery one might know, there could be nothing therein, but meerly a change from Heauen. Which was ſo great a comfort to her children, as cannot be expreſſed. She is yet lyuing, and is ſayd to be of ſo fayre a condition, & of ſo deep a Tranquillity, as where before the was wont to exaſperate and offend euery one; ſhe is now not troubled awhit withall the loſſes, iniuries, or tribulations that can befall her.

Now let euery one, eſteeme of things as he pleaſe. If with the *Apoſtle* it may be lawfull for me, to abound in my ſenſe, I dare ſay, that greater was the exploit of this amendement, then was the recalling of the Gentlewoman ſpoken aboue from death to life: becauſe in the former was the exteriour Man rayſed, in the later, only the interiour. But let vs go forward.

A ſecular man of good quality, came to condole with *S. Malachy* for the ſterility of his ſoule; beſeeching him to obteyne for him at the hands of God ſome plenty of teares. With that, the *holy Man* of God, with a cheerfull countenance approaching to him, in ſigne, as it were of friendſhip, layd his cheeke to his, and added withall, *That grace be giuen thee*. From that tyme forward, had the lay man ſo great abundance of water in his eyes, as that ſentence of the Scripture, ſeemed to be verified in him: *A Fountayne from the gardens: A ſpring of liuing waters*. This abundance of teares the Man had to his dying day, which made his ſoule white, and pure from the ſtaynes of Mortall ſinne. And being ſo waſhed and cleanſed from thoſe ſpots of Capitall ſinnes, his innocent Soule aſcended on high to him, *Qui in altis habitat*, there to giue him laudes and prayſes, and continually to ſing the celeſtiall Song of *Alleluia*.

S. Malachy, *through his prayers multiplyed Fishes: With other Miracles of that kind.* Chap. 21.

SAINT *Malachy* in trauayling (as we haue ſayd) to preach the word of God, did many Miracles, whereof this is one. The holy Biſhop, endeauouring withall power to ſpread the Ghoſpell of *Chriſt Ieſus*, throughout all the Kingdome of *Ireland*; fell by chance on a certayne Iland, in former tymes very famous for fiſhing, but afterwards, for the ſinnes of the people, reduced to ſo great a ſterility, as the poore Inhabitants were brought into very hard ſtrayts for want thereof, and ready to be famiſhed. It was reuealed, through the diuine *Clemency*, to a certain woman, that the interceſſiō of *S. Malachy* were the only remedy to help them to their former aboundance of fiſhes. This was the reaſon that the people flocked about him, as ſoone as he was landed, being a great deale more anxious and ſollicitous for fiſh, then for preaching, or doctrine: ſo as they were neuer frō his ſides, cōiuring him, that laying aſide, for the preſent, all other care whatſoeuer, he would vouchſafe to caſt his eyes vpon their foreſayd neceſſity. But the true ſeruant of *Chriſt*, anſwered them, that he was come thither, not to catch fiſhes, but ſoules: yet they notwithſtanding, went ſtill recommending themſelues with ſo much more feruour, as at laſt it ſeemed good to *S. Malachy*, not to ſet light by the notable fayth which they ſhewed. Kneeling then downe on the ſame ſhore, he beſought our *Lord* to affoard the grace to theſe men, though altogether vnworthy thereof. His praier no ſooner came to the diuine throne, then a good quantity of fiſhes ſomwhat greater then vſuall aſcēded to the top of the waters, and euen to this day doth the plenty continue. What wonder is it then, that the prayer of the Iuſt, which penetrates heauen, ſhould likewiſe diue into the Abyſſes, and call from thence ſuch like, and ſo many ſquadrons of wateriſh creatures?

On a tyme *S. Malachy*, with three other Biſhops, arriued at the towne of *Fochart*, where they all lodged, at the houſe of a certayne *Prieſt*; who finding himſelfe, but ill prouided for ſuch Gheſts as they, ſayd to *S. Malachy*: *How ſhall I do, trow you, that haue no manner of fiſh at all?* Seeke for ſome, anſwered he, of the *Fiſhermen.* O, replyed the Prieſt, *It is now two yeares ſince that there could none be found in the riuer, in ſo much as theſe poore men, through deſpaire haue bein faigne to abandon the trade.* Then *S. Malachy* replyed. *Do you cauſe in the name of God, the nets to be caſt.* Which was accordingly performed, and at the

the firſt draught there came vp ſome twelue Salmons at once, & as many at the ſecond: ſo as all the company had meate inough to feed on, and to celebrate the Eternall Benignity. And to the end, that this thing, without all controuerſy, might be attributed to the Merits of *S. Malachy*, after the feaſt was conſumated, the former ſterility did returne, and ſo continued for two yeares.

From theſe pleaſant aduentures, and as it were of ſport, let vs paſſe to a graue example of the diuine Seuerity, yet euer mixed with his wonted Mercy. There was in *Leſmor* a Clerk, of good example for the reſt, but of Fayth not ſo orthodoxe. This man taking much complacence in his knowledge, and for the ſharpnes of wit which he tooke himſelfe to haue, durſt impiouſly affirme, that in the *Euchariſt*, howbeit the *Sacrament* were there, or *Sanctification*, to ſay rather; yet was there not therefore, the Thing of the Sacrament (as *Deuines* vſe to ſay) that is, the reall Body, and Bloud of *Chriſt* our *Lord*. Vpon which ſo abominable errour of his, being often ſecretly admoniſhed by *S. Malachy*, but euer in vaine; at laſt he was cited to appeare before a certaine Congregatiõ of Eccleſiaſticall perſons, without the acceſſe of any ſecular perſon, that with the leaſt ſhame that were poſſible, he might come to acknowledge his errour. Licence was there giuen him, freely to propound and argue: he endeauoured withall the forces he had to mainteine his falſhood. But *S. Malachy* diſputing againſt him, and with liuely reaſons, and ſound authorityes ſhewing how farre he was from the truth (and beſides *S. Malachy*, the reſt likewiſe confuted him) yet notwithſtanding that arrogant man perſiſted ſtill in his diabolicall opinion: he departed from thence indeed much confounded, but not amended, ſhamefully alleadging he was not conuinced through force of learning, but meerely ouerborne and oppreſſed with Epiſcopall power. *And thou* Malachy (he ſtucke not to ſay) *ſhouldſt not haue dealt with me in this manner, in ſpeaking thus againſt the truth, and (if thou wilt but confeſſe the matter as it is) euen in truth againſt your owne Conſcience.* The holy Paſtor being exceedingly contriſtated with ſo pertinacious an impudency as well for the loſſe of that erring ſoule, as for the loue of the Catholike Fayth, cauſeth the *Clerke* anew to make his appearance in a more ſolemne and numerous aſſembly: and heere the ſallacyes & vanity of that contumacious wretch, being afreſh layd open, and confuted, he publikely exhorted him to acknowledge the falſhood, and depoſe his pertinacy. The ſame admonition did many other

Prieſts

Prieſts and the graueſt *Prelats* afford him. But being not able to remoue him an inch, at laſt they declare him a manifeſt *Heretique*, and by conſequence deuided from Chriſtian Society. And yet notwithſtanding all this, that ignorant and proud Wretch, perſeuering ſtill in eſteeming himſelfe more wiſe and learned then all that were preſent, and further vpbrayding them for partiality, whereas he only freely but defended the Ghoſpell; *S. Malachy* at laſt being prouoked therewith, ſpake out with a lowd voyce: *Since thou wilt not willingly confeſſe the truth, let God then make thee to confeſſe it by force.* And the Heeretike anſwering, *Amen*, the *Councell* was diſmiſſed: & that excommunicated perſon, not being able to ſuffer ſo great dishonour and infamy, determined to runne into ſome forrain parts; & now with his fardell was in readyneſſe for the way, when behold him ouertaken on a ſuddayne with a grieuous infirmity; and feeling his ſtrength to fayle him, he caſt himſelfe on the ground very weary and anxious.

In the meane tyme, there happened to paſſe by, a certayne vagabond diſtracted fellow: Who ſeeing him lye on the ground in that manner, demaunded of him; *what doſt thou heere?* And the miſerable Wretch anſwered, *he was not well*, and therefore not able to go backwards or forwards. *This malady* (ſayd the mad man) *is nothing els but death it ſelfe; Get vp then, and go home agayne, and I will help thee.* Which words were not vttered by chaunce, but through Diuine diſpoſition, that he might be cõſtreyned to obey a mad fellow, that would not ſeeme to conſent to ſo many learned and wiſe men. In ſumme, being guided by him, he was faygne to returne back into the Citty againſt his will, where hauing now better bethought himſelfe, at laſt comes truly to repent his cryme, and with a great deale of contrition cauſeth the Biſhop to be ſent for to him, and as it were in a moment confeſſeth the fault, deteſts the opinion, receiues abſolution, and giues vp the Ghoſt. In this manner that delict ſeemed to coſt him no leſſe then his life, and as many as had heard the imprecation, were aſtoniſhed at the efficacy therof.

Two notable accidents, vpon certayne faythles Men, for breach of accord with S. Malachy *and an other Bishop, about certaine differences amongſt them.* Chap. 21.

GReat, doubtles was the trauaile, which *S. Malachy* tooke, in the reduction of that man we mentioned aboue. But he ſuffered no

no leſſe paynes, nor ſhewed he leſſe vertue, in according certayne people, now entered into a ſharpe contention in matter of Confines. At what tyme *S. Malachy* reſided in the Conuẽt of *Benchor*, thoſe people happened to be in a great difference; to compoſe which, on all ſides they accorded to ſtand to the arbitrement of *S. Malachy* the true Seruant of *Chriſt Ieſus*. But he was at that tyme very much troubled with many cares, which was the reaſon he gaue the charge to decide that cõtrouerſy to another Biſhop. But he alſo excuſed himſelfe, ſaying, that *S. Malachy, and not he, was required for the effect*. And therfore he deſired to be quitted of that toyle, for that they would contemne him, & he take paynes to no purpoſe. *Go your wayes* (ſayth he) *and our Lord ſhall be with you*. And the other Biſhop replyed: *I am content to vndertake the charge, but if they liſten not to me, then know for certayne that I will ſend for you to determine this debate, which is ryſen amongſt them.* At which words, *S. Malachy* ſmiling: Do ſo then, anſwered he. Wherupon the Biſhop condeſcended to vndertake the taske, and ſo departed.

Within a ſhort tyme after, this Biſhop cauſed the partyes to be aſſembled together. The cauſe was throughly debated on both ſides: and for that tyme they were attoned, in ſuch ſort as they came to the ſigning of ſome articles of agreement betweene them, agreed vpon with full Conſent on all ſides: and theerupon they went home to their owne howſes. But ſcarce were they gone on the way, when one of the Company being tempted by the accurſed enemy of Mákind, rayſed a ſedition betweene them, hauing a fayre opportunity offered him. For the other was turning homwards careleſſe on the way, ſuppoſing they were now out of all daunger, and therefore were naked, I meane, without any manner of defenſiue or offenſiue weapons about them. Wherupon that wicked Company whereof we firſt ſpake, began to ſay among themſelues: *What do we ſtand vpon? We haue already the victory in our hands, and we may now worke our owne reuenge.* With this fatall reſolution they furiouſly turning back, made haſt to ouertake them on the ſuddayne, and vnawares. Which the *Biſhop* perceiuing hyed him to the Captayne of that Rout, or aſſembly, and began to complayne for ſo great an iniuſtice, and for ſo open and vntolerable a treaſon; but his complaynt auayling little, he addes proteſtations, he alleadgeth the reſpect and authority of him that ſent him thither, he menaceth the wrath of God, & in fine vſed all poſſible meanes to diuert him from ſo great a perfidi-

ouſnes. But the barbarous man, after he had let him awhile coniure & cry, at laſt turning himſelfe to him with a proud countenãce: *Do you think* (anſwered he) *that for your ſake we ſhould let the malefactours get out of our Clawes, whome God as a prey, hath ſo deliuered to vs?* Then the poore Biſhop remembring himſelfe of the admoniſhment giuen at his departure, ſtretching his eyes and armes towards the Monaſtery began vehemently to weepe & exclayme: *O man of God, where are you now? Where are you? Did not I preſage as much before? O Father? Wretch that I am, vnhappy I! Hither I came to do good, and not any hurt. And behold heere, through my occaſion do thoſe there looſe their bodyes, and theſe their ſoules.*

In this manner the good *Prelate* went vp and downe afflicting himſelfe, and calling vpon his *S. Malachy*. When on a ſuddaine amõg the wicked Perſecutours, was heard a terribly voyce, (nor could it euer be knowne from whence it came) as if certayne other of their Neighbours with armed troupes, had made ſome incurſiõ into their country, and put all to fire and ſword, leading their wiues and children captiues without mercy. At which rumour, though vayne, their boldnes immediately being repreſſed, euery one betooke him to his heeles, leauing the reſt to ſhift for themſelues: and as it chaunceth in like tumults, the confuſion was ſo great, as the hindmoſt not hauing once heard the ſaid voyce, nor knowing wherefore, let thẽſelues be led by the formoſt, vntill ſuch tyme as comming into their countrey, and fynding there no ſuch matter as they ſtood in feare of, remayned aſhamed, and came to know, how in recompence of the malice and pride, which they had ſhewed to the meſſenger of *S. Malachy*, they had through diuine Iudgment, been giuen into the power of the Spirit of Lying. Wherat the Biſhop reioycing, he ſpeedily returned back to carry the newes to *S. Malachy*. Who ſeeing things notwithſtanding as yet very broken, and ſtill fearing new diſorders, determined to go thither in perſon, to eſtabliſh betweene thoſe ſauage Nations, a ſound and ſincere concord indeed.

But yet neyther could he for the preſent ſeeme to bring his deſigne to paſſe, in regard the Conditions being freſhly renewed, not without much adoe, & particular oathes hauing been takẽ of ſuch, as the buſines concerned, thoſe who had been abuſed, being mindful of the iniury done them before, did impiouſly agree among themſelues to cry quittance with the periurious and perfidious people: And ſo they went after them, as ſure to ouertake them embroyled with domeſtique cares, wherby they might handle them as they liſt.

But

But it fell out, through diuine diſpenſation, that hauing eaſily paſſed ouer a certaine great Riuer, which lay in the way, they were yet ſtayed with a little brooke, not farre off, & in deſpight of thẽſelues were conſtreined to make a ſtop. For now to them it ſeemed to be more then the wonted brooke, yea a very huge water, which on euery ſide denyed them paſſage; in ſo much as being al in admiratiõ, they ſaid: *Whence comes this inundation? the weather is fayre, the moũtaines without ſnow, there hath fallen no rayne of late; and though it ſhould chaũce to haue rayned, yet which of vs can remember this little torrent, with any waters euer to haue been ſwolne in this ſort, as to come thus to couer the land, and to ouer flow the champaines? The hand of God without doubt is heere. He hath cut off our way, for loue of this Saint, whoſe pacts we haue not obſerued, and haue likewiſe violated his precepts.* So as theſe alſo without ſatisfying their greedy deſires, full of ſhame, & dread, now turned their backs. The fame whereof was ſpread all about, and euery one bleſſed the Diuine *Maieſty*, that knowes ſo well to catch the crafty in their owne ſnares; to pull downe the creſts of the proud; and to exalt ſuch as humbly and faythfully ſerue him. Which is likewiſe made more manifeſt in the caſe we ſhall preſently tell you.

Two other terrible examples of the iudgement of God, shewed vpon the contemners of S. Malachy; *yet mingled with mercy for his ſake.* Chap. 23.

A Principall Gentleman of *Ireland*, falling out with one of thoſe *Kings*, though he dealt about reconciliation, yet by no meanes would he ſeeme to truſt him, vnleſſe ſuch a one as *S. Malachy* at leaſt would ſeeme to interpoſe himſelfe as ſurety between them. And certaynely not without cauſe, as the ſequell will make apparent. For aſmuch as that Gentleman aſſuring himſelfe, not ſo much vpon the word of the King, as on the authority and promiſe of the mediatour, who was euen *S. Malachy* himſelfe, while appearing in publique he walked without feare at all, behold vnawares is caſt into priſon by the King; who could not ſubdue the inueterated paſſion in him, nor Chriſtianly forget that ancient hatred. The friends & kinsfolkes of the poore knight beholding him with their infinite ſorrow in manifeſt perill of death, recurre to *S. Malachy*; vnder whoſe ſurety that other had put himſelfe into the power of the King.

The Seruant of *Chriſt*, being ſtroken heerwith, and affronted withal

withall at ſo iuſt a quarrell, what he intends to do in this caſe, we will declare. Hauing ſo ſure a foundation, as the paſt promiſe of the King, he quickly reares vp a ſtrong Bullwarke agaynſt enſuing aſſaults, and endeauours withall power to ſuppreſſe this enormous treaſon; to effect which, he muſters vp a braue army, to wit, a good company of his diſciples, and with them preſenting himſelfe before the king, demaunds the priſoner at his hands: and being ſhamefully denyed, *You wrong* (ſaith he) *at once the diuine Maieſty, your ſelfe, & me, in violating the pact. And if you haue no care therof; yet haue I truly. This good man was perſwaded by me; he founded himſelf vpon my word. If he chaũce to dye, I am he that haue betrayed him, and am by conſequence guilty of his bloud: to what purpoſe would you ſeeme to make me a Traytour, and you diſloyall? Then know for certayne, that neyther I, nor theſe of myne, are reſolued to taſt any food, vntill ſuch tyme, as the innocent, be put into liberty, as he ought.* That ſayd, he entred with them into the Temple, where all that day, with the next night, they perſeuered together in Faſting and Prayer. But the King who dwelt hard by, fearing leaſt their prayers, he being ſo neere, might ſeeme to haue too much force vp-him, with a fooliſh caution and aduiſe, tooke the reſolution to abſent himſelfe from thence. But he no ſooner was departed, but God, who reſerues reuenge vnto himſelfe, ſtroke him blind, and hauing loſt wholy his ſight, was glad to reſtore the priſoner; and to be as an other *Saul* to *Ananias*, ſo he to the holy Biſhop, being led vnto him, where humbly crauing pardon, and mercy, through the benigne & feruent interceſſion of him, that could not be mindfull of iniuries, with a double miracle he had preſently his ſight. And in fine, the Gentleman being deliuered, an inuiolable friendſhip was accorded on. This ſurely was a great demonſtration of the diuine Iudgement; but perhaps, this other, which (God aſſiſting vs) we intend to declare, will by the wiſe arbitratours, be held no leſſe.

We haue related aboue, that *S. Malachy* accepting the Abbay of *Benchor*, being content with the Church, and Seate, had voluntarily yielded the rents and demeanes to a certayne lay man. This mã paying as commonly is wont ſo great a benefit with great diſcourteſy and ingratitude, from the tyme he entred into the adminiſtration of thoſe goods, beganne to vſe many inſolencies agaynſt the holy *Abbot* and agaynſt his *Religious*; annoying them in euery thing, perſecuting them on euery ſide, and endeauouring alwayes to vilify,

lify, and denigrate their actions and deportments; but he eſcaped not free for ſo great iniuſtice. He had an only ſonne, who through the example of the wicked Father being likewiſe bent to moleſt & offend the Man of God, within the terme of a yeare onely, made a miſerable End. The matter ſucceeded in this ſort.

It ſeemed good to *S. Malachy*, for the increaſe of diuine worſhip, to build an Oratory of ſtone worke, as he had ſeene done in other countryes, and the foundations now being layd, thoſe barbarous people, fell a wondering thereat, as at a thing very vnuſuall with them. But that malicious and proud yong man aboue the reſt, of whome we ſpake, ſhewed not only with the others an admiration thereof, but ſuch rancour withall, as he could not conteyne himſelfe from murmuring heere and there agaynſt the ſame: and after he had with diuers inſtigations and calumnies endeauoured to ſtirre vp thoſe people agaynſt the Seruant of *Chriſt*; at laſt comming with a ſhole of Townſmen, vpon the heate of the buſines, and with a ſcornefull eye, beholding *S. Malachy*. *Hold* (ſayth he) *O you Syr: what cappriccio is now come into your head, to bring ſuch a nouelty into our houſe? We are in* Ireland, *not in France: What a leuity is this? What need is there of ſuch a ſumptuous and proud worke? Where haue you meanes to finish it, poore thing as you are? Who shall euer ſee it come to the rooſe? It is ſurely the tricke of a mad man, to ſet hand to a worke ſo beyond his compaſſe. Hold, hold your hand; Deſiſt from a vanity ſo great, or otherwiſe shall we make you giue ouer, nor will we ſuffer you to go forward by any meanes about ſuch a building, impoſſible to be brought to perfection.* In which words, the hayr-brayne and raſh man came to diſcouer his wicked intention, without once reflecting on his ſmall forces. Foraſmuch as his followers, in whome he confided ſo much, as ſoone as they came in ſight of the venerable Biſhop, being ſuddenly chaunged in hart, returned home to their houſes; that impious, ſeditious and wretched Leader being quite aboandoned, as he deſerued. To whome with Fortitude and Mercy withall, the man of God, anſwered: *Thou miſerable wretch, this worke which thou heere ſeeſt begunne, and beholdeſt with an ill countenance, ſhall be finished without doubt, and many shall ſee it accomplished. But thou, becauſe thou haſt no will thereunto, shalt neuer ſee it: And looke you to it, leaſt Death ſurprize you not in your ſinne.* So *S. Malachy* ſayd, & ſo fell it out. He dyed, and the worke was finiſhed: but he ſaw it not, becauſe, as we ſayd, he dyed the very ſame yeare.

Now the Father of that wicked wretch, hauing known of the *Saints* prediction, he hath kild (ſayth he) my ſonne, and was ſo incenſed agaynſt him for it, as in the preſence of the Captayne and of the Chiefe of the Country there, he had no reſpect to him awhit, but called him Enuious, hollow-harted, and a meere Coſener; and laſtly for a greater ſpight, termed him a Moncky. To which bitter contumelies, the follower of Chriſt anſwered not a word: But yet the great God would not ſeeme to hold his peace, throgh whoſe will, on that very day, that impious wretch, being ſeized on by an infernall ſpirit, and caſt into the fire, was by his friends very hardly taken forth from thence, with his lymmes all burnt, with his wits crackt, with his face awry & foaming as the mouth, ſending forth ſuch horrible cryes, & framing ſuch ſtrange geſtuures of the body, as put a terrour into euery one, and many togeather had much ado to hold him. Heerupon *Saint Malachy* was called to the ſpectacle, and with wonted clemency making his prayer for him, was heard, but not to the full; Becauſe that in chaſtiſement and memory of the offence committed agaynſt the holy Father; he had after that, euen to this day, certayne grieuous fits, which at changes of the Moone, doe moſt bitterly afflict him.

S. Malachy *lights on a treaſure to build with, the modell was preſented to him in a viſion. Together with his gift of Propheſy.* Chap. 24.

REturne we now to the building: for which in truth, *S. Malachy* had no manner of meanes at all, eyther little or much; but yet felt in his hart, a certayne firme confidence in God. Wherof he was not a whit deceiued; ſince our Lord, perceiuing this Seruant of his not to go founding himſelfe in treaſures any wayes by him purchaſed, made him to light vpon one, within the ſcituation it ſelfe, neuer touched or knowne till that very hower. *S. Malachy* then ſeemed to find in the purſe of God, what he could not haue found in his owne: and that worthily truly. For what was more reaſonable, then for him to haue the coffer in common with God, who had nothing proper of his owne? While he in fine, that hath a liuely fayth, hath all the riches of the world. And what els is the world, but an inexhanſtible Banck of the diuine Clemency? *The whole circuit of the world is myne* (ſayth he) *and whatſoeuer is conteyned therin.* And hence it is that *S. Malachy* diſcouered thoſe moneys, not diſpoſing thē or laying them

them vp, but expoſing them indeed ; ordeyning ſo large a donary of the Creatour, ſhould wholy without ſparing aught be ſpent in the ſeruice of the Creatour: and ſo much the rather, as by a paſſed Reuelation, he knew that Edifice to be acceptable to his diuine Maieſty. Becauſe that hauing firſt before he once ſet hand vnto it, conferred the intent with his Domeſtiques, and finding them ſomwhat dubious, by reaſon of the charges ; he gaue himſelfe to prayer, to find out by that meanes the will of God therupon.

When returning one day from a certayne Pilgrimage, which he made, being now ſomewhat neare to the place deſigned, he lifted vp his eyes, and behold, he ſeemed to diſcerne a very goodly Oratory of ſtone, and of excellent workmanſhip withall, & regarding the ſcite, the former, & cõpoſition therof, impreſſed the ſame in his fantaſy with that tenacity, as the thing being cõmunicated with ſome few of his owne diſciples of the more ancient ſort of them, he gaue beginning to the building, & finiſhed with ſuch diligence the ſcite, the modell, and prorportion, with all the circumſtances, by degrees, as the plot came iuſt to anſwere the fold ; as if he alſo with *Moyſes* had heard, *See you do all according to the plat-forme, which was shewed you in the mountayne.* He had afterwards a like viſion to this of that other Oratory, which he built in a place called *Sabelline*, ſauing that he ſaw the faſhion not only of the Oratory there, but euẽ of the whole Monaſtery likewiſe.

Theſe ſaid manifeſtations were of material and ſenſible things. But that which now we ſhall ſet downe, was of an edifice meerely ſpirituall. *S. Malachy* paſſing along by a certayne Citty, and a great multitude concurring thither to meete with him, by chaunce he diſcouered among the troupes, a yong man very curious to view him, who mounting on the top of a huge ſtone, was ſtanding there a tiptoe, for that purpoſe to behold him, extẽding forth his neck as much as he could: and *S. Malachy* being certifyed from heauen, how that perſon ſtood there with the ſpirit and vertue of *Zacheus*, yet the friẽd of God held his peace for that tyme, making ſhew as if he had not heeded the ſame. But after at night in his Lodging, he told ſome of his how he had not ſeene him only, but alſo foreſeen what ſhould betyde him. The third day was not paſſed, when that deuout man appeared at his Inne, in the company of a Gentleman his Maiſter: who courteouſly propoſing to *S. Malachy*, the good deſires of the young man, beſought his Paternity to accept him, among his children.

dren, and followers. *S. Malachy* acknowledged him presently, and added: *He had no need to be recõmended by men, who already by God had bin so recommended to him.* And so taking him louingly by the hand consigned him to other *Fathers*, & *Brothers* of his, & liues (if I be not deceiued) at this day, a chiefe Lay-Brother in the Monastery of *Suria*, with an excellent fame of religion and sanctity.

The Blessed Bishop, likewise shewed a great gift of *Prophesy*, euen at the tyme of his saying *Masse* when being aware of a certayne crime which lay hid in the Deacon, for that tyme did no more but looke vpon him, and fetch a sigh, but after the sacred Mistery was ended, he examined the minister himselfe in secret, as touching his conscience: and he ingenuously confessed, that night he had felt an illusion. Wherupon the most chast *Priest* enioyning him a secret pẽnance; this day, sayd he, thou oughtest not to appeare at the Aultar, but chastly and modestly rather to haue withdrawne thy selfe, and to haue carryed the respect due to the most holy Sacrament: to the end that being purged with such humiliation, thou mightst haue been found more worthy hereafter to so noble an office.

And so another tyme, while he was offering the *Host*, with accustomed reuerence & purity of hart. There was a glorious doue seen to enter in at the window of the Tẽple, which illumining the whole Church, that was somwhat obscure before, after it had flown heere & there, came lastly to rest vpon the Crosse, before the face of the *Celebrant*. He that serued was astonished at the nouelty as well of the light, as of the Bird it selfe, (which is rarely seen in those coũtryes) & as halfe dead, fell groueling on the ground, so as he hardly came to himselfe all the tyme of the ministery. When *Masse* was ended *S. Malachy* did forbid him vnder mortall sinne, to discouer the thing as long as he liued. He being at *Ardmach*, in company with another Bishop his Collegue, they arose by night togeather with others, to visit deuoutly the Sepulchers of the holy Martyrs there, layd vp in the Cemeter of the blessed *Patrick*. And behold how one of those Aultars did seeme to burne into liuely flames. Whence *S. Malachy* ghessing the great merits of such as repoſeo there, ran in of a suden, and plunging himselfe into the midst of the flames, with opẽ armes imbraced the Aultar. Where what he did, or felt in the place there is no mã knowes. This is true, that the Man of God came forth of that fire more enflamed with celestiall Loue, then euer: as all his more deareſt friends very easily perceiued.

S. Ma-

S. Malachy *remembring his purpoſe, calls a Synod about the Palls. And vndertakes a ſecond voyage to* Rome. Chap. 25.

NOw at laſt, let vs heere make a ſtop to the ſignes and prodigyes from the diuine arme, ſhewed forth in fauour of *S. Malachy* by an entire catalogue therof. It ſufficeth that noting the ſame with ſome diligence, which we haue already touched, the Iudicious wil aſſuredly acknowledge all the ſpecies, at leaſt of the anciēt myracles; as Propheſies, Reuelations, Chaſticements of the wicked, Healths of body, Conuerſions of mynds, Reſurrection of the Dead. Beſides which, through his ſo excellent vertues, he was magnifyed of our Lord likewiſe in the ſight of Kings, and the greateſt Men: he was full of merits, and after many and grieuous perſecutions, ſurmounted at laſt, euen Enuy it ſelfe. From ſo honorable a Race, what might be expected heere, but a glorious yſſue? Let vs now ſee then in what manner he went forth.

On a day *S. Malachy*, and the Brethren togeather were in a holy recreation, conferring amongſt themſelues of the laſt paſſage: and euery one being inuited by turnes, diſcouered where, & when it would like him beſt to depoſe his terrene carkas, while ſome inſinuating one, and ſome another ſolemnity; ſome this, ſome that Cemeter or Churchyard; *S. Malachy* (when it came to his turne to anſwere) ſtanding firſt a litle in ſuſpenſe, for the place diſtinguiſhed: That if he were to remayne in *Ireland*, it would be moſt gratefull to him, to be where he might ariſe in the company of the holy Apoſtle *S. Patricke*: & if in forraine parts, no where more willingly would he repoſe his bones, then in the church of *Clareuallis*. As for the tyme he choſe the day of All-ſoules: to the end to be accompanyed then with greateſt number of ſuffrages, that might be. Now if this were *S. Malachyes* deſire, he had the fauour afforded; If an Oracle, it miſſed not a iot, as we ſhall ſee.

The feruent deſire, which *S. Malachy* euer had to adorne the two Metropolitans with the ſacred Palls, was not a whit extinguiſhed, though for a tyme buryed in the aſhes of obliuion. Which now he vntaked, and was wholy enflamed with a deſire to put it in preſent execution. Which to performe effectually, after he had recommended himſelfe to our Lord, he gathered a generall Synod in *Ireland*: and after the diſpatch of other particulars, came to the forefayd

point of the Palls. The propoſition pleaſed all for the moſt; but with condition, that the enterprize ſhould be committed to ſome other, beſides him. Yet notwithſtanding *S. Malachy* made great inſtance to go, in regard Pope *Innocent* was dead, & *Eugenius*, a Monke of *Clareuallis*, was mutually choſen for his Succeſſour: yet had he no cauſe to feare a repulſe, in renewing of his memorial; for he was a Man of that benignity and ſanctimony, as the fame therof ſpread it ſelfe throughout the world: and likewiſe in reſpect, *Pope Eugenius* for publique affayres, was then reſident in *France*, which was a ſhort way, and leſſe daungerous, then the firſt he vndertooke. The Prelates perceiuing the great deſire he had to vndergoe that paynefull iourney, durſt not much oppoſe themſelues agaynſt the will of the holy man, but conſented to his deſire: Which he vndertooke as ſoone as the Councell was diſſolued.

Amongſt a great number of his friends, which accompanyed him to the Sea ſyde, one was called by name *Catholicus*, who was ſorely moleſted with an Epilepſy; in ſuch ſort as often tymes in a day he would fall on the ground, to the exceeding great bruſing of his whole body, which to preuent he had alwayes one to attend vpon him. This miſerable wretch turning himſelfe to *S. Malachy*, with a lamentable voyce, and full of teares, ſayd. *Ay me, Father, you go now your wayes, and know in how great, and how many afflictions you leaue me, and yet can you help it, if you pleaſe: and though I for my ſinnes, haue, and do deſerue all euill, yet alas, what fault haue theſe poore Brothers done, to whome for my ſake is not permitted an houre of reſt?* with this plaint the hart of the Bleſſed Biſhop was as it were, now ſpilt aſunder: When he deerly imbracing the ſick man, made the ſigne of the Croſſe on his breaſt, ſaying: *Reſt ſecure yet, and be confident that you ſhall not fall into the like fit agayne, till my returne.* That malady the poore man had ſuſteyned for ſix yeares togeather. But now at the only ſpeach of *S. Malachy*, he was recouered in ſuch ſort, as he neuer fell more thereinto, being in a moment deliuered from ſo grieuous, & bitter a payne, and the aſſiſtants themſelues from a long and yrkſome a cuſtody.

After which, as *S. Malachy* was taking ſhip, came two of his moſt inward friends to him, for to craue a notable boone at his hands; and he demanding what their requeſt was: we will not tell you, ſayd they, till you promiſe vs firſt to comfort vs: he promiſed ſo to do; then they replyed. We will (ſayd they) that you faithfully

fully promiſe vs another thing, which is to make your returne to *Ireland* agayne, very ſafe and ſound: the very ſame did all the others beſeech him. Whereupon the ſeruant of *Christ*, retiring a litle, as he was wont, within himſelfe; and being ſorry firſt for hauing ſo engaged his word, not knowing how to diſcharge himſelfe, being willing on the one ſyde to come out of debt, and ſory on the other to leaue *Clareuallis*. But after the ſame, at laſt reſolued with himſelfe, to comply with that which preſſed him moſt, that is, not to fayle in his promiſe, remitting the reſt to the diuine pleaſure. Then though with an euill will he anſwered, yea: and his diſciples being comforted not a litle heerwith, he cauſed them to hoyſe vp ſayle. But in the midſt of the Sea, he was driuen backe agayne vpon the coſt of *Ireland*, by a ſudden contrary wind. Where he landed, and paſſed the night in a Church of his, acknowledging and thanking the diuine goodnes, for that without the preiudice of any, he had by that meanes acquit him from all wherein he was bound to his Monkes. And in the morning being afreſh embarqued, he landed very happily on the ſame day in the Kingdome of *Scotland*, & after two dayes more arriued at *Verdeſtagnus*, where leauing certayne ſubiects for a Ciſtercian Abbay which he had founded there, he purſued his iourney, and being honorably receiued by King *Dauid*, in the confines there, ſtaying in that place for ſome dayes, not without a great deale of fruite, he paſſed into *England*.

In Gisburne *in England* S. Malachy *cures a woman of a Canker. And after arriues at Clareuallis, where he fals mortally ſick.* Chap. 26.

SAINT *Malachy* at his entrance into the kingdome of England lodged in the Canonry of *Gisburne*: where he contracted a very ſtreight friendſhip with thoſe Prieſts there of ſingular fame. Moreouer in that place, a woman was preſented to him, very much deformed, and eaten with a horrible Canker: He bleſſed a little water, & therewith ſprinkled the ſoares ſo efficaciouſly, as the paines therof ſudenly ceaſing, the next day they could hardly be ſeene.

Departing from thence, he went to the Sea ſide, where he met with an vnlookt for impediment, cauſed through certayne differēces riſen at that tyme betweene the Apoſtolique Sea, and the King of England about iuriſdiction; which were then growne ſo hoat, as he through aboundāt iealouſy permitted no Prelate to go forth of the

Iland; and for the ſame reſpect, was the Biſhop *Malachy* likewiſe reteyned for ſome tyme. Who on the one ſyde though he were ſory to be delayed in that ſort from his buſineſſes: yet was he not aware on the other ſyde, that this very delay ſeemed to fauour his vowes, & deſignes. Becauſe, if he had preſently gon into *Fraunce*, he had been feigne, leauing *Clareuallis*, and paſſing the Alps, with diligence to haue meaſured the greater part of *Italy*; the Pope *Eugenius* being already gone forth of France, & approached to *Rome*. Whereas now by this delay through a ſea-paſſage, his iourney by diuine prouidence came to be diſpoſed in that manner as he arriued at *Clareuallis*, euen at the point himſelfe deſired. Where being receiued by vs, as an Angell deſcended from Paradiſe; what a light ſeemed to ſhine vpon this our habitation, and what a ſolemne Feaſt was it for vs all? and I my ſelfe now trembling, and weake as I was, being reuiued with the newes, ran full of exultation and iubiley to his holy kiſſes and imbraces; and he reciprocally, ſhewed himſelfe to vs, as he was wont, very pleaſant and affable, and wonderfully gratefull to euery one.

Now by this tyme were ſome foure or fiue dayes of our common gladnes paſſed ouer, when behold on the Feaſt of the glorious *S. Luke* the Euangeliſt, after he had with extraordinary deuotion celebrated Maſſe in publique, he was taken with a feuer. Wherupon falling downe on his bed, he fell ſick, and all our ioy was turned to ſadnes; though ſomewhat moderated the while, in that the feuer as yet was not very violent nor rigid. So as recouering hope, you might haue ſeene, what running there was vp and downe in the howſe, ſome to prouide medicins, ſome to apply fomẽtations, ſome to bring him meate, ſome to exhort and intreate him to eate, euery one ſtriuing to ſerue ſuch a Gheſt, and accompting themſelues moſt happy that could haue moſt acceſſe to that holy & bleſſed man Whẽ *S. Malachy* beholding thẽ with a benigne countenance: *All theſe paynes* (would he ſay) *are too much for you to take: but yet for your ſakes I refuſe them not, and willingly do what you cõmaund me*. He knew right well his lateſt howr approched: and to his companions, who would ſeeme to comfort him with ſaying there appeared in him no mortall ſigne, *It is conuenient* (would he anſwere) *by all meanes that* Malachy *this yeare depart this life. The day approches now, which I, as you very well know, haue alwayes wished to be the laſt of my ſhort dayes. I know well in whome I truſt: and now that I haue part of my intent, I am certaine, and ſecure in like*

ſort

ſort that my deſire ſhalbe graunted in the reſt. He that brought me through his clemency to this place I deſired ſo much; will not deny me the tyme nor terme: and for as much as concernes this weary body of myne, I will heere repoſe it: for the ſoule he ſhall prouide for it, who giues ſaluation to ſuch as put their truſt in him: Nor haue I any ſmall confidence in the ſame day, wherin by the lyuing is purchaſed ſo great a help to the dead.

And now approached full neere the day indeed, when he ſpake ſo freely of it: ſo as not to looſe any tyme, he craued for the *Extreme vnction.* And while the Monks were about to deſcend into the *Church* to fetch the holy Oyle with proceſſion thence vnto his chamber, he would not ſeeme to conſent thereunto by any meanes: but would in perſon be led downe thither, where with the greateſt veneration that might be, hauing taken the holy Oyle, as alſo the heauenly *Viatique*, he returned to his bed, and recommended himſelfe to the prayers of the Brethren, as he likewiſe mutually recommended thē to our Lord. And it is a meruaylous thing, how from an vpper chāber that was ſomewhat high, wherin he was lodged, he came forth and deſcended on his feete, while he affirmed notwithſtanding, that death had knocked at the doore. And yet, who would belieue it? He was not pale in the face, nor meagre, nor wrinckled in the brow, nor had his eyes ſunck, nor his noſe ſharpe, nor his lips cōtracted, nor black his teeth, nor leane & ſlender his neck, nor crūpt in the ſhoulders, nor finally had he the fleſh of the whole body any whit fallen away. Thus far hath my pen gon on its courſe; now it ſeemes, as it were, to runne a ground, and loath to paſſe to that which by all meanes is conuenient to be written, as immediately followes.

The bleſſed Death of the moſt venerable Bishop S. Malachy. *With a myracle which fell out after.* Chap. 27.

THe ioyfull Commemoration of *All-Saints*, arriued at laſt; whō we entred into the Quire, but with a dolefull muſique, & yet was it neceſſity for vs to ſing in mourning. *S. Malachy* though he could not ſing, yet mourned not, but reioyced rather for his approach ſo neare to the triumph at hand. His defect of voyce he ſupplied with a iubiley of the mind. He honoured that Bleſſed Society, wherof he was very ſoone to make vp one: he payed to others that tribute, which within little after was likewiſe to be payed to him.

The ſacred Offices being ended, as well as they could be, *S. Malachy* now approched, not to night, but euen to *Aurora*, as it were; nor was it *Aurora* indeed, ſince darknes being now baniſhed, the day was come: ſo as the feuer renforcing it ſelfe, the vitall parts begā throgh all the lyms to put forth firſt a boyling, and then a cold ſweat. To the end that euen that bleſſed ſoule it ſelfe likewiſed might ſeeme to paſſe through fire and water, into reſt.

And now hope being quite loſt on all ſides, and ech one reſuming his owne prognoſticat, and acknowledging thoſe of the ſicke to be likewiſe true; we were called on his behalfe to the Cel where he lay, & he caſting his eyes towards vs: *With a great deſire* (ſayd he) *haue I deſired to make this preſent Paſcha with your Charities: Thanks be to the ſupernal Piety, that I ſee not my ſelf defrauded of my hope. If I be able I ſhall not be vnmindfull of you. Go to, I ſhall. I haue put my truſt in God, and euery thing is poßible to the belieuer. I haue loued God, I haue loued you: Loue is without terme.* Hereupon looking vp to heauē, he adds, *O Lord conſerue theſe in thy name, and not theſe only, but all thoſe who by meanes of thy word, and my miniſtery, haue beene dedicated to thy holy ſeruice.* After which impoſing hands vpon all, one by one, he makes vs to go reſt our ſelues: alledging the extremeſt article was not yet arriued. We went our wayes then, and about midnight, being newly awaked, we ran to him againe, who was now vpon departure. The chamber, and all the howſe was filled; there hauing beene beſides our owne family, many Abbots repayred hither from other places. And ſo with pſalmes, hymnes, and ſpirituall Canticles accompanyed we our friend in his way homwards.

Thus *S. Malachy* Biſhop of *Ireland*, & Legate of the Apoſtolique Sea, aſſumpted as it were from our hands by the Angels, in the yeare of our *Lord*. 1148. and of his age 54. in the day and place by him choſen & prognoſticated before, moſt peaceably ſlept in our Lord. And may be ſaid to ſleepe; Since we all hauing our eyes fixed vpon that venerable face of his, were none of vs aware of his laſt breath; there not appearing in the dead the leaſt ſigne to diſtinguiſh him awhit from what he was liuing. And ſuch was the freſhnes of that whole angelicall countenance of his, as he might ſeeme to haue receiued rather an ornamēt from death, then any iniury at all. And finally himſelfe was not changed awhit, but he changed vs rather: Forſomuch as in a moment, our mourning was turned to Iubiley, playnt to ſong, and the domeſticall diſcipline alſo, which was ſomwhat

what troubled before with ſo grieuous an accident, was now returned to its frame agayne.

The ſacred Body being taken out of the chamber, vpon Abbots ſhoulders, was carryed (according to his owne deſigne) into the Chappell of the moſt bleſſed *Virgin*. There were the Exequies performed with great celebrity; the Maſſe was ſolemnely ſung, nor was there any want of thoſe diligences, which appertayne to ſuch a worke of piety. Nor is it to be ſilenced the while, how a certaine child ſtanding in the meane time a pretty way off, with a dead arme of his, not without a grieuous impediment and deformity to him; I my ſelf being aware thereof, becked to him, to come to me, when taking the withered arme, I applyed it to the hand of the glorious Biſhop, and he publikely on a ſudden, retyred from thence with his arme, and hand made whole and ſound. That done, thoſe Organs of the holy Ghoſt, were depoſed in the appointed Sepulcher.

In this manner the good *S. Malachy*, hauing happily runne his cariere, went his wayes to the immortall crownes: leauing vs all no leſſe full of ſolid edification, then of laudable Enuy. It reſts now O *Sauiour*, and our *Ieſus*, that as we being put in truſt with this moſt noble treaſure of yours, ready to reſtore it whenſoeuer you ſhalbe pleaſed to require the ſame: ſo your *Maieſty*, would vouchſafe not to take it from hence, without the ſpoyles of ſo many companions and friends; but as we haue had him, as a Gheſt, and Conuictour in this tranſitory life; ſo may we haue him as a Guide & Conductor into heauen, for to raigne there with thee, and him, world without end.

FINIS.

S. ANTONY.

THE ARGVMENT.

SPeake, O yee ſhores, neere which the Sunne doth riſe,
How bright from you his golden Chariot flyes,
Reflecting his ſtrong luſtre on your ſtreames,
And makes your gemmes vye purple with his beames:
Expreſſe you this, and we may paralſell
The glorious light that iſſued from the Cell
Of this deare Saint; which made th' enamor'd ſky,
To wonder at a State, ſo low, ſo high.

Behold his faſting, watching, dayly ſtrife
With helliſh Foes, his troubles during lyfe;
Yet like the Palme with greater burden preſt
Rayſ'd more aloft, by paynes obtayning reſt.
Contempt of riches did a treaſure gaine
Immortall, precious. He caſt downe, doth raygne
Aboue the Sphæres. And we from him may know
Heau'ns high way lyes not through the world below.

THE

THE LIFE OF S. ANTONY ABBOT.

Taken out *S. Athanasius*, from *S. Hierome*, *Palladius*, and others.

The Genius and disposition of S. Antony: *With his Vocation, and Renuntiation of the World.* Chap. I.

SAINT ANTONY of Ægypt, that glorious Conquerour of himselfe, and triumpher of the Princes, and powers of darknes, was borne in the confines of *Heraclea*, in a place called of *Sozomenus* by the name of *Coma*, and by *Nychephorus Conia*; a variety sprung peraduenture from the errour of the Copyers: and so it is to be thought, since *Coma* in the Greeke tongue doth signify a Bourg, and therefore it is a common opinion of some, that eyther of both the Authours had so written. But howsoeuer it be, it appeares very well, that *S. Anthony* from the first beginning was destined to high enterprizes; since Nature, Education, and grace haue concurred with so liberall a hand, to fauour and adorne him. He had an able, and liuely temperature of body; an aspect both graue and pleasant; a sagacious iudgement; a memory tenacious; a witt docible

docible, acute, and conſtant. Beſides he was bred of Chriſtian parents, very honourable, with ſingular care and cuſtody, and with ſo much the greater facility, as the Child of his owne accord, being much alienedfrom childiſh ſports, and profane ſtudies, ſhewed him ſelfe moſt amorous of ſilence, and of Churches; attentiue to the word of God, content with ſimple fare, and without any delicacies. To ſuch matters, and addreſſes as theſe, the holy Ghoſt added the forme, and the ornaments, which preſently we ſhall ſee. For that indeed in the moſt dangerous paſſage of his age, which was of 18. or 20. being left an Orphã, with one Siſter only, certaine things began to come into his mynd, which formerly he had heard, or read, of the Counſayles of Chriſt, of the conuerſation of his diſciples, and of the meruailous feruour of the primitiue Church, at ſuch tyme as the faythfull, replenithed with charity, ſelling their houſes and liuings, and whatſoeuer els they poſſeſſed in the world, went voluntarily, bringing the price thereof, and laying the ſame at the feete of the *Apoſtles*. Conſidering withall, the ineſtimable rewards, wherewithfor the ſame they were to be recompenced in *Heauen*.

Theſe thoughts, went *S. Antony* reuoluing in his mind; when as it happened through diuine diſpoſition, being entred into a Téple, according to cuſtome, he heard in the very ſame inſtant, theſe words of the Ghoſpell recited; *Si vis perfectus eſſe, vade, & vende omnia quæcumque habes, & da pauperibus, & veni ſequere me, & habebis theſaurum in cælo.* The words were not ſung to a deafe man: they ſuddenly pierced with extraordinary feeling vnto the marrow & hart. Wherupon the Sacrifiec being ended, he returned home from thẽce without delay: and gaue liberally the rents of his Patrimony to his kindred, which were 300. acres of very fertill land, as *S. Athanaſius* affirmes (to whoſe Greeke text I do particularly adhere, though others haue accompted it for ſome 300. trees of fruitfull Palmes) and this to auoyd all manner of contention. For the moueables he put them to ſale, and taking from thence a ſumme of money, diſtributed the ſame to the poore; reſeruing to himſelfe, but a very ſmall part for neceſſities occurring, and eſpecially for his Siſters ſake. But within litle after, being returned to the Church, and hearing that other aduiſe of the chiefe *Verity*; *Nolite cogitare de craſtino*: with a generous reſolution he made an end of ſelling the reſt, and placing the child his Siſter, in the company of ſome noble and deuout Virgins,

he

he diſtributed the reſt that remayned, to the poore. Thence leauing his houſe, and parents, being repleniſhed with ſingular confidence, he made his entry into the ſharpe way of perfect Vertue.

At that tyme, there were not on foote ſo many Monaſteryes in *Egipt*, as were afterwards to be ſeene: and in the Deſerts which were more remote (none can remember) that euer any one inhabited, till that tyme: But, he that would with particular ſtudy, giue himſelfe to diuine Seruice, and attend to the ſaluation of his ſoule, for the moſt, recollected himſelfe into ſome little Lodging, neare to his country, and there would exerciſe and apply himſelfe with ſundry meanes to pacify the heauenly wrath, to amend his manners, & to prepare himſelfe for death. The holy youth hauing got ſome notice of one of theſe Exercitants, being now of good yeares, and wel experienced, diſpoſed himſelfe to do as much. And likewiſe ſequeſtring himſelfe from the conuerſation of ſeculars, began firſt to deale with him, and afterwards with others, frō time to tyme, ſuch as dayly he diſcouered to be addicted to that manner of life: and not for curioſity to know ſundry inclinations of natures, or features of faces, but with diligence only to obſerue the induſtryes, and vertuous qualityes of all, and in ech one to imitate whatſoeuer might ſeeme more admirable in him; and ſo like a wiſe Bee, for the framing of his miſticall hony, in viſiting them at tymes, and ſhewing himſelfe officious, obſequious, and obedient to them, he went on with a great deale of iudgment; collecting abſtinence from hence, thence affability, from one dexterity in conuerſation, from another vigilancy in praying, from this heere patience and meekenes, from him there ſharpe penance and mortification, and from all together a feare of God, and chriſtian charity to his Neighbour. And it is truly a thing worthy of note, that he contending ſo with euery one to his power in ſo noble an enterprize, would be doing the ſame with ſuch circumſpection, and with ſo much ſweetnes; as not only he was free from rancour and enuy, but likewiſe highly beloued and eſteemed of euery one. And moreouer now hauing made the renunciation of his goods, and hauing nothing to ſuſteyne himſelfe, he would not liue with the ſweat of other mens browes, but would giue ſome tyme to the labour of his hands, & of the price which he purchaſed with his trauells, reteyning onely to himſelfe, ſo much as might ſuffice him for a little bread, he would diuide the reſt with very great charity, among the poore.

S. Anthony *is twice tempted by the euill Spirits: but reiects them both.* Chap. 2.

TO ſo fayre a beginning, and ſo happy a progreſſe, the ſubtile & cruell Enemy of human kind, oppoſeth himſelfe, vſing all art, and framing euery engin, to withdraw the new ſouldiour from his glorious purpoſes. Firſt he beginnes on the one ſide, to reduce into his mynd, his parentall inheritance, the commodity and delights of his home; his nobility of bloud, with the hope of new purpoſes. On the other, the ſtreight way of vertue, the frailty of fleſh, the difficulty of pennances, eſpecially in the ſpatiouſnes of a long life, which with apparent reaſons, he would ſeeme to make him promiſe to himſelfe. He added moreouer, the due ſollicitude of his kindred, & particularly of the virgin his Siſter; who though recommended to others, yet if peraduenture any ſad diſaſtre ſhould betide her, ſhe might iuſtly in the ſight of God & men, cõplaine of him. With theſe ſuggeſtions, gaue Sathan the firſt aſſaults to *S. Antony*: and perceiuing himſelfe to be ſo valiantly repelled with words of the diuine ſcripture, through liuely fayth, and with the memory of the Pouerty, of the dolours, and Paſſion of *Chriſt*; he reenforced the battayle afreſh, with a ſquadron of beſtiall & carnall thoughts, enflaming in an inſtant, the naturall incentiues of youthfull age, and repreſenting in his imagination day and night, ſundry formes of beautifull and laſciuious women. This new warre, as it was continuall and perilous to *S. Antony*, ſo was it grieuous and troubleſome to him beyond meaſure, and the Enemyes ſo much the more audacious and fierce, as their intelligence on earth was greater, and their enflamed darts ſeemed to penetrate more neere to the Fort of the ſoule.

Neuertheles, the ſtout and faythfull Guardian, oppoſed ſo many rampiers of vigils, faſtings, conſiderations of infernal paynes and of the laſt iudgment; and aboue all obteyned with humble and feruent prayer ſo much ſuccour from heauen, as euen likewiſe from theſe battayles, he ſeemed to carry away alwayes a happy & glorious victory. Whereupon the reſtles Aduerſary did tẽpt him with arrogancy, and vanity, hoping by that meanes to depriue him of the crowne. Within a little after, the Enuious & diabolicall wretch appeared to the bleſſed young man, in the ſhape of a horrid, & yong Blackamore, complayning with a human voyce, & proſtrate at his feete,

ſeete, ſayd to him: Many, and many, *O Antony*, haue I deceiued in my tyme, but as by other *Saints*, ſo likewiſe now by thee, and thy valour, am I put to confuſion. Being demauded, who he was: I am ſaid he, the friēd of Carnality. I am he that moues debates, & in ſundry manners, do cauſe perplexities in youth; & therfore they do call me, the ſpirit of Fornication. How many, that haue beene diſpoſed to liue in Chaſtity, haue I made them already to alter their purpoſes? How many, that haue begun to keepe the ſame, haue I reduced agayne to their obſcenes and vncleanes, as before? I am he, through whoſe occaſion, the *Prophet* ſo reprehends the lapſed, ſaying: *Spiritu fornicationis ſeducti eſtis*: & iuſtly with reaſon too, ſince I, & no other but I, am he that deceiued them. And I finally, am he, who haue tempted thee often, yet hitherto could I neuer enſnare thee.

At theſe words, *S. Anthony* acknowledging, all good to come from heauen, ſudenly gaue thanks to the diuine Goodnes, & thence taking new confidence, thus anſwered the Deuill. Thou then for ought I can ſee, art a very coward, and haſt little in thee: and likewiſe the age, and hew thou haſt taken vpon thee, are right ſignes of great weakenes and baſenes in thee: and added, For this reaſon alone, (quoth he) I will not care for thee. And concluded with great iubiley of hart: *Dominus mihi adiutor, & ego deſpiciam inimicos meos.* Scarcely had he begun to ſing this goodly verſe, of the hundred & ſeauenteenth pſalme, when the infamous ſeducer vaniſhed quite, ful of rage, and confuſion. And it was but iuſt, that the fierce encounters, and vererate ſtratagems of that immortall ſubſtance, which had once the impious boldnes, to riſe vp againſt the *Higheſt*; ſhould remayne thus ſcorned & reproached by a yong man, encombred with fleſh, and encompaſſed with infirmity.

But yet for all this, *S. Antony* held not himſelfe awhit ſecure, or out of danger: becauſe he had well vnderſtood ere now, how the wicked ſpirits, haue a thouſand inuentions to hurt with. Heerupon taking alwais new courage, at the preſence of God, he would neuer lay down the armes of iuſtice; nor yet diſcouered he only, from the ſtrongeſt tower of holy fayth, with high contemplation, the country afarre off, but euen lay alſo in wayt with particular attention to be alwayes ready agaynſt the domeſticall enemies, not ſuffering in the Ports of the hart any thought to haue entrance, not throughly examined, and well known. He had all his parts ſubdued and reſtreyned with ſeuere lawes, and heaſts. He would paſſe very often

ten whole nights in prayer, and when through extreme neceſſity it behoued him to reſt ſomewhat, he had no other bedd, then a peece of a mat, or the bare ground. Some two or three dayes together, would he be without eating or drinking awhit, and at laſt would refreſh himſelfe with nothing els, but bread, and a litle water, and ſalt.

And heere it is to be noted, that he ſlackt not his rigour after he had thus continued a while as if he had done inough; nor meaſured he the greatnes of his profit by continuance of tyme: But day by day, he would ſuppoſe he did but then beginne, remembring that ſaying of *Elias*: *The Lord liues, in whoſe ſight I do ſtand to day*. In which ſaying, *S. Antony* would ponder on that word, *to day*: being well aduiſed, that the ſouldier of Chriſt, were to make no reckoning of the trauayles, and yeares now paſſed ouer; but as if euery day, he had but newly entred into the liſts, ſo were he to be alwayes in a readines, to giue forth himſelfe, as a glad ſpectacle to the diuine Maieſty, Men, and Angels. And now ſince mention is made of *Elias*, I will not ſpare to add, how the bleſſed *S. Antony* according to the light he had in rayſing vp his thoughts, from tyme to tyme, was purpoſed at laſt, with ſingular ſtudy to expreſſe in himſelfe, the lyfe and manners of that louer, not of Prophecy ſo much, as of retiredne s, and ſolitude.

S. Antony *betakes himſelfe into a Cell in the Deſart; and is therefore maligned by the wicked Spirits.* Chap. 3.

NOt farre off from *S. Antonyes* Cottage, were many ancient ruines, not inhabited by any. In one of which cauſing himſelfe to be ſhut vp, by a certayne friend of his, with order taken with him, to bring him bread within ſuch a ſpace; he heere would treate with none other, then himſelfe, and God alone. For which the Prince of darknes, being now anew enflamed with rage, and fearing if he put not remedy to it in tyme, he ſhould ſoone behold (to his irreparable loſſe) the deſert likewiſe filled with Monaſteries & Monkes: ſending preſently to the Cell of *S. Antony*, a great number of cruell Miniſters, cauſed him (through diuine diſpenſation) to be ſo ſharpely ſcourged & whipped, as he was left on the ground, deuoyd of ſpeach or breath: and he himſelfe likewiſe related afterwards, that the ſmart of thoſe ſtroakes exceeded any torment, which were

were humanly ſupportable.

While then he lay along ſtretched forth in this manner; behold (through diuine prouidẽce) his coadiutour came now to him with his wonted prouiſion. Who opening the doore, and finding the poore *S. Antony* in ſo ill a plight; tooke him vp for dead on his ſhoulders, & with much cõpaſſion carryed him ſo to the Pariſh Church. Heere now, who were able to explicate the concourſe of freinds, Parents, and Neighbours, who came ſuddenly to behold him, to bewayle him, and to prepare his obſequyes? Some lamented the thred of ſo heroicall actions ſhould ſo beyond al opinion be cut off. Others very bitterly deplored the loſſe of ſuch a Father and Maiſter, and perhaps there wanted not thoſe (ſuch is the nature of men) that for lack of conſideration, would ſeeme to reprehend him of immoderate feruour, & fooliſh temerity. The Euening being paſſed with ſuch diſcourſes, while they ſtood about the Corps with many lights officiouſly, expecting the Exequyes; by little and little (as it happens) they fell a ſleep. And now it was about midnight, when *S. Antony* being returned to himſelfe, & opening his eyes, was aware, that all the Standers by were oppreſſed with a profound ſleepe, excepting his familiar friend, who through his much ſollicitude and charity, was continually in ſuſpence, and vigilant. Which *S. Antony* perceiuing, coniured him ſo much, partly with ſignes, and partly with a low voyce, as in fine he obteyned, without any noyſe to be conueighed back into his cell againe. Where being not able, throgh the many ſoares he had, eyther to kneele, or to ſtand on his feete, he was feyn firſt, as he lay, to make his prayer a prety while, & after that with a greater courage thẽ euer, began he with a lowd tone to defy the infernall ſquadrons, ſaying.

Behold me *Antony*, heere I am, I fly not your skirmiſhes, how fierce ſoeuer they be, nor ſhal euer any thing in the world be able to ſeuer me from *Chriſt*; and preſently gaue himſelfe to ſinging of Pſalmes, ſaying: *Si conſiſtant aduerſum me caſtra, non timebit cor meum*; whẽ as the Authour of Pride conuerting himſelfe to his curſed Crew, See you (ſaith he) this vntamed beaſt, how after ſo many puniſhments, and bitter woes, he dares yet to prouok vs thus? Take vp your armes afreſh, and aſſayle him now more ſharpely then euer; that he may once come to learne, whome he hath to deale with. *Lucifer* had yet now ſcarcely finiſhed his commaunds, when the foundation being ſhaken with a horrible Earth-quake, and the foure ſides of the poore

Cell

Cell layd open. There entred in a moment by thoſe chincks a huge multidue of vncleane ſpirits, in ſundry and dreadfull figures of Lyons, Buls, Leopards, Beares, Wolues, Aſpes, Scorpions, and Serpents, beating the ayre, and beſtirring themſelues, ech one, according to its proper forme, and nature. The greedy Lion roared, ready to deuoure: The Bull lowed, threatning with his cruell hornes: The Dragon hiſſed, with the neck ſtretched forth, and a peſtilent breath: The rauenous Wolfe fell a houling, with open mouth, and ſharp teeth: and all the ſauage beaſts, in fine, with eyes enflamed, and open iawes, fell a briſſling themſelues, being ech of power, if not hindred from aboue, to teare *S. Antony* into a thouſand peeces. But as they had no power vpon the lyfe of the *Saint*: ſo on the perſon, as farre as they had leaue, they ſtriue now agayne, to worke him what domage and outrage they could.

At which very tyme the inuincible Champion, though otherwiſe groaning amidſt all thoſe terrible blowes, yet fayling not a whit of his courage, reproachfully rebuked the malignant ſpirits, ſaying: If there were any force in you, ſome one of you alone, were inough (I trow) for ſo light a conflict, but becauſe God hath taken away your forces from you, therefore you do go thus about to affright me with multitudes, and with ſtrange figures of beaſts, being ſurely an euident token of your miſery. And manfully inferred moreouer: If you haue any power in you; If God hath giuen you any authority ouer me, am I not now heere in your hands? Then do you ſwallow me vp, & glut your appetites vpon me: but if you haue no ſuch lycence, why trouble you your ſelues in vayne? See you not, how the ſigne of the holy croſſe, & the Fayth in God ſerues chriſtians, as impregnable walls.

At theſe words, the wicked fiends, encompaſſed him round, & euen fretted, and gnaſhed their teeth at him: When the Seruant of God, in lifting vp his eyes, beheld incontinent, the roofe to open it ſelfe, and the ayre to appeare with a celeſtiall ray; wherupon the roome was illuminated at once, the Enemyes vaniſhed, the payne ceaſed, and the building ſhaken and diſioynted before, came ſuddaynely now to be vnited agayne, & reduced to the former eſtate. And from thence in a moment, *S. Antony* was informed of the preſence of God, and ſending forth a deepe ſigh, to the viſion-wards, exclaymed. Where waſt thou, O good *Ieſus*, where waſt thou? Why waſt thou not heere from the firſt beginning to remedy my wounds? In anſwere

anſwere whereof, was heard this voyce: *Antony*, I was heere in preſẽce with thee, but ſtood expecting thee. And ſince thou haſt ſhewed thy ſelfe to be thus ſtoute, & daunted not awhit, I will alwayes ſuccour thee, and ſhall make thy name famous through the world. With this Viſitation *S. Antony* roſe vp from the ground, with a great deale more vigour, then before he euer receyued. And was euen iuſt at that tyme, of the age of 35. yeares.

S. Antony *retires himſelfe into more inhabitable places. He meetes with the illuſions of the Diuells: and ſhuts himſelf vp.* Chap. 4.

Saint Antony being now by this tyme enflamed to greater enterprizes, determines to penetrate further into the more inhabitable places, and moſt remote from humane ſociety: yet thought it not meete to conceale this determination of his, from his firſt and decreſt Mayſter, but rather communicating with him his whole deſigne, inuited him alſo to be partaker with him of ſo illuſtrious a cõqueſt. But he excuſing himſelfe, through his old age, with other difficultyes beſides, *S. Antony* doth put himſelfe alone on the way: And while he hauing confidence in God, goes forward, very ſuddenly he beheld a great ſiluer Baſon on the ground. At which ſight, making a ſtop, and glauncing his eyes, obſeruing the apparition, did preſently perceyue the ſubtility of him, that had forged the ſame, and began to diſcourſe with himſelfe. Whence might this ſiluer veſſell ſeeme to come hither? The place is quite out of the way, heere are no ſteps of any paſſengers, and when peraduenture one ſhould looſe it, yet ſuch is the greatnes thereof, as ſuddenly he muſt needs be aware thereof, or at leaſt would he afterwards haue turned backe at leaſure to ſeeke it out: ſo as this is thy trick, O Sathã, nor thinke thou thus to hinder my intention heerby. Go thy waies then with thy mettall with a miſchiefe.

This ſayd, the Plate immediately vaniſhed like ſmoke, when *S. Antony* purſuing his iourney, but a little way off diſcouered a very great wedge of gold on the ground, and that not counterfayte and phantaſticall, as the ſiluer was: yet could not be diſcerned, whether it were by diabolicall operation, or els (for the greater proofe of the Seruant of God) by ſome heauenly power, there put in that ſort. But this is well known the gold was not imaginary, but true & perfect. At the quantity and brightnes wherof, while *S. Antony* wondered:

dered, to the end ſo betwitching an obiect, might not penetrate the mynd, ſtarting away from it, as it were from fire; he paſſed on his way, with his eyes ſhut, & flying through the playnes, neuer made ſtop, till he had quite loſt the ſight of the place. When taking ſome breath, & renewing his holy purpoſes againe, he arriued at a Moũtayne, where was a Caſtle halfe ruined, and inhabited with ſerpẽts and hurtfull beaſts, inſteed of men. Which at the appearing of the *Saint*, as if they had been chaſed, went headlong away in al poſt; & he damming vp the gate, with ſtone & tymber, remayned within, with prouiſion of bread for ſix months: hauing left order with his friends, that twice a yeare (for which ſpace and more ſome *Egiptians* knew, & eſpecially the *Thebans*, how to bake breake, & make it laſt) ſhould ſupply be made him, from tyme to tyme: with which ſuſtenance, and with a little water only to be had in the ſame place, continued he his admirable ſobriety, and ſingular abſtinence.

There came many to viſit him, while he himſelf notwithſtãding being ſhut vp, ſaw them not, nor would ſuffer himſelfe to be ſeen of any: and the bread I ſpake of, was let downe to him by certayne holes in the roofe. In the meane while, his friends, attending with great deſire at the doore, and paſſing that way many tymes by day and night, might heare from tyme to tyme, a very great noiſe within the roome, with raylings and outcryes, which ſayd to him: Get you hence, out of our houſe. What haue you heere to do, in this deſert? You ſhall neuer be able to endure our perſecutions. The friends of *S. Antony* now hearing ſuch quarrels, and menaces, without, did verily belieue ſome ill diſpoſed perſons, and enemies of the *Saint*, had byn gotten in with a ladder, from the top: but afterwards, looking in very curiouſly through a chincke, they cauſed ſome to get vpon the roofe, and by diligent ſearch they could finally diſcerne no ſuch matter: It was preſently knowne, that thoſe horrible clamours, proceeded from none, but infernall ſpirits. Whereupon, the poore people, being now affrighted, began ſuddenly to call vpon *S. Antony* by name, & to craue his ſuccour: Who regarding the good of theſe, more then the menaces of thoſe, approching to the doore, exhorted thẽ with fayre ſpeeches to retire from thence, and not to feare, ſince the Deuill is commonly wont (if you be fearefull) to increaſe your vaine and needles feares. Go home then on Gods name, and do you make the ſigne of the holy Croſſe. Go your wayes, home, I ſay, in the name of the Higheſt, & leaue them

them heere in fine to be illude themſelues.

With this conge, the viſible friends giue backe, and departed thence, and he alone remayned behind to ſtand in conteſt with the inuiſible Enemies: although from henceforth in all bickerings, he had not much to do with them, partly in regard, that they, through ſo many loſſes, became continually more weary & feeble: partly alſo, becauſe he felt himſelfe euery day more couragious and ſtoute, being very often comforted with diuine Viſitations, and with often triumphes ouer his now vanquiſhed Enemyes. In the meane time, new troupes of people, ceaſed not to reſort from Cittyes and Villages to *S. Antonyes* Cell: Who making accompt to haue found him allready dead, beyond all hope, did heare him ſing. *Exurgat Deus, & diſſipentur inimici eius, & fugiant qui oderunt eum, à facie eius: ſicut deficit fumus deficiant, ſicut fluit cera à facie eius, ſic pereant peccatores a facie Dei.* And likewiſe: *Omnes gentes circumdederunt me, & in nomine Domini, quia vltus ſum in eos.* With ſuch and other like darts, the valourous Champion, transfixed ſo the rebels of *Chriſt*, as in all the encounters, they had euer the worſt.

S. Antony *remaynes recluſed. His fame ſpreads through all parts: whereby many come to renounce the world.* Chap. 5.

IN this manner of incloſure, the ſeruant of God, remayned for 20. yeares continually, without once ſeeing to yſſue forth, or euer being ſeen of any perſon. Whereupon, the fame of *S. Antony* was ſo ſpread, and was in ſo great credit, of more then humane vertue; as day by day, there aſſembled about him a greater concourſe of diuers Nations, and conditions of perſons, then euer. Some came with deſire to be inſtructed, and trayned vp by him: & others to be deliuered from the Deuill, and from ſundry infirmities. Others in fine deſired, to behold ſuch an Hermit as he, with their proper eyes, and ſo rare and liuely example of perfection, and to ſpeake in a word, ſuch an *Angell* on earth. Who, by how much more through humility retyred, ſo much greater thirſt was excited in men of his conuerſation. And in briefe, the matter went ſo farre, as they being able no longer to endure the expectation, pulling away the obſtacles by violency, and breaking vpon him with boldnes and reuerence alike; they intreated him ſo much, as he was able to reſiſt no longer, but forthwith he came out of a Sanctuary, where he

had beene, as it were, annoynted with the diuine hands, conſecrated and promoted for the gouernement of ſoules. And it may well be conceyued the while, what a plenitude of grace, he receiued from Heauen; ſince loe, the very ſame redounding likewiſe to the body, after ſo many yeares of pennance, ſo great faſtings, and ſuch meditations, combats, and vigils, appeared to be of ſo good a cõplexion, as if in all that tyme, he had attended to his health, and had entertayned himſelfe in pleaſant paſtimes.

With this was matched ſuch a manner of compoſition, modeſty, and grauity, as well beſeemed a foſter-child of the ſupreme wiſedome, and Citizen of the ſupernall country. In ſuch wiſe, as to haue met him, after ſo long a retirement in ſo great a multitude of men, applying themſelues to him, and euen profuſe in his prayſes & renowne, yet ſhould you not haue ſeene any ſigne of perturbation in him, or of vayne contentmẽt, but was alwayes found with Reaſon in the Sterne moſt firme, conſtant, and equall. He had ſo cheerefull & ſerene a coũtenance, as all men that looked vpon him, were comforted therwith. But what ſhall we ſay of the other Gifts of the holy Ghoſt? The diſpoſſeſt of euill Spirits may ſuffice to winne beliefe: the infirme alſo whome he hath reſtored: And the many beſides aflicted and diſconſolate, through diuers occaſions, which with ſweet & efficacious words he hath recomforted. How many emnityes, and how many ſtrifes hath he reduced to peace and concord? He would exhort all with great vehemency of ſpirit, nor yet leſſe with the weight of reaſon, and examples, by no meanes to preferre any wordly thing, before the loue of our *Lord Ieſus*. And he would alſo diſcourſe of the future goods, and of the exceſſiue charity of God towards miſerable mortals: ſince for their Redemption and Saluation he would not ſeeme to pardon his owne moſt well-beloued Sonne, but rather in ſatisfaction of our debts, deliuer him ouer to ſo cruell and bitter a death. With which diſcourſes and admoniſhments, *S. Antony* went mouing the people in ſuch ſort, as many conceauing a like deſire of the Eternity, and contempt of the world; determined themſelues likewiſe to be ſequeſtred from the vulgar, & to giue themſelues to a ſolitary life.

From hence ſo many Monaſteryes tooke their beginnings, wherewith in a very ſhort tyme, were all thoſe craggy mountaynes and champians of *Egipt* filled. And he, ſo long as he liued, had the ſuperintendency and ſollicitous care euer them all: receauing with

ſingular affect of charity, ſuch as for diuers occurences of good gouernement, would be making their repayre vnto him: and he himſelfe alſo would no leſſe be viſiting them in perſon, when tyme required, without ſparing any labour, or reſpect of manifeſt perils, hauing alwayes the heauenly cuſtody with him, which miraculouſly defended him from all diſaſters.

As it happened once among other tymes, in his viſit of the coũtry of *Arſinoe*; whither trauayling with ſome of his, and being to wade ouer a branch of the riuer of *Nilus*, full of Crocadills, & moſt cruell Enemyes & Deuoures of men, hauing made his praier a litle, entred into the water, and paſſed quite through it, both going and comming, without any manner of hurt at all of himſelfe or his Cõpanions. Being now returned to his Cell, he gaue himſelfe to his wonted labours and exerciſes, as before: and aboue all to his paſtorall care, by inducing alwaies the Monks to greater perfection, with words and deeds, full of holſome incitements, and holy doctrine. Nor was it hard for him to aſſemble an Auditory, ſo great was the hunger which euery one had of his words, and ſo ſingular the grace of his diſcourſe, vouchſafed him by our *Lord*. But eſpecially, one day, there being met together a very great concourſe of people, to heare him, the venerable *Abbot* with accuſtomed modeſty, & candour of mynd, in the Egyptian tongue, began to deliuer himſelfe, as it followeth in the next chapter.

The Exhortation of S. Antony *to the Monkes, and people of the Deſart.* Chap. 6.

ALthough the diuine Scriptures (my Children, and moſt beloued Brethren) are ſufficient of themſelnes for the inſtruction, and erudition of men: Yet is it a thing notwithſtanding very reaſonable, and iuſt, that euen Men no leſſe knowing themſelues, with mutuall incitements, excite one another to the execution of that, which they haue well vnderſtood; and with pertaking ech one with the reſt, the inſpirations and lights he obteynes of God, they may all come to be euery day more wiſe, and expert in his holy ſeruice. Wherfore you, my children, whenſoeuer you ſhall haue any good conceipt, to propoſe vnto others, & to me your Father; omit it not, and I alſo as more auncient in yeares, and moſt ready for the glory of God, will participate with you, in as much of that kind, as

I haue hitherto any wayes, eyther by document of others, or of my owne experience, been able to comprehend.

The firſt then, and principall aduertiſement for all, is this, that ech one of vs, endeauour two things. The one, not to diminiſh a whit of our labour or induſtry, reputing our ſelues, to haue done inough. The other, not to looſe courage, while the affayre ſeemes too prolix and tedious to vs; but rather, we are to make accompt, that euery day is the firſt beginning, and to be alwayes a conſeruing and increaſing our holy purpoſes. Becauſe, that as the whole age of a man, is very ſhort, in compariſon of what ſucceeds: ſo is al the created tyme, as nothing, being paraleled with Eternity. And truly in this life, things are ordinarily bought at a iuſt price, & in human traffiques is accompt made of ſo much, for iuſt ſo much: but in our caſe it is not ſo: while the Eternall Crowne ſeemes to ſtand vs indeed, but in a very little.

We read in the *Pſalmes*: *Dies annorum noſtrorum in ipſis, ſeptuaginta anni: Si autem in potentatibus, octoginta, & amplius eorum labor & dolor.* Whence put the caſe, we do ſpend the ſame whole ſpace of eighty, or a hundred yeares, in the diuine ſeruice, thinke you the reward therof to be equal? The trauaile exceeds not an age, the guerdon endures foreuer; the toyles are on earth, the recompence in heauen; the body comes to be rotten and conſumed, but recouers a glorious, and vncorruptible one. So as my Children, let vs not go foulding our armes; Let vs not thinke it to be ouer long; or that we haue done already any great matter, ſince according to the *Apoſtle*: *The Tribulations of the preſent life, haue not any proportion with the glory, which is to be manifeſt in vs.* Nor, caſting our Eyes to the world, beliene, that we haue forſaken any great matter. For as much as the whole roundnes of the Earth, is but a point, in reſpect of the vniuerſall fabrique of the world: and yet ſuppoſing we were Lords of as much as the Sun warmes, and ſhould haue quite renounced ſuch a Monarchy, for the Loue of Chriſt; yet for all that would it be nothing at all, if we regard but the Realme of the Heauens, which is propoſed to vs. And who is he, that would not willingly ſeeme to caſt away a dramme of yron, to haue for the ſame a hundred of gold? Euen ſo a Man, that ſhould abandon for God, all theſe earthly Signoryes, ſhould afford very little; and receiue a hundred for one.

Now, if all the Earth at once, may not ſeeme to conteſt with the worth of Paradiſe; it is cleere, that for one to depriue himſelfe

of

offarmes, or houſes, or ſummes of money, he ſhould not yet ſeeeme to take eyther any vayne glory, or fooliſh ſadnes for the ſame: eſpecially conſidering, that though we deſpoyle not our ſelues of theſe things for the loue of Chriſt, yet of force are we very ſoone to forgo them, when we come to dye; and to leaue them very often, to ſuch, as we thinke leaſt of, as *Eccleſiaſtes* well notes. Why then do we not make a vertue of neceſſity? Wherefore exchange we not, a tranſitory patrimony, for an incorruptible inheritance? And if it be folly, to be tenacious of that which we poſſeſſe, much leſſe being once diſentangled from the ſame, ſhould we be turning our thought agayne vpon ſuch a purchaſe? but alwayes aſpire to the gaining of ſuch things, as follow vs after the departure of the Soule from the body: ſuch as are the merits of Prudence, Temperance, Iuſtice, Wiſedome, Fortitude, Humanity, Liberality, Fayth in *Chriſt*, Meekenes, Hoſpitality, and other ſuch like merchandiſe: whereof if we make vs prouiſion in tyme, being once recalled from this baniſhment, we ſhall find them to haue gone before vs, as Harbingers, to prepare vs a Manſion, in the Citty of the Bleſſed.

Theſe things, being well conſidered, ſhould ſurely ſhake off, from the mynd all negligence, and weake puſillanimity: but when they ſuffice not, at leaſt we ought to be moued, with the ſtrictnes of obligation we haue to God. He truly is our lawfull *Lord*, and we his naturall vaſſayles and ſlaues. Now then, as a ſlaue dares neuer to mutter thus much, and ſay, I haue laboured yeſterday inough, too day therefore I will do nothing: No, but day by day (as the Goſpell ſayth) ſtill ſhew forth the ſelfe-ſame promptnes; which he did before, preſuming not at all vpon his paſſed toyles, nor thinke thereby to be idle, eyther now, nor heerafter; to the end, he might conſerue himſelfe in grace, with his Mayſter, and not to be thruſt out of his ſeruice: ſo likewiſe ſhould we, euery day be encouraging ech other to Religious Diſcipline, aſſuring our ſelues, that if we ceaſe from working one day only, we ſhall not obtayne remiſſion, in vertue of any former ſeruices done, but ſhall be puniſhed rather for this daves demerits. For ſo ſayd the Prophet *Ezechiel*; *That after death, euery one ſhall be iudged, according to the ſtate, he ſhall then be found in.* And *Iudas* alſo for his ill carrage (if I might ſo ſay) of one night onely, did looſe the fruite of all his yeares forpaſſed.

So as, attend we, my children, to the true Obſeruation of our Rules, and not ſuffer our ſelues to be vanquiſhed with tedioufnes, as knowing

knowing, that according to the *Apoſtle*, *Our Lord is not backward a-whit to cooperate with him that hath a good will, and endeauours to help himſelfe.* It ſhall likewſe auayle vs not a little, to chaſe away Slouth, to carry alwayes in the memory, that ſaying of the *Apoſtle* himſelfe, *Quotidie morior*. And if we likewiſe would be alwayes thinking with our ſelues, that this preſent day were to be our laſt, & awaking in the morning, we would but ſuppoſe not to arriue to the Euening; and agayne being layd downe at night, not promiſe to our ſelues to liue till morning: If we would regard, how vncertayne the end is, and how the diuine Prouidence, ſeemes to meaſure, and number our ſteps, & how it hath continually the Eyes vpon vs; we ſhould certainely not ſinne, nor ſufferre our ſelues to be carryed away with vnbrideled deſires, nor ſhould we be angry with our Neighbour, nor giue our ſelues to lay vp treaſure in earth: but we ſhould hũbly yeild to others, in all, & throughout, & ſhould abhore all ſenſuall pleaſures, as a lewd and tranſitory thing, remayning alwayes with our wits about vs, & with the Eyes turned towards the Tribunall, where we are all to be iudged. And after this manner ſhall the feare of euerlaſting torments, be of more power to extinguiſh, then the delicatenes of the fleſh to enflame the deſires of the Old man. And with ſuch a Stay ſhall the Soule ſuſtayne it ſelfe, though enclining already to a miſerable precipice.

S. Antony *proceeds yet in his Exhortation: And giues them other aduiſes beſides.* Chap. 7.

NOw therefore, beginning a new, as if to day we but entred into the way of Perfection; let vs enforce our ſelues, to arriue to the End; and let no man turne his face to looke back, as did the wife of Lot, eſpecially our *Lord* hauing ſaid ſo expreſſely, *That whoſoeuer hauing once ſet his hand to the plough, ſhould turne his face to heed what remaynes behind, were not apt for the heauenly kingdome*. And this turning back, is nothing els, then for a man to repent himſelfe of his good beginning, & to returne yet agayne to wordly thoughts & actions. But ſome peraduenture may be affrighted with the name of vertue? Go to then, yet let it not ſeeme ſtrange or impoſſible, ſince neyther is it farre from vs, or extrinſecall to vs, but rather within vs: and the matter is eaſy to him, that truly diſpoſeth himſelfe to ſeeke it out. Let the *Grecians*, and other profane Louers of themſelues, go their

wayes

wayes to ſeeke it out, in forren Prouinces : let them plough the ſeas , croſſe mountaynes , runne ouer the playnes, & countries : For vs, there is no need to make any voyages for it, by ſea or land, ſince that, as the Prime Verity affirmes, *The Kingdome of Heauen is with in vs.* In ſo much as to obteyne the ſame (ſuppoſing the diuine Grace, as inclined to all) on our parts there requires no more, thē a meere efficacious will. For ſo much as looke when the ſuperiour part of the Soule, ſhould be reduced to its naturall ſtate , it would come to haue in it ſelfe a ſolid and formall vertue indeed : ſince the naturall ſtate ſeemes to be nothing els but the great rectitude, & much goodnes, wherein it was framed by the ſoueraygne *Creatour*.

And hence it was, that the captayne *Ieſus Naue* ſayd to the Hebrew people : *Direct your hart to the Lord of Iſrael:* And *S. Iohn Baptiſt*; *Do you rectify your wayes.* Becauſe it is proper to the nature of a Soule, to haue no wrineſſe or crookednes in it. But whē it goes bending to this or that ſide , then looſeth it the naturall rectitude, & that bending ſo , is worthily termed malice. From whence may appeare, that the enterpriſe is not ſo bad, as it ſeemes. For that if we , with the helpe of our *Lord*, but conſerue our ſelues, ſuch as we were framed by him ; we may come without more a do, to poſſeſſe Vertue: but if through election , we adhere to the euill , we do voluntarily become wicked. If then the matter be not to be ſought for elſewhere , but only conſiſts in our ſelues , let vs beware of vncleane cogitations ; and ſince from God we haue receyued our ſoule , as in *depoſito*, let vs ſo deale that in his time, he may acknowledge his own workemanſhip in vs, and find the ſoule to be ſuch, as himſelfe had formed at firſt .

Let vs fight manfully, that we be not tirannized by wrath, nor yet ouerſwayd with concupiſcence: While it is written, *The anger of a man, workes not the iuſtice of God* : and concupiſcence after its conception , doth bring forth ſinne : and ſinne being put in effect begets death. Let vs then be circumſpect , in the gouernement of our ſelues , and ſtand we alwayes vpon our ward : and as the ſacred Scripture aduiſeth vs, let vs guard our hart withal the waryes that may be ; becauſe , though our enemyes on the one ſide, be inſet bled, and deiected , notwithſtanding on the other , are they very ſagacious, great diſſemblers, and moſt ſubtle withall ; and as the holy *Apoſtle* well notes : *Non eſt nobis colluctatio aduerſus carnem, & ſanguinem , ſed aduerſus principatus, poteſtates, aduerſus mundi rectores tenebrarum*

harum, contra ſpiritualia nequitiæ, in cælestibus. Great is their number, in this lower region of the ayre, nor are they in truth farre off from vs: They are likewiſe very different from ech other, in nature, and ſpecies; of which differences ſurely might a long diſcourſe be had, but being a matter ſo litle neceſſary to our preſent purpoſe, & worthy of a more ſublime vnderſtanding, then mine is; It ſhall ſuffice me for this tyme, to touch that only which more imports vs; to wit, the fraudes, and ſtratagemes, which thoſe maligne ſubſtances do worke, to the offence, and domage of our ſoules.

The bleſſed *S. Antony*, being come to this paſſage, made a pauſe for a while: and then began more at large, to diſcouer diuers arts and ſubtilities of *Sathan*, for that tyme as yet very new, and vnknown; at this day notwithſtanding by the obſeruation of ſo many ages, God be thanked, now very common, and vulgar. And then began he afreſh, to declare a certayne remedy agaynſt them, which was a vigilant, and continuall memory of God, conioyned with ſpirituall gladnes, with the firme confidence of the fatherly Prouidence, and with the care which our *Lord*, taketh of his *Seruãts.* In which ſtate ſo long as the Chriſtian ſtands, and the Religious alſo, he hath no need to feare any thing. Since as the Diuels, withall their fury, and rage, when he ſtands in his owne defence, cannot endomage him, with force; ſo are they not wont to aſſault him, with open warre, but with ambuſhes, and ſnares: wherein yet lying in wayte, if they note the Citty of the ſoule, to be neglected, ill prouided, and vnquiet; then ruſhing in on a ſudden, they will enkindle ſeditions, multiply breaches and put all in confuſion and diſorder. And this in ſumme ſayd the bleſſed *Antony*, for aſmuch as concernes temptations, and inuiſible traynes.

But for apparitions, and viſions, to be able well, and ſecurely to diſtinguiſh them; he counſayled the Monkes, in ſuch a caſe, not to be diſmayed awhit, nor to ſhew any ſigne of feare at all: but be the Spectacle what it will, couragiouſly to ſpeake vnto it, and demand, *who art thou, and from whence comſt thou?* For that if it be good it will ſuddaynely cleare thee in that point, through diuine power, and will repleniſh thee together with true gladnes: If naught, it ſhall looſe its forces in a moment, in beholding the mynd ſo ſtout, and conſtant; ſince to demaund in that manner, is a manifeſt ſigne of aſſurednes, & tranquillity. In this manner we may ſee *Ieſus Naue* to be cleered by the Angell of light; and others not to be deceyued with

with that of darknes.

The Exhortation ended; a certayne Probleme is handled among the Fathers of the Deſert: wherein euery one paſſeth his verdict. Chap. 8.

WHile the holy *Abbot* ſpake in this ſort, it canont be expreſſed, what comfort and conſolation the Auditory felt; ſo as the tepid, were enflamed with the loue of vertue, the puſillanimous ſeemed to pretend now great hope. And ſome on the contrary, being full of vayne perſuaſion before, came now to be humble, and to thinke more modeſtly of themſelnes; and finally all remayned aſtonithed at the diſcretion of ſpirits, wherewith our Lord had ſeemed to endue *S. Antony*. Of which ſo precious a gift, ſince we are now fallen vpon it; we cannot ſo ſlightly paſſe ouer in ſilence that ſo famous a diſcourſe, that to this purpoſe *Iohn Caſtian* declares, with the Morall therupon; which was, that ſome of thoſe ancient Fathers, on a tyme, being come to the bleſſed *S. Antony*, in *Thebais*, to conferre with him, about ſpirituall matters; the conference it ſelfe grew ſo hoat betweene them as it laſted from the beginning of the night, to the next day morning.

The Probleme was this. What vertue, or what obſeruance, might ſeeme more efficacions, and more ſecure, to preſerue a Monke alwayes aſſured from diabolicall ſnares, and deceipts, and to leade him by the ſtricter way, and with greater fredome to the top of Perfection? Concerning which doubt, ech one, according to his capacity, produced what he thought beſt. Some there were, who placed al in faſtings, and vigils, affirming for proofe therof, that the ſoule, being exenuated therby, and made pure of hart, & body, comes more eaſily to be vnited with God. Others extolled entire pouerty, and the totall contempt of worldly things; in reguard the mynd, being naked, & quite ſtript of all thoſe things, without doubt, being now light, and diſcharged of all, may ſudenly mount to the heauenly delights. By ſome others, was giuen the palme to the loue of ſolitude, and the deſerts for being the true, and only way to become familiar with God, and to be alwayes vnited with his infinite Goodnes. Nor were they wanting, who preferred the works of mercy, and fraternall charity, before all other Exerciſes whatſoeuer: alleadging that eſpecially to theſe is the kingdome of heauen promiſed in the Ghoſpell. Thus euery one, hauing now vnfolded his mind, and

more ſpaciouſly enlarged himſelfe, in proofe of his proper aſſertion; the greater part of the night, as we ſaid, being ſpent already, did the bleſſed *S. Antony*, beganne to ſpeake in the manner following.

It cannot be denyed, my Reuerend Fathers, but that the ſame propoſitions by you made, are of ſingular auayle, for him that hath the loue of God in him, & hath a longing deſire to come vnto him. Neuertheleſſe to place a principall foundation theron, innumerable proofes and ſeuerall euents, occuring to diuers perſons, will not afford me to do it. For as much as I haue ſeen heeretofore ſome men being giuen to wonderous abſtinence from meate, and ſleepe, incredibly retired from all human ſociety, ſo addicted to Pouerty, as they would not reſerue a penny to themſelues, or a loafe of bread for the tyme to come, being wholy employed with exceeding deuotion, and with ſingular feruour in hoſpitality, and in the comfort and ſuccour of Neighbours; to fall at laſt into ſuch errours & illuſions, as their iſſue proued nothing anſwerable to their generous beginnings, and magnanimous enterprizes. So as we may clerely diſcerne, which way is the better, to arriue to God by. If with diligence we ſeeke, and ſearch into the occaſion of the ruine, and perdition of thoſe vnhappy ones, who moſt certayne it is, had been gathering together, along tyme a notable treaſure of good, and holy workes; what then was it, that made them not perſeuere vnto Death? Surely the only lacke of *Diſcretion*, they hauing not ſufficiently learned of their Maylters, the rules and conditions of this Vertue, which ſhunning eyther extremes, continually maintaynes vs vpon the high way, and lets vs be carryed away with the right hand of ſpirituall conſolations, to ſuperfluous & vnmeaſurable feruours; nor yet with the left of temptations and aridities, vnder colour of care of the body, to fall into ſlouth, and ſenſuality.

This *Diſcretion* is that, which by the Lord and Sauiour of mãkind, is called the Eye, and Lampe of our body. Which eye being ſimple, the whole body ſhall be repleniſhed with light: but when the Eye is too blame and naught, all the body ſhall be as full of darkenes: the reaſon is, for that to this faculty of the ſoule it belonges, to weigh, ballance, and diſcerne all the thoughts, and operations of man. Whence being corrupted, that is, not founded in true knowledge, or ſome errour, it comes to obſcure the whole body, in blinding the vnderſtanding and folding it vp in the night of vices, and

and of disordinate passions: and immediately our *Saviour* himselfe adds the cause thereof; *For that if the light which is in thee, be darkenes, how great then shall the darknes it selfe be?* And in truth, who sees not, that when the iudgement, through ignorance, remayning in the darke, goes doubtfull and wauering; but needs must the thoughts and actions, depending thereon, come thence to be entrapped in a greater and thicker myst of sinnes? Of which truth, he doth giue vs sufficient testimony, who by the eternall Maiesty, being chosen the first King of *Israel*, for not hauing this eye of discretion sound, but all members ill affected with darknes, deserued to loose the Kingdome; while he thought to be more seruiceable to God, in sacrificing to him, then obeying of *Samuel*; incurring thereby the diuine offence in the selfe same thing, wherein he made full rekoning to gayne his fauour.

The defect of this knowledge, after that glorious triumph, perswaded *Achab*, that mercy and clemency were better then seuerity, and the execution of that rigorous and cruell command, as it seemed to him. Through which cõsidering, being mollifyed, whilst he would needs seeme to be contemning with an act of piety, the bloudy victory, as he thought, through indiscreet compassion, being himselfe likewise obscured in his whole person, was without remission condemned to death. This is that *Discretion*, which is not only called by the *Apostle*, a *Lampe*, but a *Sunne* also, where he saith; *Let not the sunne seeme to set vpon your anger.* This in like manner is called the Gouernment of our life, according to that saying: *Such as haue no gouernment with them, do fall like leaues.* This is worthily tearmed *Counsayle*, without the which to do any thing, is by the holy Scripture, so precisely forbidden vs, as neyther are we to take otherwise the spirituall wine it selfe, which is, that Gladnes that cheeres vp the hart of man, while *Salomon* saith; *Do you euery thing with Counsaile; and with Counsaile likewyse do you drinke your wyne.* And elsewhere; *Who workes without Counsayle, is like to a Citty, which is dismantled quite, and destroyed:* as shewing with this similitude, how pernicious to the soule, is the lack of such a vertue. In this, knowledge, in this the vnderstanding, and iudgment consists, according to that aduertisement, which saith; with wisedome is the house built, & with vnderstãding repayred; with iudgment is the Cellar replenished with all the best and most precious things. This I say, is that solid foode, that cannot be taken, but of strong, & perfect men. Whence the *Apostle*

layth: *To the perfect belonges a ſolid foode, who through long experience, let the ſenſes be well exerciſed in the diſcretion of good and ill.* What more? It is ſo profitable, and neceſſary, as it comes to be numbred among the other diuine attributes, according to the ſentence of the ſame *S. Paul*: *Quick and liuely is the word of God, and very efficacious, and more penetrant farre, then the sharpeſt knife, arriuing to the diuiſion of the ſoule & ſpirit, yea euen to the ioynts & marrow, & is a diſcerner of the thoughts and intentions of the hart.* Out of which authorityes, it is manifeſtly shewed, that without the grace of *Diſcretion*, it is impoſſible, eyther perfectly to purchaſe, or long to conſerue any vertue whatſoeuer.

This then in matter of Perfection, was the iudgment, this the Doctrine of *S. Antony*. The which, being firſt by that ſacred Seſſion of Fathers, without reluctatiō approued, & after, with good reaſon, by *Caſſian*, as we ſaid, inſerted into his Collations, hath alſo ſeemed good to vs, for the publique vtility, to transferre into our preſent diſcourſe.

The multitude of Monks increaſeth. The Angelicall life of S. Antony: *And of the perſecution rayſed by* Maximinian *againſt the Church.* Chap. 9.

IN the meane ſeaſon, the number of Monks did meruayloufly increaſe, and throughout all thoſe hills, could nothing els be ſeene but Cells and Monaſteryes, like to Pauilions applyed to a ſacred warfare, full of Pſalmes, Conferences, Leſſons, Prayers, Faſts, and vigils, accompanyed partly with a iubiley of hart, through expectation of the future goods; partly alſo with the induſtry, and labour of the hands, to purchaſe almes for the poore. Who ſhall expreſſe then, the chaſt dilection, and ſtreight concord amongſt thē? In ſuch ſort, as caſting the eyes vpon thoſe countryes, a Man verily ſeemed to behold, a Region as wholy dedicated to the worſhip & Iuſtice of God. Heere raigned not, eyther open, or hidden factions, not practices or deſignes of tranſitory, or terrene things, but only a multitude well ordered of men, all applyed to the ſtudy of the more eminent vertues. So as one beholding them, & the Orders withall, might truly breake forth, into that exclamation of *Numbers the* 23. *chapter. Quam bona domus tua Iacob, tabernacula tua Iſrael, tanquam nemora obumbrantia, tanquam Paradiſus ſuper flumina, tanquam tabernacula, quæ fixa ſunt à Domino, tanquam cedri Libani circa aquas.*

But yet in ſo vniuerſall a feruour, did the Lampe of *S. Antony* alwayes ſeeme farre to exceede, both in heate and ſplendour, the other

other lights: who neuer ceasing his angelicall customes, did alwaies to his power keepe silence, and augment his pennances: aspiring day and night to the happy mansions of Heauen. Whereupon, as likewise the imitation of the more glorious *Saints*, he had so fixed his mynd, that whensoeuer it was needfull for him to eate or sleep, or in any other manner to serue the body, he beheld the noblenes of the Soule, so miserably abased with so vile an exercise. And thus through compulsion, he would take his refection, now alone, & now with others, not omitting through occasion thereof, to remēber his disciples, how much it behoued them very seriously to attend to the soule, and to seeke after the profit thereof, in spending as litle tyme, as might be in the care of the body, that the spirit be not pulled downwards by sensuall delights, but the flesh to be reduced rather into the seruitude, and power of the spirit; and this sayd he, was the sense of those wordes of the Ghospell. *Nolite soliciti esse animæ vestræ quid manducetis, neque corpori, quid induamini: hæc enim omnia gentes inquirunt: Scit enim Pater vester, quod his omnibus indigetis: Quærite autem regnum Dei, & hæc omnia adijcientur vobis.*

At the same tyme, while *S. Antony* was instructing, and guiding his Monkes in this manner; was raised in *Egypt*, that cruell persecution of *Maximinian*, agaynst the Church of God. At the newes whereof, the holy *Abbot*, being desirous to shed his bloud for *Christ*, went his way in hast to *Alexandria*, accompanyed with many, saying: let vs be present by all meanes at the glorious combats of the Champions of *Christ*: for that God will eyther make vs worthy of that glorious Fellowship with them, or at least, if our Vocation extend not so high, their fayth and fortitude will affoard vs a noble spectacle, and of much edification. In the meane tyme, he puts himselfe in publique to help and encourage them. First in the mines, and in prisons, and afterwards much more, when they brought them to the vniust Tribunall. And heere is the manifest Prouidence of God to be noted, that as he had destined him to the gouernment, and example of Religious, (and in truth many, being inuited only with the example, aspect, and manners of the man of God, renounced the world) so he neuer suffered the Tyrant to lay hands vpon him.

True it is, that hauing once vnderstood, he was in the Citty, and succoured the Christians, he made an Edict, that no Monke should approch to the prisons, and that all should depart from *Alexandria*

xandria. But yet the valourous *Confessour*, was not territyed with this, but rather on the day appointed for the wicked Execution, and at the publique Act of *Martyrdome*, while the other Monkes, were a hiding themselues, he alone, accompanyed the combatants to the scaffold, exhorting them alwayes to persеuere inuincible, and courragious. From hence, to the end to be more easily seene, or rather to draw the eyes of the Prefect himselfe vpon him, being clothed with a garment, which was very conspicuous; he gets vp on a place of aduantage, somewhat neere vnto the scaffold, and there stood confident to the very end of al; with a holy Emulation for the Crownes, which the faithfull of *Christ*, seemed to purchase by their deaths: declaring thereby the promptnes and fortitude, which in such occurrences, they are to haue, who are truly *Christians.* In so much, as the Prefect descending from the Tribunall, & with all his Guard, passing by *S. Antony*, remayned astonished at the grauity and fortitude of the *Saint.* Who since he saw himselfe, not without griefe, to be thus deceiued of the hope, returned afresh to the prisons, and caues to serue, and comfort the Confessours of Christ, as he was wont; vntill such tyme, as the blessed Bishop *Peter* being martyred, the rage of the Persecutours, came finally to cease.

Vpon occasion wherof, *S. Antony* retiring to his Monastery, there gaue himselfe to participate as well as he could, of the Palmes of the Martyrs, with bitter austerityes, abstinence, and voluntary punishments: not wearing any other within, but Cilices, and skins without; and neuer washing his body, nor so much as his feet, but when he chaunced on the way to wade ouer any water. And it is held most certayne, that vntill his buryall, he was neuer seene to be stript, or naked.

S. Antony *dispossesseth one of the Deuill: and heares a voyce from heauen which directs him what to do.* Chap. 10.

NOw *S. Antony*, being thus recollected, with purpose not to be seene of any, for a tyme; a certayne Captayne called *Martinianus*, with a daughter of his, very shrewdly tormented by the deuill, and with a great troupe of people, approached to the Cel, & there stood knocking, and beseeching *S. Antony* with a lowd voyce, to come forth in publique, and to pray to God for the Mayden. To which cryes, hauing now stopped his eares for a pretty while, he came

came at laſt of meere compaſſion, to a litle chinck of the wall, and ſaid, *Hola, Who do you call for? I am yet mortall: If you beleeue in that Lord whome I ſerue, go your wayes, and pray to him, and according to your faith, ſhall the grace be done you.* The Captayne ſhewed not himſelfe to be any thing backe-ward to ſuch aduiſes, but immediately conuerting himſelfe from Paganiſme, began to inuoke the name of *Chriſt*; and on a ſuddayne, the daughter of that Captayne was found to be ſafe and ſound. After this, many other aſwell Lunatique, as infirme perſons, who could not come to haue any audience of the *Saint*, lay proſtrate at the doore, and there recommended themſelues, ſo long to his interceſſions, as they came thence wholy cured.

At which meruayles, and at the concourſe of new troupes of people, was *S. Antony* ſore moleſted: fearing in his mynd, ſome motion of *Pride*, or at leaſt, the world might come to frame too high a conceipt of him. Making then, mature deliberation herupon, he determined to leaue that Cell, and to conueigh himſelfe ſecretly into the vpper *Thebais*, in ſome part, where he might not be known of any liuing body.

To this effect, being departed, with ſome loaues of bread, to the ſhore of *Nilus*, while he was ſitting there, expecting commodity of paſſage, he heard a voyce from Heauen, which with a cleare tone pronounced theſe words: *Antony, whither art thou going? and wherfore?* And he not being troubled thereat, as being already acquainted with ſuch things, made anſwere: *Theſe people will not let my reſt, whereupon I am reſolued to paſſe into the vpper Thebais, as well to eſchew the ſayd diſturbances, as principally alſo for not to be requeſted in things, which exceed my power.* The voyce adds: *Although thou goeſt thy wayes hence to Thebais, and endeauoureſt to hide thy ſelfe* (as thy deſigne is) *among the sheapeards Cottages there: Yet know, thou ſhalt thence but purchaſe to thy ſelfe a double trauayle: Whereas if thou wilt find true reſt indeed, thou muſt go into the hart of the Deſert.* And S. Antony replying: *who ſhall ſhew mee the way thither to ſome place, to the purpoſe, ſince I my ſelfe was never there?* when preſently was ſhewed him a ſquadron, or to ſay rather a company of *Saracens*, who comming to *Egypt* for traffique ſake, were now in their returne into *Arabia*, and were bound to trauaile juſt that way.

Then *S. Anthony* approching to them, intreated them fayrely they would be pleaſed to take him along for a pretty way with them, and ſo they did, as if they had had commandment from *God*: and

at the end of three dayes, and three nights, they arriued at a very high mountayne, at the foote whereof, went gliding a freſh, and chriſtall water, and not farre from thence certayne trees were to be ſeene of ſauage, and wild palmes. At the diſcouery of ſuch a ſight *S. Antony* did exceedingly reioyce, and ſayd within himſelfe, that ſame was ſurely the ſeate appointed for him. So as taking his leaue, with a thouſand thankes, of the *Saracens* (who gaue him moreouer ſome of their bread) he remayned there alone in the Mountayne, & tooke it as his deere habitation, ſuſteyning himſelfe with water, and the Dates thereby, and with the new ſupply, which the *Saracen* paſſengers, from tyme to tyme, admiring ſo great a vertue, did afterwards affoard him: Vntill ſuch tyme, as the Monkes at laſt, being come to the knowledge of the place, tooke vpon them, the care to prouide for him; howbeit the holy man, perceyuing by this occaſion, they were like to be troubled much, and forced to take a great deale of paynes for his ſake, was reſolued to ſpare that labour: & cauſing ſome plough-irons to be brought vnto him, with a litle ſeed corne, he beganne to till and ſow a plot of ground, ſo as euery yeare, he reaped ſufficient to liue on: being much comforted the while, that he was heerby no whit offenſiue or troubleſome to any perſon of the world, being a thing, to his power, which he had euer auoyded. But ſeeing afterwards, for all this, that Gheſts forbore not to reſort thither, he ſowed there moreouer, ſome hearbes, for to be able to giue ſome manner of entertaynement, to paſſengers, wearyed with ſo long and difficult a iourney. And foraſmuch as diuers ſauage beaſts, being inuited by the water there, came thither to drinke, and did withall ſome hutt to his corne; he catching one of them, ſayd very mildly to it, & the reſt: Why do you wrong mee ſo, that offend not you? Go your wayes, and come you hither no more, for our *Lords* ſake. A very admirable thing; they being terrifyed, as it were, with ſuch a commandement, durſt neuer more ſeeme to returne thither.

S. Antony *is much troubled with the aſſaults of the Diuell: He heares of* S. Paul *the great Hermit, and goes to ſeeke him out.* Chap. 11.

AMidſt ſuch labours of body & mynd, the ſeruant of God being now growne old, yet continued his wonted diſcipline, and neuer left to afflict himſelfe. Wherupon the Monks being moued to pitty,

pitty, did bring him Oliues, with oyle, and pulſe, for theſe were delicacyes amongſt thē. But in that place ſo remote, it cannot be told what combats the bleſſed *S. Antony* continually ſuſteyned from Sathan. Such as went thither, for their deuotion, were afterwards wont to relate, they had heard beſides, great tumults, and noyſes there, with many cryes and clamours, and claſhing of armes, and ſeene the mountaine all couered ouer with ſparkles of fire, and the *Saint* vpon his knees, making his praier, againſt the fury of the outragious Enemyes. And ſurely it was an admirable thing, that a ſolitary man, in ſo great a vaſtnes of regions, ſhould haue no feare, neyther of infernall ſpirits, nor of dragons, nor wild beaſts: but truly, according to the *Pſalmiſt*, confiding in our *Lord*, like to Mount Sion, had alwayes his mind very peaceable, and quiet: ſo as the deuills had occaſion to feare him, and the beaſts laying their poyſon and cruelty aſide, became very meeke and tractable to him.

But yet *Lucifer* ceaſed not to tempt him agayne, and to ſeeke alwayes to worke his annoyance, gnaſhing and grinding his teeth at him. And one night, among the reſt, while *S. Antony* was buſy in prayer, he had leaue to ſet againſt him as many hurtfull beaſts, as were to be found in thoſe deſert cliffs; who as forced to come forth of their dennes, were ſet on to encompaſſe the Seruant of *Chriſt*, making a proffer (as others heeretofore) to ſwallow and deuour him quite: but he vnderſtanding the ſubtility of the Aduerſary, told them, That if they had power from heauen, they might deuoure him, but if otherwiſe they came as ſent by the deuill, without delay they ſhould go their wayes, for he was the ſeruant of *Chriſt*. With which proteſtations, the brutiſh troupes, being affrighted & ſcourged, did ſuddainly fly away.

From thence within few dayes, while he was making baskets, as he was wont, to beſtow on them that dealt very charitably with him; he perceiued one of the wickers of his worke to be drawne to the doore-wards, and rayſing vp himſelfe, ſees a monſter, from the head to the hips, which appeared like a man, & frō the hips downe wards, was like an Aſſe. And yet was *S. Antony* not aſtoniſhed awhit at ſo new, and ſtraunge a ſpectacle; but rather making the ſigne of the Croſſe on himſelfe, defyed it boldly, as he was wont: whereupon the beaſt being ſcared, togeather with the ſpirits that guided it, ſo impetuouſly ranne from thence, as falling downe headlong, it dyed, repreſenting in that fal the vnhappy aduenture of ſuch

as would go about to driue away *S. Antony* from the Deſert.

Now after ſo many toyles of body and mynd, the Seruant of God was become Ninety yeares of age, & could no more without manifeſt daunger, endure auſterites as before. Whereupon, with a pious violence, the Monkes enforced him to accept of two of them, to beare him company, and to haue care of him. The one called *Amathas*, and the other *Macarius*. About which tyme, the glorious doctour *S. Ierom* declares, how *S. Antony* bethinking himſelfe, that hitherto neuer had any *Monke* gone further into the deſart then he, it was reuealed to him, on the night following, that he was deceiued, ſince there was another yet, more ancient and perfect then he that likewiſe inhabited therein, and that by all meanes, he ſhould go to ſeek him. *S. Antony* was nothing ſlack to obey. For ſcarce had the *Aurora* put forth, when without any other companion, then a little ſtaffe, he puts himſelfe into the voyage: and now was it about high Noone, and the parching rayes of the ſunne beganne to ſcorch the head of the holy Old man, and yet neuertheleſſe, would he not ſeeme to deſiſt from going forwards, ſaying within himſelfe: I haue a firme confidence in God, that he will ſhew me him he hath promiſed me to ſee. And ſtanding to muſe thereupon, behold a Hippo-centaur appeares before him, to wit, halfe a man, and halfe a horſe. At which ſight, arming himſelfe with the holſome ſigne, on his forhead: *Hola*, ſaid he, *where abouts I pray you, inhabits a certayne man of God?* To which demaund, the beaſt, with a confuſed voyce, made offer to anſwere, and withall ſtretching forth the right hand, ſeemed to point him the way, and flying vaniſhed, nor could it euer be knowne, whether the ſame were a feigned apparition, or ſome reall thing.

With ſuch direction, did *S. Antony* follow on his way, deeply conſidering with himſelfe on that ſtrange figure, which he beheld a little before. He had not paſſed farre, thus muſing with himſelfe, but there appeared to him, in a craggy valley, a man of a little ſtature, with a hawked noſe, and horned countenance, who with a gratefull aſpect, approaching to him, did offer him Dates, in ſigne of peace. Whereat *S. Antony* ſtood ſtill, and laying hand on his wonted armes, doubted not to aske him, *who he was*, and he anſwered ſo plainely as *S. Antony* was much aſtoniſhed thereat. I am likewiſe mortall, ſaid he, as you are, and one of the Inhabitants of the wildernes, adored by the blind Gentility, vnder the name of *Fauns, Sa-*

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syrs, and *Incubi*. I come to thee now, as an Embaſſadour of my Companions, beſeeching thee in the name of all, to make interceſſiõ for vs likewiſe, to the common God, for we haue now vnderſtood he is come, for the ſaluation of the world. At which words, the holy *Abbot* beganne to ſheed teares for ioy, in beholding how the glory of *Chriſt* was dilated, and the power of Sathan annihilated, and ſmiting the ground with his ſtaffe, addes: Wo be to thee *Alexandria* who giues the honour due to God, vnto Monſters & Portents: Wo be to thee meretricious Citty, where haue all the ſuperſtitions of the world, built their neaſt now, wilt thou ſay? The beaſts doe ſeeme to confeſſe *Chriſt*, and yet do you neuertheles, ſtand adoring of Idols.

S. Antony had not yet ended theſe wordes, when the Satyr as betaking himſelfe to his wings in a moment, was quite vaniſhed away. And to the end, that not any may hold it for a fabulous thing, it is to be vnderſtood, that a like Monſter to this, was brought aliue to *Alexandria*, where after it had been wel ſeene, and reuiewed, by all the people, it came to dye. Whereupon being opened, and powdred with ſalt, it was laſtly conueighed to *Antioch*, to ſatisfy the eyes alſo, of that Citty there, and of the *Emperour* himſelfe.

S. Antony *trauayling on his way, eſpies a wolfe comming forth of a Caue; where entring in, he finds* S. Paul *the* Theban *retired*. Chap. 12.

TO returne to *S. Antony*, the good old man went on his way, and not diſcouering ought els, then the tract of beaſts, and infinite waſts of ſand withall, there remayned now no other ſuſtenance to him, then a firme confidence of the Protection of *Chriſt*. By this tyme, two dayes were ſpent, and the night following, the ſeruãt of God did conſume in prayer; when in the dawning of the day, he diſcouers a farre off, a thirſty ſhe-wolfe, which panting and ſeeking for water, approched to the foote of the Hill. The wary trauayler looke after her, and as ſoone as ſhe was departed from the denne, he likewiſe comming thither, began to looke in, though in vayne, becauſe ſo great was the darknes there, as he could not diſcerne any thing. It was truly a horrible and dreadfull thing to behold, but *Charity* baniſhed feare; he taking courage to himſelfe, and going very ſoftly and tenderly in, as he could, at laſt amidſt thoſe obſcurities going forwards not farre off, there appeared a light

wherewith being inuited, while greedily he makes haſt thereunto, he ſtumbles on a ſtone, and with the noyſe thereof, gaue occaſion to him, that was within, on a ſudden to ſhut & make faſt the doore vpon himſelfe.

The caue lay open on the one ſide thereof, but well ſhadowed the while with a plan-tree, very great and full of leaues, and in the ſame playne aroſe a moſt cleere ſpring, from whence a litle brooke ſtreaming along for a litle ſpace, went creeping vnder the ground. The ſame place in tymes paſt, had beene the receptacle of thoſe wicked Forgers, who in the tyme of *Cleopatra*, and *Mark-Antony*, in that place, had been coyning of falſe money; as do well teſtify the many anuils, & hammers there ſcattered vp & downe in thoſe cauernes. And laſtly for auoyding the perſecution of *Decius*, & *Valerianus*, and to leade a holy lyfe, was the bleſſed *Paul* the *Theban* there ſhrowded from his youth, and had there perſeuered with incredible conſtancy to the age of 113. yeares. Now *S. Antony* perceiuing himſelfe to be ſhut forth, in this māner, with exceeding great griefe lying proſtrate at the doore, remayned there vntil the ſixt houre, & vpwards, continually intreating to be admitted, & ſaying: You know well inough, who I am, and whence I come, and though vnworthy (I confeſſe) of your ſight, yet without ſuch a grace, I will not depart hence. Whereas you that affoard harbour to beaſts, why baniſh you a Man? who according to the Ghoſpell, hauing ſought and found already, doth now knock to be let in. Which if I attayne not, I ſhal dye heere in the very Entry, and when that happens you ſhall be conſtrayned to bury mee. Which will be to troubleſome to you.

The *Pilgrime* hauing thus continued a prety while, in this māner of intreaty, at laſt *S. Paul* ſmiling within himſelfe, made anſwere: This ſame is a prety cuſtome indeed, to beſeech in brauing thus, to charge ſo, and calumniate with teares? And is it ſo ſtraunge to you, that I receiue you not, if you ſeeme to come hither to leaue your life? In this manner of ieſting, did *S. Paul* open the doore, & the ſtraungers, howbeyt new, and as yet vnacquanted, very louingly embracing ech other, did ſalute notwithſtanding one another by name, giuing infinite thankes to the diuine Goodnes. And after the holy kiſſe of peace, being both ſet downe, *S. Paul* began to ſpeake in this manner: You ſee heere, *Antony*, him, whome you haue ſought for thus, with ſo much trauayle, rude, worne, frayle, & decrepit,

decrepit, & one in briefe, who within a very litle ſhall become duſt. But in the meane while, for Charity ſake, tell me, what is done in the world? Who rules? Go they about to reedify the cittyes agayne, already deſtroyed? And is the Deuill yet worſhipped there, as he hath euer (almoſt generally) beene heeretofore?

Now while they ſate thus ſweetely diſcourſing together in lifting vp their eyes, they behold a Crow pearching on the bough of a tree thereby, which deſcending downe with a moderate flight, let fall betweene them, a whole loafe of bread, and ſo went its wayes. Wherupon ſaid *S. Paul*: Go to, our Lord hath ſent vs our dynner heere, truly pious, truly mercifull. It is now full ſixty yeares, that I haue hitherto receiued my halfe loafe euery day: Whereas now at your comming hither, he hath redoubled the allowance to his Seruants. After which, the Benediction giuen, they both ſate down, by the ſide of a criſtall fountaine: but yet before they fell to their meate, there was no litle ado betweene them which of the two, ſhould breake the bread, in ſtreyning courteſy the one with the other, with religious modeſty, and with diuers reaſons, in the point of preheminency before ech other. *S. Paul* did principally ground himſelfe in the Lawes of hoſpitality, wherto *S. Antony* oppoſeth the maiority of yeares. The ſtrife ſeemed to laſt a good while, and the day in the meane tyme paſſing away, at laſt, the duell ceaſed, vpon agreement made to take hold of the loafe between them, and to pull it, ſo as to ech might remayne his ſhare in his hand; and ſo it iuſt fell out, and without more diſpute, hauing taken the bread, and finally ſtooping, ſipt a litle water, with thankes-giuing, they paſſed that night in Pſalmes and Vigils.

S. Paul *diſcouers to* S. Antony *his death approching. He dyes in* S. Antonies *abſence, and is afterwards buryed by him.* Chap. 13.

THe morning being come, *S. Paul* begins to ſpeake to his Gheſt in this ſort: It is now a good while, my Brother, ſince I haue knowne that you haue dwelt in theſe parts, and your preſence hath beene promiſed me heeretofore by our common Lord. But now in fine that I am arriued to my laſt paſſage, there remaynes me nought els, but to go my waies vnto *Chriſt*, as I haue alwaies deſired. Know then, you haue been ſent hither by God to performe my Exequyes, & to couer my lymmes with Earth. *S. Antony* hearing this, beganne

to weepe, and beſeech him, not to leaue him behind, but to admit him for companion on the way. When *S. Paul* replyed: You are not to reguard your owne cõtent, but the profit of others. He might ſeeme to fauour you indeed, hauing layd down the burthen of your fleſh, to cauſe you to fly into Heauen; but he ſhould not therby anſwere the expectation of the Brothers, that ſhould remayne behind depriued of your guidance, and example. Wherefore I pray, be it not troubleſome to you, for Charityes ſake, to returne your wayes home, to fetch hither the Cloke, which was once giuen you by *Athanaſius* the Biſhop, to fold vp my carkas in, and ſo to commit it to the Earth. Which requeſt the Bleſſed *Paul* made, not that he cared much to be putrifyed, eyther naked, or clothed, eſpecially not hauing for ſo long tyme, vſed to couer himſelfe with other, then with the leaues of Palmes, being wouen together with his owne hands; but he did it, that he might not grieue him, by expiring in his ſight.

S. Antony remayned amazed at the thing, which he heard, & particularly for the Cloke, and with veneration, acknowledging our *Lord* in the perſon of *S. Paul*, without reply, kiſſing the eyes and hands of the *Saint*, went his wayes in haſt to his Hermitage: and at his approach, his two diſciples demaunding of him, with great anxiety, where he had been ſo long, he anſwered: Wo be to me Synner, and falſe Monke: I haue ſeen *Elias*, I haue ſeen *Iohn Baptiſt* in the deſart, or to ſay better, I haue ſeen *Paul* in Paradiſe. Then holding his peace, in knocking his breaſt, he tooke the Cloke of *Athanaſius* out of the Cell; when as his Companions importuned him yet to vouchſafe to ſpeake more cleare, but he differing the ſame to its time without more delay, or affording any nouriſhment to his body ſo lõg faſting & wel nigh ſpent; went ſuddainly forth, with his mynd wholy fixed on his ſweet Hoſt, fearing (as it fell out) leaſt in his abſence, he might giue vp the ghoſt. And now by this tyme, he had gone in great haſt, as it were, halt the way, when as lifting vp his eyes aloft, he ſees among the happy troupes of elect ſpirits, the bleſſed ſoule of *S. Paul*, very glorious & radiant, to aſcend vp to heauen. And ſuddenly caſting himſelfe on the ground, beganne to ſprinckle his head with ſand, and to weepe and lament, ſaying: Why leaue you me O *Paul*? Why go you away ſo before I had taken my leaue of you? So lately knowne; alas ſo ſoone parted!

S. Antony himſelfe recounted afterwards, that he had paſſed the reſt of the way, with the ſwiftnes of a Bird: and ſo it was knowne

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in the proofe, ſince entring into the Caue, he found the holy corps yet kneeling, and the necke vpright, and hands lifted vp; inſomuch as notwithſtanding the triumph, which he had ſeen before, he was almoſt of the mind that he was yet aliue: but then not perceyuing any breath, or ſigne of life, he endeauoured with bitter playnts to kiſſe him; and folding him vp in the ſayd garment of *S. Athanaſius*, he brought him forth with Hymnes, and Pſalmes. But then not hauing any inſtrument to digg his graue with, and with great anxiety thinking, & bethinking himſelf what to do: Behold two Lyons, with their hayre layd open to the wind, to come running at that tyme. Whence he at firſt being ſomewhat affrayd, and then taking courage in God, attended their comming, as ſo many Doues; and they being arriued to the corps, did humbly caſt themſelues at the feete thereof, with fanning in their manner, and bitterly roaring in ſigne of the ſorrow they felt: and preſently began with their feete to plough vp the ſands, vntill ſuch tyme, as there remayned ſufficient roome for a man. Which being done, and as it were for their hire, receiuing the benediction of *S. Antony*, they quietly went their wayes: and he putting his ſhoulders to the ſacred burthen, did bury it in the trench.

After this, ſurueying the Heritage of the dead, for not to go thence, altogether empty handed, he tooke hold of the Caſſecke of Palmes; and being returned home agayne as long as he liued afterwards in the ſolemnities of *Eaſter* and *Pentecoſt*, he would alwaies reueſt himſelfe therewith. After theſe workes of charity were ended he was intreated by a great number of Monkes, now comming in haſt to him, where he was, to viſit anew, & to recomfort the Cõuents. He went then along with them, and while they were on the way, there fell out another notable meruaile. That way was al very craggy and barren, & the heates exceſſiue, ſo as it was not long ere prouiſion of water fayled them, and the Monkes not knowing what to do, letting their Camell go looſe, being ſcorched, and afflicted, lay downe; When the holy old man, not a litle contriſtate at ſo great a perill of theirs, ſequeſtred himſelfe a little, and kneeling on the ground, & lifting his hands to the ſtarres, began to beſeech God, with ſo much fayth and feruour, as ſuddenly in the ſelf ſame place of prayer, ſprung forth the deſired liquour. Whence all were reuiued, and others being ſatisfyed, as they anxiouſly ſought for the Camell, did ſuddenly find him by the cord of the headſtall,

through a new miracle, entangled in a rocke. Loading him then, to their great contentment, they came very ſafe, and ſound to their Cells agayne.

S. Antony *is very wellcome to all at his returne: and giues holſome Documents to ech one, vpon good occaſions.* Chap. 14.

NOw it would be long, and ſuperfluous heere, to explicate the ioy, which the Diſciples ſhewed at the comming of their moſt ſweeſt Father and Mayſter, and he likewiſe reioyced as much to ſee them all, to be ſo feruent, with his preſence and renewed in ſpirit. He had beſides no ſmall conſolation, to find his *Siſter* ſo perſeuering in the diuine ſeruice, being come to be Superiour of a moſt Noble, and numerous Conuent of Virgins. Now the arriuall of the *Saint* being knowne throughout all thoſe Parts, a great multitude of perſons of all qualityes reſorted thither, to ſalute him, and to viſit him as they were wont, and eſpecially of the Religious: to whome he for entertaynement ſake, inſteed of preſents, and gifts, would be giuing of precious aduertiſements and aduiſes, ſaying: They ſhould alwayes hold firme their fayth, and dilection to God, and the Neighbour: They ſhould guard themſelues from vncleane thoughts, and delights: They ſhould not not ſuffer themſelues to be deceyued with Gluttony: and ſhould fly Vayne glory: continue their prayers: lay vp the documents of the holy Scripture in their breaſt: be allwayes reuoluing the actions, and manners of *Saints*, in mynd; endeauouring to reforme themſelues, through the imitation of them.

And principally, he aduiſed them not to ceaſe to meditate on thoſe words of the *Apoſtle S. Paul: Sol non occidat ſuper iracundiam veſtrã*, and added thereunto, nor yet vpon any other ſinne whatſoeuer: it being a thing very fit and neceſſary, that neyther the Sunne accuſe vs of our diurnall malice, nor the Moone of nocturnall ſinnes. For which end (ſaid he) ſhall the preceps of the *Prophet* himſelf, help you much: *Iudge your ſelues, and examine your ſelues well.* Let ech one, euery day, take accompt from his proper ſoule of his actions, words, and thoughts. And hauing erred, let him amend; hauing done wel, not exalt himſelfe, but ſeeke to perſeuere, and not become negligent: and let him beware, *he iudge no man, nor iuſtify himſelfe,* (as *S. Paul* ſaid another tyme) *vntill ſuch tyme as our Lord comes, who ſhal diſcouer the hidden*

hidden things; in regard, that we in our actions, many tymes do deceaue our ſelues. But our *Lord* beholds euery thing very cleerely: and therefore we ſhould ſeeme to haue the ſame reguard to others as to our ſelues, and to compaſſionate one another. It ſhall be alſo very profitable for vs to ſurney with our Memory, the motions of our ſoule, and the workes which we dayly performe, and ſet them downe in writing, as if we were to giue accompt therof to others. Whence it ſhall come to paſſe, that for ſhame to be manifeſted to the world, we ſhall keepe our ſelues from falling into things which are worthy of reprehenſion. And with ſuch a diſcipline refrayning the appetites, and ſubduing the fleſh, we ſhall be able, very eaſily to conſerue our ſelues in the grace of our Lord.

Theſe, and ſuch like inſtructions, he fayled not to giue to his Monks, vpon good occaſions. And for as much as among the ſecular multitude, there was continually a great number of lame, & diſeaſed people; he prayed afreſh for them, but obteyned not equally for all: our Lord diſpencing his graces, according to his good pleaſure. And *S. Antony*, euen as when he was heard ſeemed not to vaunt himſelfe; ſo when he ſuffered repulſes, murmured he not, but alwayes gaue thankes to our *Lord*; & exhorted the afflicted to haue Patience, and to be ſatisfyed, that their cure depended not on him, nor on men, but on God only, who affoardes health, when he will, and to whome he liſts. Wherupon, the languiſhing receiuing the words of the Old man, as from the mouth of God, learned to attēd, and ſuffer, and the cured came to acknowledge themſelues bound not ſo much to *S. Antony* therefore, as purely to God. But what ſhall we ſay, beſides al this, of the efficacy, which the Prayers of *S. Antony* had euen in perſons, and places farre remote?

He being in the Monaſtery, and on this ſide of the mountayne, the Count *Hercolaus* came humbly to beſeech him to vouchſafe to intercede for the health of *Policratia* virgin of the Citty of *Laodicea*, a great ſeruant of God, who through much abſtinence, and macerātiōs of the body, did feele moſt bitter dolours of the hips & ſtomack and was quite fallen away and come to nothing: which the holy Father did with a very good will, and the Count noted the while in a little ſcrole the very day of the prayer. And being afterwards returned to *Laodicea*, and finding the virgin to be now on foote, & free from all manner of paynes, to ſatisfy himſelfe more fully, whether it were to be attributed to the prayer of the *Saints*, or no; he demanded

maunded of her, on what day ſhe began to feele her ſelfe well; and hauing heard it, he preſently tooke out the ſcrole, & with the great aſtoniſhment of all, they found the *Saints* prayers, and recouery to haue happened on the ſelfe ſame day.

In like manner, a certaine Courtier, called *Frontone*, that being tormented with a raging infirmity would haue eaten his tongue, & pluckt out his eyes, had recourſe to *S. Antony*. Who without any more ado, ſayd to him: Go thy wayes, and thou ſhalt be healed. But *Frõtone* ſtanding yet ſtill for all that, and not departing thence for ſome dayes, the ſeruant of God replyed to him: Thou canſt not be cured heere; Go thy wayes then into *Egipt*, & thou ſhalt ſee wonders. And ſo it fell out, for ſcarcely was he arriued in thoſe confines there, but his vehement ſickneſſe quite forſooke him.

Many others likewiſe, whome it were too long to recount in this place, were by meanes of the *Saint*, deliuered from ſundry, & daungerous maladyes. Though the miracle of *Frontone* it ſeemes, apperteynes not ſo much to the gift of *Curing*, as that of *Prophecy*. Which in *S. Antony* how eminent it was, though by diuers things aforeſaid, may ſeeme in ſome manner to be comprehended: yet ſhall the ſame more clearely appeare, by that which we ſhall preſently declare.

S. Antony *relieues a Mouke in diſtreſſe: and ſees the ſoule of* Ammon, *in a viſion, to aſcend to Heauen.* Chap. 15.

TWO *Monkes* on a tyme, being trauayling in the deſert, came to fayle of water; in ſo much as the one of them dyed thereof, and the other ſeemed to lye in extremes. This, being reuealed to *S. Antony*, he commaunded the two which were in his company, to go their wayes, and runne preſently with a veſſell of water to the ſaid place, being diſtant frõ the Monaſtery, a dayes iourney at leaſt, and tels them wherfore. And they diligently performing the ſame, found the one, as I ſaid, departed, whome they buryed, & brought ſuccour to the other in good tyme, and being ſo eſcaped they conducted him to the *Saint*. Now for what cauſe, the ſame was not ſhewed him before, and why God would conſerue the one, and not the other, ſeemes not to concerne me ſo curiouſly to ſeeke into. It ſufficeth, that in ſo great a diſtance of place, was manifeſted to *S. Antony* what paſſed.

Another day, he ſitting on a hill, in company of others, ſees one

one aſcending in the ayre, and many meeting of him, with very great ioy. Whereat *S. Antony*, remayning in admiration, and exceedingly deſirous to know who it was; it was reuealed to him, to be the ſoule of *Ammon* a Monke, who dwelling in the Deſart of *Nitria*, about ſome 13. dayes iourney from the reſidence of *S. Antony*, was wont notwithſtanding to come ſometymes to viſit him. He was a perſon of rare vertue, and many miracles are likewiſe reported of him: and this one among others, that being once to paſſe ouer the riuer *Licus*, which at that tyme, was very much ouerflowne, he prayed *Theodore* his companion for his ſake, to follow ſome diſtance from him, to the end by wading together, they might not be ſeene to ech other naked. So did the other, and yet for all that was *Ammon* afterwards abathed at his owne skinne. And while he ſtood vpon ſuch points, and bethought him thereof, I know not how, without touching the water, he ſees himſelfe on the other ſhore, in the twinckling of an eye: where likewiſe the other, being afterwards arriued, and ſeeing *Ammon* to be all clothed, and without any ſigne of wet vpon him, demanded the manner how he paſſed ouer, and ſeeing he refuſed to participate the ſame with him, he tooke hold of his feete, and wrong him, and coniured him ſo much, as in fine he vnfolded the quality of his paſſage to him, with this pact notwithſtanding, that he ſhould not diſcouer it to any, till his death.

Now the Monkes, as I ſayd, ſeeing *S. Antony* with eyes ſo attentiue and ſuſpended, very deerely intreated him, not to conceale from them, what he ſaw: when as he anſwered, that *Ammon* was departed from theſe miſeries, and was was gone triumphant to Heauen. Whereupon the diſciples noted the day, and after a month ſome Brothers coming from *Nitria*, making a diligent compariſon of tymes, they found, that *Ammon*, on that very very day, had paſſed to a better life.

Another tyme, *S. Antony* ſayling with ſome Monkes and other Seculars, began to ſmell a very loathſome ſauour, and all affiming it to be the ſmell of ſalt fiſh, and of dryed figs, he replyed, he felt another ſent. And while he was thus affiming, there was heard a horrible cry to come from a yong man poſſeſſed of the deuill, who lay hid vnder the vpper decke of the ſhip. Then *S. Antony* rebuked the Deuill, and on the behalfe of *Chriſt* conſtreynes him to depart, as he did, leauing the yong man ſound, and the others aſtoniſhed

not ſo much at the miracle, as at the purity of a ſoule, ſo quicke of ſent, as to ſauour the neerenes of the vncleane ſpirit. Beſides, he was wont alſo to perceyue before hand, the comming of ſuch, as came to ſee him, and the occaſion wherefore: and many tymes, would foretell the one, and other, ſome three or foure dayes, and ſometymes a month before they arriued at him. But that which happened to *Eulogius* of *Alexandria*, was a matter of particular edification, and caution to all.

The life of Eulogius *briefely ſet downe, and eſpecially a notable act of Charity of his, concluded happily through* S. Antonyes *aduiſe.* Chap. 16.

THis *Eulogius*, was a man, (as *Palladius* declares) of a good diſpoſition, and hauing diſtributed already the greater part of his ſubſtance for the loue of God, yet neuertheleſſe had not the hart, eyther to lead a ſolitary life, or to liue vnder obedience. Whereupon finding by chaunce a miſerable wretch, to lye in the ſtreetes, forſaken of all, maymed, without his hands and feete, deprined of the vſe of all his lymmes, except his tongue: he made choyce, for his Mortification, and for the Exerciſe of chriſtian vertue, to take care of that poore wretch, to keep him at home, and to ſerue him til death: and to the end the worke might become more meritorious, being all in ſeruour, he made a votiue promiſe thereof to our *Lord.* Hauing taken him then to him, he attended to the gouernement of him, to prouide him of victuals, and cloathing, bathes, medicines, & phiſitians; in fine to ſerue him, as he had been ſome good Benefactour, or Patron of his.

In which miniſtery hauing now perſeuered, at leaſt for fifteene yeares, with equall ſollicitude of his, and gratitude of the other, at laſt the Cripple was aſſayled with ſo ſtrange and diabolicall temptation, as he now beganne, not to ſuffer himſelfe to be gouerned any longer, making very earneſt inſtance to be expoſed forth anew in publique; alleadging that he was now glutted with *Eulogius* his entertaynement, and could endure no longer ſo retyred a life, nor ſo much abſtinence. *Eulogius* wonders at ſuch a manner of mutation in him, and though he had no ſmall occaſion of iuſt indignation againſt him; notwithſtanding ouercoming himſelfe, he wet about to cheriſh the Wretch, more now then euer, in giuing him dainty meates, and procuring him ſome good and pleaſant conuerſation;

tion, but all in vayne: The more he laboured therein, the more did the other perſeuer, requiting the good *Father* with nothing els, but complayuts, grumbling, & iniuryes. At laſt, the deuill had brought him into that rage, and deſperation, as he was euen vpon the point as it were, to kill himſelfe.

Now the matter hauing paſſed thus a prety while, the trouble on the one ſide was intollerable to *Eulogius*, and he was now euen ready to acquit himſelfe therof: on the other it ſeemed to him a great folly to looſe through impatience, the trauayles and toyles of ſo lōg a tyme. Moreouer he was ſtung with the offering, which he had made to our *Lord God*. Amidſt theſe perplexityes and agitations of mynd, he reſolues for a laſt diſpatch to cōmunicate the whole with ſome neighbour Monks. Of whome he was counſayled, that ſince the great *S. Antony* was aliue, he ſhould be contented to repayre to that *Oracle*, and ſeeke fit remedy at his hands. Wherupon *Eulogius* did thinke it beſt ſo to do, in regard he had heard much commendatiōs of the great Sanctity of that Holy man, and was glad to haue this opportunity to ſee him. To which end, *Eulogius* had prepared, though with great difficulty, a barke to put the Criple into, but not without much ado he got the miſerable Wretch to be conueyed thereinto, with him: and ſo both of them went by water to the Monaſtery of the *Saint*, where being once arriued, *Eulogius* gladly attended his comming from the Hermitage, to viſit the Brothers, and Gheſts, as he was wont. Nor was it long; for on the night following the ſeruant of God, came into the publique view, intermitting for a tyme his diuine contemplations, and attending now to the good of his Brethren; & cauſing all the ſtrangers to be aſſembled, according to cuſtome, he ſuddáynely calls for *Eulogius*, very often by name, not known to him before: Who thinking there had been ſome other *Eulogius* preſent, held his peace for that tyme: But afterwards hearing himſelfe to be called vpon a new, being halte aſtonished, made anſwere; *Behold I am heere*.

S. Antony requires the cauſe of his voyage, and *Eulogius* replyes: There is no need, Father, that I ſhould tell it to you: He that hath ſo manifeſted my name vnto you, may as well likewiſe diſcouer my neceſſity. I know it very well, replyed the *Saint*; but yet for edification of the ſtanders by, I would haue it declared from your own mouth. *Eulogius* obeyed: when he had ended the narration, the holy *Abbot* ſtood vp, and with bended browes, looking him in the face:

Thou

Thou art ready to abandon (ſayth he) this poore man, and letſt thy ſelfe to be vanquiſhed with perturbation and tedioufnes: Know then, if thou leaueſt him ſo, that God will receiue him by the meanes of another, that is better then thee. With which words, *Eulogius* being much terrifyed, durſt open his mouth no more. When *S. Antony* turning himſelf to the infirme man, with a ſeuere countenance, and with a terrible voyce, beyond all expectation, ſayd to him: Thou peruerſe and abhominable Wretch, vnworthy both of Heauen, and earth: Thou neuer leaueſt fretting, & quarrelling, to the offence of God: knoweſt thou not, that he who ſerues thee is *Chriſt*? How darſt thou then ſo to mutter agaynſt the diuine *Maieſty*? Is it not cleere, that *Eulogius*, only for the Loue of *Chriſt*, hath vndertaken to haue care of thee, & to do thee good? This ſayd, he attended to giue audience to the others, and after ſome ſpace of tyme, returning to thoſe two againe, with more benignity of ſpeach, aduiſed them, ſaying: Beware my Children, you part not from ech other: but laying aſide all rancour, & bitternes returne you home againe, where you haue liued together, for ſo long tyme, becauſe our *Lord* will ſoone be calling for you: and know, that ſo cruell a temptation, hath not befallen you for ought els, then for being now ſo neere your End, and the reward of your labours: and take heed, you do not otherwiſe, for that if the Angell find you not ſo, you are in great daunger of looſing your Crownes.

This manner of reprehenſion, with both, had the weight it ought to haue, and they departing without delay, by accord, went to their former habitation, and there paſſed not 24. dayes, but *Eulogius* dyed: & after three dayes more the Leaper followed him, very well diſpoſed in the inward man, & exceeding contrite. This ſucceſſe was attentiuely obſerued, not without a great deale of glory to our Lord, and much profit to ſoules.

S. Antony *enioyeth ſundry viſions. And fortels diuers things of the* Arrian *Heretiques.* Chap. 17.

TO this kind of viſions, and Reuelations, may others be added, no leſſe to the purpoſe of exciting the feare of God, and very worthy to be alwayes conſerued in memory. Wherof one was, that *S. Antony* being one day in prayer, about the hower of Noone, before meate, he felt himſelfe ſudenly to be rauiſhed in ſpirit, and it ſeemed

ſeemed to him that he was carryed to Heauen, by ſome fauourable ſpirit. But in aſcending ſome others of a proud and fierce aſpect, oppoſed themſelues againſt him, who, being repulſed by the Guard of *S. Antony*, beganne to quarrell, and alleadge the power they had frō aboue, to examine whoſoeuer paſſed. With this denunciation, they preuayled to performe their office, but the wicked ſpirits being willing to demaund an accompt of *S. Antony* from the day of his Natiuity, it was not permitted them to do ſo, but only from the tyme he became a Religious perſon, in regard that all the tranſgreſſions behind, were now cancelled, and remitted by the diuine piety.

Then did the infernall Miniſters dilate themſelues againſt the ſeruant of *Chriſt*, in diuers accuſations and calumnyes, but not being able to proue any, ſo aſhamed, and confounded, in ſpight of themſelues they were feigne to let him paſſe. And at that very inſtant agayne, did *S. Antony* returne to himſelfe, ſo ſtrooke and aſtoniſhed withall, as that forgetting his refection, he remayned all the reſt of the day, and all the night, a ſighing, and conſidering, with how many Enemyes vnhappy Man hath to deale withall. It came into his mind beſides, how the *Apoſtle* not without good reaſon ſeemes to call the deuils, the *Princes and Rulers of this ayre:* exhorting the faythfull, to betake them to the armour of God, that they may be able to reſiſt him in that dreadfull day, and the ſpightful accuſer may not haue wherewith to conuince them at that houre.

Another tyme, after he had a while talked of the immortality of the Soule, with ſome that came to viſit him; the next night, he heard himſelfe called from aboue, with theſe words: *Antony ſtand vp go forth, and behold.* Being gone out, he ſeees a foule and horrible Mōſter, who with the head ſeemed to reach to the clouds; and ſome others beſides, with wings, which endeauoured to fly, but he ſtretching forth his vnmeaſurable hands, ſtrooke ſome of them downe to the Earth; others he could not hinder from mounting on high: and as for the one he fretted with rage, and gnaſhed his teeth; ſo he reioyced for the other, and made great triumph: When ſuddenly a voyce ſayd to *S. Antony: Marke well what thou ſeeſt:* & ſo cōming a new light vpon him, he perceyued it to be the paſſage of ſoules, and that great Giant to be the diuell, who had power & authority vpon his Subiects only; but was wholy impotent againſt thoſe, who in life had not been obedient to him.

Another day, he ſeemed to behold infinite ſnares, gins, and

pit-falls, to be ſpread on the face of the Earth, ſaying with a lowd ſigh: *And who ſhall be able to come off ſafe, amidſt ſo many nets, and traps?* he heard this anſwere: *Humility only*. With theſe and other ſuch like illuſtrations of the vnderſtanding, came *S. Antony* continually to be more enflamed to the ſtudy of Perfection, and to vanquiſh himſelfe: and as vpon ſuch accidents, he was euer wont to ſtand muſing, and be extraordinarily recollected; ſo the Diſciples would be eaſily aware, that ſome ſuch like extaſies or abſtractions, or other had happened to him: & they would be comming about him, with ſo many prayers and coniurations, as he could not conceale them, eſpecially conſidering the fruite they might gather from them.

Another tyme, after theſe, he approaching now towards the end of his life, and ſitting in contemplation, he was rapt in like mäner, & turning himſelfe to the ſtanders by, beganne to fetch a deep ſigh, and trembling all ouer, kneeles on the ground, and ſo remayning a good while in prayer, he aroſe agayne, all bathed in teares. Wherupon the diſciples being affrayd, enforced him to manifeſt to thē, that which happened to him. Then the *Saint*, with many ſobs, and with words interrupted, anſwered: O children, how much better were it to dye outright, then to behold the things to fall out, which haue now been declared to me. When they yet vrging him agayne, he addes, but with deepe ſighs: The wrath of God hangs ouer the holy *Church*. For lo, it is to be giuen vp into the power of beſtiall perſons. I haue ſeen the table of our *Lord* encompaſſed rōūd with laſciuious and vnbrideled mules, that with many kicks of the heeles, oppreſſe the Prieſts, and turne euery thing vpſide downe. At which ſight, I ſighing amayne, and deſirous to know the miſtery, this voyce ſeemed to land in myne eares: *My Aultar ſhall be profaned, and full of abhominations*. But yet together with this euill newes, I haue likewiſe learned, how the ſtorme ſhall ſoone paſſe ouer, and fayre weather agayne ſhall returne to the *Catholiques*. Both which Propheſyes, were ſhortly fulfilled. Firſt in the ſacrilegious boldnes and inſolency of the *Arrians*: and then with the demonſtration of the diuine iuſtice, and with the punithments which in part, at leaſt they payd for all.

Theſe Miniſters of the deuill, had ſacked the Temple of *Chriſt*, and within ſacred cloyſters had violated the Virgins and Mārions there, made hauock of the pious people, and ſtayned the Yards, & Chappels with innocent bloud, brought in the rabble, and the vileſt

artiſans

artizans, the worthippers of Idols, to contaminate the veſſels, to trample the Baptiſteryes, and Sacraments; and in ſumme, committed ſuch things, as without horrour and ſhame cānot be related. But ſo impious, and licentious proſperity of theirs, laſted not long. For lo, the rauenous wolues now fallen into hatred with al Natiōs, for ſuch impietyes; and chaſed away with the fury of the ſelfe ſame people, whome they had ſtirred vp, fled out of the Cittyes, & baſely went lurking agayne in their wonted holes. Whereupon the true & ancient Religion, came agayne to dilate it ſelfe; and the faythfull ſaw to their great content and conſolation, the predictions of *S. Antony* to be verifyed. Whereof ſince we haue now treated ſufficiently already; we will conclude this matter, with a notable caſe, which happened in the tyme of *Neſtorius* the Gouernour of *Alexandria*, to a certaine man called *Balatius*, a Captayne in *Egypt*.

The Iudgement of God shewed vpon Balatius *the Heretique: and how* S. Antony *oppoſeth himſelfe againſt the* Arrians. Chap. 18.

THis *Balatius* was a great fauourer of the *Arrians*, & conſequently a moſt cruell Perſecutour of Catholiques, and particularly of the Religious: in ſo much, as he made the Monkes to be publiquely whipt ſtarke naked: nor was athamed likewyſe to ſcourge the ſacred Virgins, and the Seruants of *Chriſt*. Where with *S. Antony*, being moued, reſolued to write to him a briefe Letter, of the tenour following. I ſee the wrath of Heauen to come vpon thee: Do thou ceaſe then to deale with the Chriſtians in this manner, that it may not come and ouertake thee. The *Heretique* laughed and ſcoffed at theſe menaces of his, and caſting the letter to the ground, & ſpitting vpon it, he bad the bearers thereof (after he had vilely intreated them) to returne to *S. Antony*, with this meſſage: Since you ſeeme to take ſuch thought for the Monkes, it will be now tyme for mee to call you to accompt alſo. But there paſſed not ouer a full day, when the diuine vengeance appeared vpon that vnhappy Wretch. Foraſmuch, as he and *Neſtorius* going to a place called *Cherius*, but a dayes iourney diſtant from the Citty, vpon two horſes, that of *Balatius* being the gentleſt in his ſtable, the ſayd horſes began to play together, when as that, wherein *Neſtorius* ſate (being they ſtiller and quieter of the two) giuing ſuddenly a gripe to *Balatius*, pulled him downe, and leaping vpon him, moſt cruelly brake

his hippe, whence being carryed to *Alexandria*, he dyed within three dayes, while all remayned astonished to see, how suddenly *S. Antonyes* menaces were executed vpon him.

In whose soule, besides so noble a gift of *Prophesy*, was seene also a rich ornament of *Wisedome*; not sprung from the curiosity of vnderstanding, but from purity of affect: not founded in meere speculation or discourses, but in a sensible knowledge, and diuine Loue: not refined with the chayres, and scholastical disputes, or written Bookes, but with liuely fayth, deuoute aspirations vpon the meruaylous volume of this great fabrique: Insomuch as the immensity, and most swift, and ordinate motions of the heauenly sphears, the generation & corruption of sublunary things, the discording concord of simple bodyes, the formes and differences of the mixt, the variety of inuentions, arts, customes, and accidents of men: but aboue all the sweet disposition, and infallible gouernement of the Eternall Prouidence, were to him, as well a glasse of verity, as an incentiue of Charity. And that which is more to be celebrated with these so great gifts, and treasures of profound knowledg; he was so farre from being puffed vp with them; or once to thinke but vainely of himselfe, as how much more knowledge he got, so much the more he increased in true Modesty and Humility. And especially he carryed a very singular respect, with an interiour and exteriour reuerence to the Interpreters & Depositarians of the diuine Scripture, such as are the Clarks, and Prelates of the holy Church, and as willingly demaunded, & learned of them all, as if he had been the most rude and ignorant of the world: albeit on the other side, when need was, he would not sticke to giue a good account of himself, and of the fayth he imbraced to any person of what quality soeuer.

The *Arians* had spread throughout all *Alexandria*, with subtile lying, that *S. Antony* was of their opinion: which the Seruāt of God hearing, admiring so great impudency in them, by the iudgement of the Catholike Bishops, and of the Brothers with all, he descended from the hill, and being in the citty, in the presence of all the people, begunne to detest that peruerse Sect, calling it a pestilent heresy, & the Messenger of *Antichrist*; teaching, and aduertising all how the Sonne of God is no created thing, nor made of nothing, but is the selfe same substance, and wisedome of the eternall Father. Whence were it a great impiety to say, there was once a tyme, when he was

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not: for as much as he, the word of the Father, was eternal with him. Whereupon he concluded: Wherfore, haue you no communication with those wicked followers of *Arius*, since the light hath nothing to do with darkenes; and you that obserue the due Worship of God with reason do call your selues, and are truly *Christians*. But they in tearming the Sonne, and the Word of God the *Father*, a creature, are nothing different from Gentils; nay rather do you hold it most certaine, that the creatures themselues, are al incensed against such wicked persons, that dare to number and put among things created, the *Creatour*, and *Lord* of the *Vniuerse*, in whome, & through whome hath beene made, and hath being, whatsoeuer is therin.

From such like aduertisements and protestations of the *Saint* the hearers tooke a great deale of pleasure, in seeing that pestiferous opinion so anathematized by such a Man: and all the inhabitants of the Citty, as well the Laicks, as Ecclesiasticall, as well Gentils as Christians, did striue to be the first in the Temple, to see the Man of God, (for so was he called of all) and there likewise, in the sight of them all, would he worke many Miracles, partly in expelling deuils, partly in curing: in so much as the very *Pagans* themselues, made instance to be touching at least of the garment of *S. Antony*. Finally, in that short space of tyme, there were made more *Christias*, then were in a whole yeare before: and he himself, besides the truth of his doctrin he deliuered, & the vertue of the miracles he wrought, and the Prudence which in his dayly actions he shewed; was of so a tractiue, and gracious a countenance, as howbeit of stature he were not different from others; neuertheless the strangers that arriued thither, hauing neuer seen him before, could easely distinguish him from the multitude, and point him out with the fingar to be such a one. To this serenity of countenance, were answerable his behauiours, so iudicious, and complete, as if he had alwayes liued not in Caues, or in the Forrests, but in populous lands, and in conuersation with the Nobles.

S. Antony *sends away two Philosophers well satisfyed, who came to proue, and tempt him, Besides others, that came to iest at him.* Chap. 19.

THERE came on a tyme, as *S. Antony* was on this syde of the Mountayne, two Pagan Philosophers to him, to try him awhile, and to proue what was in him: and he knowing a farre off,

what manner of men they were, went forth to meete them, & ſaid to them by meanes of a good Interpreter: Wherfore haue you, being ſage, and Philoſophers as you are, taken ſuch paynes, ſo to come to the houſe of a foole? When they anſwering, he was no foole, but prudent, and wiſe; *S. Anthony* replyed, and preſſed them with this dilemma: If you would ſeeme to viſit me, your labour were ſuperfluous: If you take me to be ſenſible, and wiſe, then do yee become Chriſtians as I am, ſince conuenient it were, we ſhould ſeeke to imitate the better: and, if I were to repayre to you, I would ſurely endeauour to follow your ſteps; ſo do you, that haue procured to ſee and know mee thus, not refuſe to do that which I doe. With ſuch like words as theſe, with ſome miracles, which they had ſeene him but lately worke, theſe curious men, being amazed thereat, departed thence, not without ſome amendement in themſelues.

Others came afterwards of purpoſe to ieſt at him, as an Idiot, to whome he ſayd: What thinke you? Which was the firſt, eyther wit or learning? Whereto the Philoſophers anſwering, that without doubt, Wit was the firſt; and that by it, learning was found out. *S. Antony* did reply: if it be ſo, then he that hath his wits found, hath no need of learning. With this cõcluſion, as well the Doctors themſelues, as the ſtanders by, with reaſon were aſtoniſhed. After whome came in others in like manner to demand of *S. Antony*, accõpt of the Chriſtian Religion. Theſe men alſo were very learned, & verſed not only in Poets fables, but no leſſe in the imaginations of *Plato*, and *Pithagoras*. Now then, they beginning to ſophiſticate with him, and gibe at the Goſpell, the bleſſed *S. Antony*, ſtood awhile as it were in a ſtudy, and thence with great compaſſion of their blindnes, diſcourſed in manner following.

What is more honourable, thinke you Philoſophers, eyther to confeſſe the Croſſe, or to adore, as Gods, ſuch as are announced for adulterous, and full of wicked carnality? The thing, which Chriſtians profeſſe, at leaſt, is the ſigne of Fortitude, and contempt of death: your glories are nothing els, but paſſions of intemperance, laſciuiouſnes, and vnbridled deſires: which is better to ſay, the Eternall *Word*, without leauing his Diuinity, for the benefit of the world, hath taken human fleſh, to make vs partakers of the diuine nature: or inſteed of the great God, to worſhip (as you do) the bruſts, and dead men? And with what face then, dare you to

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ſcoffe at Chriſtians for affirming *Chriſt*, the Sonne of God, for the Redemption of mortalls, without leauing what he was before, to become what he was not, and to be ſo abaſed, as the humility derogates not a whit from Maieſty; while you others, ſo vnworthily intreate a ſubſtance ſo fayre, and noble, as are reaſonable ſoules? Foraſmuch, as on the one ſide, you would haue them to be ſtreames, braunches, and ſemblances of a ſupreme Intelligence, engendred of the higheſt God: & on the other, you do ſeeme to precipitate them from the top of Heauen, euen downe to Earth beneath: Whereas indeed a leſſe euil it were for you, to ſhut them vp only in human bodyes, but you cloth them, or to ſay better, put on them, the ſhapes of Aſſes, Dogs, Wolues, and Serpents, and that which is worſe, with ſhifting and thruſting them now into one body, now into another, you do make them perpetual erratiques & vagabonds. With which villany notwithſtãding you perceiue not a whit, being ſo blind, how much you do iniure withall that ſoueraygne mynd whence they are deriued, and whome they ſeeme to reſemble, ſince looke what the image is, the ſame by all likelyhood, muſt the architype be, & yet that which is worſe by this meanes do you come alſo to diminiſh the dignity of *God* himſelf, the father and origine of that moſt excellent Intelligence.

But come we to the miſtery of the Croſſe, which you ſo much vpbraid. Now tell me then, which of the two were fitter to be choſen, to ſuffer without default the ſnares of the wicked, and for defence of Honeſty & Truth, to expoſe ones ſelfe to all bitternes of puniſhments: or els to giue credit to fables, and adore the errours of *Oſiris*, & *Iſis*, and the deceipts of *Typhon*, & the flight of *Saturn*, & the deuouring of children, and murdering of Parents, for ſuch are your opinions, and your articles. Beſides this, you that flout ſo, at the reproach of death, why ſeeme you not to admire the glory of the *Reſurrection*? And yet thoſe that preach the one, proclayme the other: and how remember you the croſſe, & paſſe ouer in ſilence, ſo many dead men rayſed, blind reſtored, palſey men cured, leapers cleanſed, the walking vpon waters, & other infinite miracles? All which ſeeme to ſhew very cleerely, that *Chriſt* was not purely Man, but true God and *Man* together. And ſurely it cannot be denyed, but you proceed very vniuſtly with vs, and deale not with our ſcriptures as you ought; foraſmuch, as if you regarded them, with an equall eye, you ſhould find, without doubt, how all the actions of *Chriſt*,

do

do manifeſt and diſcouer him to be *God*.

And now produce you awhile your tryumphs againſt vs? Though indeed frō irrationall ſubſtances, what els can you bring forth, but crueltyes and beſtialityes? And it forſooth (as I vnderſtand you would ſeeme to anſwere) that ſuch things, are but allegorically meant by you, and that they haue a good interpretation with thē, while in *Proſerpina* is vnderſtood the earth: in *Iuno*, the ayre: in *Diana*, the Moone; In *Neptune*, the Sea; and ſo of the other: yet for all that, you can not deny your ſelues to be ſeruants and worſhippers of the creature, to the open diſparagement and grieuous diſhonour of the *Creatour* himſelfe. Whereas, if the beauty of the viſible things, were it that moued you ſo much, ſuch a motion were inough indeed to make you to admire them, and no more: but you inſteed thereof, fall a deifying them, and the honour which is due to the Artificer, do you giue to the maſonry it ſelf, the fame of the Architect to the houſe, and that of the Captayne to the Souldiour. What thē do you anſwere to all thoſe things? Do but tell vs, I pray, that we alſo may learne, if things ſo worthy of laughter, may ſeeme to be cōteyned in the Croſſe.

S. Antony *proceeds in his diſcourſe: and what followed thereupon.* Chap. 20.

THe *Philoſophers* now being brought into ſtreights, & forced to ſhift heere and there, *S. Antony* ſmiling, proceeded forward. The truth of the things, which I haue told you, is euen to be ſeen with the very eyes; and yet neuertheleſſe, whereas you, as Profeſſours of Logick, ground your ſelues vpon ſillogiſmes, and without ſuch inſtruments, allow not Religion: tell me firſt, The knowledge of God, is it more exactly purchaſed by dialecticall demonſtrations, or by operations of *Fayth*, occaſioned through workes, or demonſtration founded in words? And they anſwering, that *Faith* proceeding from workes, without doubt, was the more ancient of the two, and brought the greater certainety with it. You haue anſwered well, ſaid *S. Antony*, becauſe indeed Fayth conſiſts in a certayne interiour diſpoſition of the *Mynd*; whereas Logique ſeemes to leane meerly vpon the artificiouſnes of thoſe, which put the words and the propoſitions together; in ſuch wiſe, as when one, by the meanes of Fayth, hath the vertus to worke, he hath no need of the art of argumentation at all; ſince the very ſame which Faith teacheth

teacheth vs, do you ſeeke to proue by reaſons and diſcourſes, and many tymes are you not able ſo much, as to expreſſe with wordes, that which we penetrate with the vnderſtanding: and no meruayle, beauſe the Chriſtian law, is not founded in ſpecious & pompous reaſons, but in that power and Vertue, which by *Chriſt*, is ſubminiſtred to vs, from the Eternall God.

And that this is true, behold vs heere, who neuer hauing learned any letters, do belieue in God, acknowledging in his facture, the Prouidence, he hath of the Vniuerſe. And this our habit of mynd, how operatiue, and efficacious it is, you may gather at leaſt from hence: That whereas, the fooliſh Inuentions, Sects, Phantaſyes, and Idols of you *Grecians*, in effect do vaniſh, and come to nothing: the Chriſtian Verity extendes it ſelfe on all ſides, & you with all your Sophiſtryes, conuert not the *Chriſtians* to *Gentilſme*: but we, not propoſing, nor teaching any other then the *Fayth* in Chriſt, go daily defacing your vnhappy ſuperſtitions, and diabolicall ceremonyes, in making *Chriſt* manifeſt to all, to be truly *God*, and the *Sonne* of *God*: and you withall your ſmooth, and elegant ſpeech, are not able to hinder the progreſſe of the Chriſtian doctrine: wheras we only with the name of the *Croſſe*, do ſuddaynly chaſe away thoſe very deuils thẽſelues, which you dread, & adore for Gods. And where, but the ſigne of the Croſſe is made, can no art Magique auayle, nor haue Sorceryes there any force at all. And if not, then tell me, I pray, where now are your Oracles? Where your Egiptian Enchaunters? When ceaſed, and vaniſhed from you theſe infernall arts, but ſince the coming of the croſſe of Chriſt?

And do you now then thinke the *Croſſe*, to be worthy of ſcorne; & not rather the things, by it conuinced, annihilated, & deſtroyed? And that ſo much the more, as your rites were neuer yet perſecuted of any, but haue beene alwayes for the moſt part receiued, and honoured of the world: Whereas the Chriſtian Fayth with all the perſecutions & tribulations, which it hath hitherto ſuffered frõ Kings and Princes, continually flouriſheth and multiplyes, now more thẽ euer. And when was there euer in the world, more light, & greater knowledge of God? When euer attended they ſo much to Sobriety, Continency, and Virginity? When was death ſo much euer contẽned, as ſince the holy *Croſſe* hath beene knowne, and adored? & he that beſieues it not, may behold ſo many ſquadrons of Martyrs, and ſuch a nũber of Virgins, who for the loue of *Chriſt*, haue conſer-

ued their bodyes immaculate, and vntouched. And howbeyt the things already ſaid, are moſt ſufficient for the cleering of our Fayth: neuertheleſſe ſince you yet ſtand requiring of demonſtrations, behold the perſons poſſeſſed with ill ſpirits (and by good hap ſome were preſent at that tyme,) and cauſing them to come forth in the midſt, he ſaid, as followes. Eyther do you with your ſillogiſmes, or with any other art you haue of Enchauntments, or inuocations of your Idols, deliuer this people; Or elſe if you cannot, leaue of to entercounter with vs, & acknowledge the Omnipotency of our *Sauiour*.

Heereupon *S. Antony* inuoking the name of *Chriſt*, he made two or three ſignes of the croſſe vpon the poſſeſſed, who from the cryes they gaue, and from prancks they played, and from the torments, and violences they ſuffered, being ſuddaynely returned to full and perfect health, became now very ſtill, and gaue infinite thanks to our *Lord God*. Whereat the *Philoſophers*, with reaſon, remayning aſtoniſhed, *S. Antony* ſpake to them in this ſort. Why do you ſo wonder heereat? Theſe are no workes of ours, but of *Chriſt*, by the meanes of ſuch as belieue in him. Do you then belieue in him likewiſe, and become Chriſtians, and you ſhall ſee, that ours are no bablings a-whit, but meerely the effects of a liuely Faith, which if you had, you ſhould not neede, to go begging of arguments. Theſe were the words of *S. Antony*, and they likewiſe admiring the ſame, yet their wayes, ſhewing him great Reuerence, and confeſſing withall how much they had beene helped by him.

How the fame of S. Antony *increaſed: And eſpeciallly what credit he had with Princes*. Chap. 21.

BY theſe and ſuch like things, may euery one eaſily imagine, how much daily the fame and renowne of *S. Antony*, went dilating it ſelfe: inſomuch as at laſt not only perſons afflicted with infirmityes, and euill Spirits, or ſuch as were deſirous to be guided in the way of our Lord; came to the mountayne to viſit him, and to requeſt help and counſayle at his hands: But euen likewiſe the very Magiſtrates, and Iudges of *Alexandria* themſelues. Who for to haue more eaſy acceſſe vnto him, ſent to entreate the ſame at his hands, by meanes of priſoners, and guilty perſons, who were ſubiect to criminall ſentences, as knowing well ſuch caſes and neceſ-

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ſtryes, would not be deſpiſed of the ſeruant of Chriſt. Nor were they deceiued, ſince being vanquiſhed by their prayers and teares, he went forth of his Hermitage, and came to exhort the Gouernour in paſſing ſentence vpon them, by any meanes to preferre the feare of God before any paſſion, or human reſpect: remembring them withall of that ſaying in the Ghoſpell, *What meaſure you affoard to others, ſhal be likewiſe giuen to you.* And with ſuch manner of aduiſes as theſe, obteyned he, very many diſpatches of ſuites, and releaſes of Innocents.

For other perſonages, he forbare not with admirable modeſty to remember them likewiſe of the vanity of the world, and the felicity of a ſolitary life: nor the ſame without fruite, for that many hauing left great riches, and honours, as well of warre, as of peace, haue conuerted themſelues to a religious life. And in ſumme, in the perſon of *S. Antony*, *Chriſt* had affoarded a famous Phiſitian to all *Egypt*. What hart oppreſſed with ſadnes which parted not cheerfull and content from him? What dolorous ſoule, for the death of their deereſt friends, depoſed not on a ſudden their heauynes and murmuring? What wrathfull perſon, was not preſently reduced to concord? What beggar or Wretch, with his wordes and examples, that came not to make litle reckoning of money, and willingly to ſuffer the neceſſityes of life? What tepid Monke, reſumed not againe new feruour? What young man, with the ſight and diſcourſes of *S. Antony*, was not ſuddenly enamoured with chaſtity? What conſcience afflicted and tempted of the Enemy, or moleſted with irkſome thoughts, that was not immediately quietted. Becauſe indeed among the vertues of this holy man (as we haue ſaid aboue) one was ſo acute a diſcretion of ſpirits, as in the twinckling of an eye, he would know their inclinations and motions; and would not only ſuffe himſelfe to be deceyued, but likewiſe giue opportune and excellent remedy to others, according to the neceſſityes of euery one. Beſides, how many Virgins, already deſtined to matrimony, that with the only beholding of *S. Antony* a far off, haue been conſecrated to *Chriſt*? And finally, as many as repayred to him, haue come their wayes from him much encouraged againſt the Diuell, inſtructed againſt euill cogitations, comforted in tribulations, and full of vertuous, and holy purpoſes.

True it is, that ſuch manner of conuerſation with men, was very cautiouſly diſpenſed by him, nor did he ſo giue himſelfe to the care of others, as to be any whit vnmindfull of himſelfe, but rather

aſſoone, as could be, in imitation of *Chriſt*, leauing the multitude, he would retire himſelf to prayer and ſolitude. Nor was the ſweetnes of friends, or power of Princes, able to withdraw him from ſuch manner of obſeruance. To which purpoſe, we are not to paſſe ouer in ſilence, how a certayne Captayne, after he had viſited him, being willing to entertayne him further in diſcourſe, he gently excuſed himſelfe, with that ſimilitude of Fiſhes (ſo renowned afterwards, and brought into a Prouerbe) that euen as thoſe, remaining on the land, giue ouer and dye, ſo Monkes abiding too much with Seculars, do looſe the feruour of the ſpirit; with which compariſon, the Captayne was well ſatisfyed, though much grieued the while to be ſeuered from him. But what great matter may it ſeeme, that *S. Antonyes* friendſhip, ſhould ſo be deſired of Rulers or Prefects of ſome Prouinces only, ſince we ſee it ſought for no leſſe of very Monarkes themſelues, and of the Emperours of the world?

It is a knowne thing, how *Conſtantinus Auguſtus*, and the Princes his ſonnes, *Conſtans* and *Conſtantius*, ſent him letters, as to a Father, intreating him to vouchſafe to ſend them greeting, and good counſayle: but he was ſo alienate from worldly fauours, and ſo abhorred he euery leaſt appearence of vanity, as he was vpon the point, not to accept the Epiſtles ſent, ſaying to the Monkes, to whome it ſeemed to be ſome great honour to be ſo courteouſly greeted by the *Cæſars*: Why meruayle you that a King ſhould write to a man? Nay wonder rather, the immortall God, ſhould write ſo his law to mortals, yea euen ſpeake to them face to face by meanes of his only begotten Sonne. The magnanimous *Abbot* then (as we haue ſayd) within a litle had refuſed to receiue the letters, at leaſt he was reſolued not to anſwere them at all, if through the prayers of his Monkes, and ſcruple which would ariſe of litle Edification, he had not been enforced in a manner to write backe, as he did: firſt with prayſing thoſe *Lords*, for the fayth they profeſſed, & then exhorting thē to make no great reckoning of their preſent greatnes but to haue alwayes the future Iudgement in mynd, & to acknowledge *Chriſt* only, for the true, and eternall King; he concluded laſtly in perſuading them to be courteous and benigne, and to haue ſpeciall care of the poore, and of Iuſtice. Which aduiſes, were receyued of thē Emperour and Princes with great ioy and conſolation.

This

This was the credit and reputation, whereto the Seruant of Chriſt, euen in his tyme, was arriued, ſurmounting the Enuy, and detraction of the world; and the fame not ſo much, through fame of great learning, or of extraordinary Eloquence, or of Bookes put forth to light, or of any of thoſe arts, which are in price with the world, as through a ſanctity of manners only, and by the grace of God, who is delighted to exalt the humble, to manifeſt ſuch as are willing to hide themſelues, and withall to giue the world to vnderſtand, how the diuine precepts and counſayles, are not impoſſible to thoſe, that will diſentangle themſelus, and walke courragiouſly in the way of vertues. But be this ſufficiently ſayd for the preſent of the glorious acts, and rare parts of *S. Antony*, rather as intimated to the faythfull only, then any wyſe explicated as they deſerue. And now remaines it for vs to touch ſomewhat of his *Death*, that to him was a ſweet, and bleſſed Birth-day.

S. Antony *being now come to the end of his dayes, preſageth his death. With his happy departure out of this life.* Chap. 22.

THe holy Old man, was now arriued to the age of one hundred and fiue yeares old, with a great ability of body. He wãted not a tooth, though his gumms indeed were ſomwhat fallẽ: He had his ſight very excellent good; hauing his eyes yet ſound, and quite without blemiſh: his feete, and armes he had ſtill very actiue, and that which is more to be meruey led at, was this; that notwithſtanding he was ſo giuen, from his childhood, to Faſtings, Vigils, Solitudes, Cloyſters, with other of the tharpeſt penances that are, without ſhifting (as we ſayd aboue) his garments, or euer bathing himſelf; he had yet, ſo freſh, and fayre a skynne, as if he had beene alwayes trayned vp in feaſts, and banquets, ſtoues, and baths, and other addreſſes of human delicacyes. In this ſtate, had he an interiour feeling in himſelfe, of the ſpeedy approach of his laſt dayes. Wherupon going forth againe from the inmoſt part of the wildernes to reuiſite and comfort the Conuents abroad, and cauſing the Brothers to be aſſembled together as to a Congregation, he cleerly ſpake to them in this ſort.

This is the laſt viſit, and ſurely is it much, that in this preſent life, we haue enioyed one another ſo long. But now it is tyme at laſt, that I goe my wayes. For I haue liued in the world my part

already. The diſciples in hearing this, beganne to weep, and to giue very deare imbraces, and holy kiſſes of peace to their Mayſter. Who being now very glad to go forth of this exile, and to paſſe into his Countrey, in the meane while he went about, to put them in mynd, that they would not ſuffer the trauayles of Religion to ſeeme tedious to them, but dayly ſeeme to expect death: that they endeauour to keep the ſoule from vncleane thoughts: that they purpoſe to imitate the manners of *Saints*, and wholy fly the cõmerce of Schiſmatiques, and Heretiques, not ſuffering themſelues to bend this way, or that way; through feare of Magiſtrates, or Princes, whoſe forces are but little, and not durable.

With theſe, and other ſuch like aduiſes, making an Epilogue as it were of the reſt, he tooke leaue of his children, who vſing all violence to reteine him there, that they might be receiuing his laſt ſpirit, they could not procure the fauour, as well for many reſpects which he cõcealed, as principally, to auoyd a certayne abuſe, which the *Egiptians* had, to conſerue with ſome art or other, the bodyes of perſons of quality, vpon certaine beds, in performing their wonted Exequies indeed, & enwrappiug them after their manner in ſheetes, but yet auoyding to put them vnder the ground, as a thing wholy vnworthy of them. Now was this abuſe alwayes very much diſpleaſing to *S. Antony*, and he had been reprehending the people for it at ſundry tymes, and intreated the Biſhops, often to remedy the ſame: alleadging that euen from the auncient *Prophets* themſelues, were ſeen to bee ſepulchers extant, yea that the body of *Chriſt* our *Lord* himſelfe, had beene put into a Monument, and was couered with a great ſtone, who aroſe the third day. With which examples, howbeyt already, he had reduced many perſons, to bury their dead; yet neuertheleſſe, knowing the cuſtome, and inclination of that people, he would not truſt the multitude with his ſpoyles, but retiring himſelfe into his Cell, from whence had he departed, within few months after fell ſicke: and calling his two diſciples to him, who had now ſome fifteene yeares been preſent with him, he ſpake to them in manner following.

I am now (my deereſt) vpon walking the way of my Fathers, and I feele my ſelfe to be called of our Lord. As for you, be you wary and vigilant, and take heed, you looſe not the labours of ſo long a tyme: but as if you had but now begunne, do you enforce your ſelues to mayntayne your wonted feruour and ſtudy. Then know you

the

the ſnares, and rages of the inuiſible Enemies, and know you likewiſe, how through diuine Iudgment, they haue loſt their forces. Do you not feare them then, but alwayes aſpire to *Chriſt*, and fixing a liuely fayth in him, expect euery moment to be cited before him, & ſo attend to your ſelues, ſtill remembring the rules, and documents, you haue had from me; eſpecially to fly as fyre, the conuerſation of *Arrians*, and *Meletians*, and whoſoeuer ſhall haue ſeuered themſelues from the Fayth, and communion of the Catholique Church, ſince you know, how I no leſſe haue alwayes abhorred them. But rather ſeeke to vnite your ſelues with *Chriſt*, and with his *Saints*; that after death, they may acknowledge you as Friends, and be receyuing you into the Eternall tabernacles. Be this your opinion then, and this your diſcourſe.

And if you haue any care of me alſo, as of a *Father*, doe not ſuffer my Corps, by any meanes, to be carryed to *Egypt*, with the hazard of being put vp in ſome houſe, according to the peruerſe cuſtome of the Country there; but hide me rather in the earth, in a place, where no perſon of the world, may know beſids your ſelues, becauſe if it be cõſumed for the preſent, it ſhall yet be reſtored agayne very glorious in the Reſurrection. You ſhall diſtribute my Garments in ſuch ſort, as that *Athanaſius* the Biſhop may haue one of my *Melots* (which were only poore ſheep skins ſowed together) and the *Mantle* whereupon I was wont to lye. To the Biſhop *Serapion*, you ſhall giue the other *Melot*: and you, in memory of mee ſhall keep the *Cilice*: and with this my Sonnes, remayne in peace, for *Antony* paſſeth, and ſhall be no more abiding with you.

Theſe were his laſt words, and then with a cheereſull countenance, ſhewing the *Angels* and *Saints* to reioyce, who came to meete him, he gaue vp the Ghoſt. And the diſciples, though ſad for looſing ſuch a Father on earth, neuertheleſſe being recomforted, for hauing purchaſed ſuch an Interceſſour in Heauen, did bury him, according as he had ordyned. And to the Biſhops, they gaue the garments, as welcome, and as much eſteemed of them, as thoſe who had gotten a very rich inheritance. And the great *Athanaſius*, recounts of himſelfe, how he wore the ſame afterwards, very willingly: whereby it ſeemed to him, that he carryed about him, a perfect Memorial of the wholeſome aduiſes, and documents of *S. Antony*. Such a courſe, and end, made the great Seruant of *Chriſt*: whoſe life (as we inſinuated aboue) *Athanaſius* himſelfe firſt wrote, in the Greeke tongue; who though

though he were of another vocation, notwithstanding in fayth & will was he most vnited with him. The blessed *Euagrius* translated the same into latin, who liued very neere those tymes, and was the disciple of both the *Macarius*, enriching the same with some things receiued, as it is probable, of such as had much familiarity & conuersation with the Man of God. Moreouer, as many as haue framed the Ecclesiasticall History, and other most graue *Authours* besides, haue likewise touched his acts, and made very pious, and honourable mention of him: God vndoubtedly so disposing the same, not so much in recompence of the labours of *S. Antony* (who enioying eternall felicity in heauen, should seeme to care very little to be renowned in earth) as for the profit of all man kind. To the end, so perfect, and noble deeds, words, and manners, might not seeme to be shut vp within the termes of one people, or of one age only; but should dilate themselues into all parts, and serue for instruction, glasse, & incitement to all Nations, and to all posterity.

FINIS.

S. PACHO-

S. PACHOMIVS.

THE ARGVMENT.

I BORNE of misbelieuing Parents, gaind
Not by my ſelfe but Heau'n, the ſauing light,
Quickned the grace which I had entertaind,
And left the world, that I more ſafe might fight
Againſt my foes: I victory obtaind,
Finding this way to countermand their ſpite:
And ſlighting what the world doth moſt commend
More eaſily I did my ſelfe defend.
What ere he be that ſtriues to haue a ſhare
Within the manſion of Eternity,
Let him in this beſtow his greateſt care
To ſhun th'indearements of Mortality.
Soul..s haue no parts, harts vndeuided are,
Heau'n and the world haue no affinity,
Like as of Senſe, on ſeuerall obiects bent,
The ſtrength is weakned, and is leſſe intent.

THE LIFE OF S. PACHOMIVS ABBOT.

Written by *Simeon Metaphraſtes*.

Of the Birth of S. Pachomius, *and his miraculous Conuerſion to the Chriſtian Fayth.* Chap. I.

IN the ſame age (ſome few yeares after) the bleſſed *Pachomius* did flouriſh, a great Father likewiſe and an excellent Mayſter of Monkes: whoſe vertue, and Religion, no doubt was ſo much the more memorable, as the helpe of Education, which he had was leſſe, being borne of Gẽtiles both Father and Mother, & brought vp in *Thebais*, without any knowledge of our *Sauiour Chriſt*, vntill ſuch tyme, as he arriued vnto military age. Some notable ſignes did forerun his Vocation. One was, that when they gaue him to drinke any wine, or other liquour, which had been offered to the Idols, with a certaine hidden auerſion of the ſtomacke, he would ſuddenly be vomiting it forth. And another ſigne alſo was there yet of more

more wonder: for that, he being once conducted to a Sacrifice, which was to be performed, by a riuers side, hard by, there could be nothing done; for that at his presence, the Priest could neyther finish his ceremonies, nor would the Diuels seeme to enter into the Statues, to giue forth answeres, from thence, as they were wont: so as their wicked Minister, hauing finally vnderstood the occasion thereof, with furious brawling, began to controule the Parents of *Pachomius*, as hauing brought thither an enemy of the immortall Gods: and commanded them, suduenly to thrust him forth, as fearing least some heauenly wrath, or vengeance might light on their Sonne.

Amidst so impious superstitions of his house, & the rudiments of Egiptian learning and doctrine, *S. Pachomius* being arriued to the twentith yeare of his life, was enrolled as a Souldiour in a new leuy of men, which in the name of *Constantius*, was then made in diuers parts, against the Tyrant *Maxentius*. And with this occasion, being conducted by water with others, to a certayne Citty, neare vnto *Thebes*, he fell into great necessity, together with the whole army, through the final prouision that was made of victuals for thē. Which being vnderstood, by those of the Country there, who by good hap, were of the faythfull people of *Christ*, and very friendly to the Neighbour, they suddenly prouided for the afflicted Souldiours, what was needfull for them; and that with so great sollicitude and charity, as *S. Pachomius* was astonished thereat: & demaunding what nation they were of, that was so hospitable, and benigne; answere was made him they were Christians. When demaunding againe, of what manner of life & institute they were, he vnderstood, that they did beliue in *Iesus Christ*, the only Sonne of God, and did well to all sorts of persons, with firme confidence, to haue some large remuneration for it, at the hands of the same God.

S. Pachomius, had scarcely heard these words, but that full, as well of interiour consolation, as of an vnusuall light, retyring himselfe from the company, and being somwhat in a deepe study with himselfe, he lifted vp his hands to the starres, saying: *Lord God*, who framedst the Heauen and earth, if thou shalt vouchsafe to regard my basenes, and my trauayles, and giue me the knowledge of thy Diuinity; I promise to serue thee, and obey thy precepts while i breath. With this prayer, and promise, the loue of vertue so increased in him, as he began, from that tyme forwards through the diuine Grace

to reſiſt all ſenſuality, and valiantly to ſuffer Tribulations; helping himſelfe with the memory of his firſt purpoſes, vntill ſuch tyme, as the *Emperour*, hauing gotten a glorious victory vpon the Tyrant, he was cathiered with others: and not ſeeing opportunity there to become a Chriſtian, he immediately went his wayes to *Chemeſium*, a Towne of the higher *Thebais*, where remayned ſome notable and venerable Seruants of God. Of whome, being inſtructed in the holy Fayth, he was baptized: and the very ſame night, that he receiued this wholſome Sacrament, he ſees in his Sleepe his right hand to be filled with dew, which falling from heauen, did incorporate it ſelfe in forme of hony, and withall heard a voyce, which ſaid: *Open the eyes of thy vnderſtanding Pachomius, and know, that this is a ſigne of the grace, which is affoarded thee by Chriſt.* This viſion was not in vayne or vnprofitable a whit, but rather *Pachomius* felt himſelfe ſo compunct therewith, and enflamed with diuine Loue, as he determined, without delay, to renounce the world, & to conſecrate himſelfe to a monaſticall life. And hauing heard of a famous Hermit, called *Palemon*, that dwelt in thoſe deſarts, he wēt his wayes to him, to ſubmit himſelfe to his diſcipline.

S. Pachomius *craues of* Palemon *to be receiued into his diſcipline, and is admitted: with the manner of their liues togeather.* Chap. 2.

THis *Palemon* for yeares was very graue, ſeuere of countenance, & ſo rigid and mortifyed in his cōuerſation, as by many he was iudged to be inimitable. So ſoone as he heard then, one knocking at his cell, opening the doore, he ſayd to *Pachomius*. *Who art thou? and what ſeekes thou?* To whome the good young man anſwering: *God ſends me to you to be admitted into your eſtate of life.* The old man replyed. This is no worke for you, nor ſo eaſy as you thinke; for ſome three or foure others, haue come hither likewiſe that haue not been ſo well able to ſtand to it afterwards. Then *Pachomius*: All men are not made of the ſame mould. Do you receiue me, and in tyme (I trow) you ſhall be cleered in that point. I haue told you already (replyed the Hermit) that you cannot brooke the labour. Go your wayes then firſt to do pennance in ſome other place: and if you ſhall then thinke your ſelfe able to endure it, do you come to me, & then perhaps I ſhall accept of you. Becauſe indeed my manner of liuing (for to tell it you) is very ſharpe, and difficult. I ſuſteyne my ſelfe

ſtie (God be thanked) with no other thing, then bread and ſ lt. Neither wine nor oyle euer enters into my mouth. Halfe of the night, or there abouts, do I ſpend, part in praier, part in reading, and ruminating the diuine Scripture.

Theſe and the like words, though deliuered with a harſh voice, and a horride brow, were not ſufficient to terrify the conſtant *Pachomius*, but rather, as a litle water ſputted on a great fyre, enkindled ſuch a flame in his breaſt, as with much reuerence, he moſt cheerfully affirmed, that he felt in his mynd, a firme beliefe, that the diuine Goodnes, by meanes of the interceſſion of the ſame *Palemon* (whoſe life was a mirrour to all Mortalls) would make him a diſciple not vnworthy of ſo noble a Mayſter. From ſuch perſeuerance, vnited with like piety, the *Anchoret*, now eaſily gathered, that *Pachomius* had an extraordinary feeling, and a manifeſt vocation of God. Whereupon, hauing now ſome confidence of a happy ſucceſſe, without more ado, he admits him into his Cell, and giues him his habit. And from thence, they began to liue together, ſpending the greater part of the tyme in deuotions, and the reſt, in twiſting of Camels hayre, and making of ſacks, and that not to pick out money for their owne profit, but to relieue the poore with, as the *Apoſtle* counſayles.

At night then, in tyme of prayer, and Pſalmes, if *Palemon* perceiued the diſciple to be ſomewhat preſſed with ſleep, taking him forth of his Cell, with a basket in hand, he would employ himſelfe with him, in carrying of heapes of ſand, to and fro, vntill ſuch tyme, as the ſuperfluous vapours of the body being diſperſed by this meanes, he might come to be prompt, & nimble againe, and haue the ſpirit now throughly awaked; and would beſides be admonishing him, ſaying: be you ſober and attentiue *O Pachomius*, that you be not ouercaught by the Tempter, and all our labours proue not to be in vayne. But the feruent *Nouice*, gaue not much occaſion vnto ſpurs and incitements, and the holy *Father* exulted in himſelfe, and glorifyed the Diuine Clemency, to ſee him become euery day, more obedient then other, to ſee him more addicted to mortification, and abſtinence, he not ſparing in the meane while to go alwayes before him, with a liuely, and continuall example.

So as once vpon Eaſter day, *Pachomius* to ſolemnize that Feaſt, hauing dreſſed him a litle Oyle, ſeaſoned with ſalt, when *Palemon* ſaw him to reach it to him, ſuddaynely ſtriking his forhead, & ca-

ſting forth a deepe ſigh, with teares he ſayd: My Lord was put on the Croſſe, he was loaden with iniuryes, cuffs, and buffets, in his greateſt thirſt he was made to drinke both Vinegar and Gaule, and ſhall I be pampered heere, and be ſoothing my palate which oyled meates? Nor with all the inſtance, and intreatyes, that *Pachomius* could vſe by any meanes, he would ſeeme to breake his Faſt, vntill ſuch tyme, as that ſeaſoned Oyle being taken away, and ſome other brought him which was pure, and ſimple (in bleſſing it firſt, with the ſigne of the Croſſe, and rendering moſt humble thankes to the high *Creatour* for it) he finally tell to. In ſuch like acts *Pachomius* continually beheld himſelfe, as in a glaſſe: and as from the excellency of the Mayſter, he was hourely encouraged more to follow the good; ſo from others defects, became he alwayes more cautious to beware the euill.

The iudgement of God shewed vpon a Monke. S. Pachomius *founds a Monaſtery, and* Palemon *dyes.* Chap. 3.

AN audacious *Monke* but ill founded in the knowledge of himſelfe, and human frailty, came on a tyme to ſee *Palemon* and *Pachomius*, while they had made by chaunce a very good fyre: & after he had ſate downe with them a pretty while, entertayning themſelues with ſpirituall diſcourſes, ariſing on a ſudden, ſayd to *Palemon*: if you, and your diſciple haue true Fayth, ſhew me heere ſome Euangelicall experience thereof, and make your prayer, heere barefoote, vpon theſe burning coales. *Palemon* reprehending him for it, and aduiſing him, not to ſuffer himſelfe to be deceyued ſo by the enemy; he puffed vp with greater pride, and preſumption, went voluntarily vpon the Coales, and the Diuine Maieſty, permitting it ſo, the Diuell had power to preſerue him without hurt at all. Whereupon that miſerable Wretch, with malapert inſolency, vpbrayding *Palemon* and *Pachomius*, with ſaying: where was their fayth? went his wayes very proud, from thence. But it was not long, ere he payd very ſoundly for it.

For firſt, being deluded by the ancient Aduerſary with laſciuious ſhapes, and therupon very grieuouſly ſtrooke and afflicted, he repayred agayne, after ſome dayes to *Palemon*, with ſighes confeſſing his errour, ſaying: Know that I am vndone, for not hauing obeyed you, and now I do pray you, to ſuccour me, with your prayers, for that

that I ſtand in great daunger, to be ſlayne of the infernall Enemy. The wretch was yet a ſpeaking, and *Palemon* and *Pachomius* a weeping for compaſſion; when lo, on a ſudden, the deuill aſſaults him, takes him out of the Cell, and like a ſauage beaſt, chaſing him a good while through the Crags, and Mountaynes, finally in the Citty, which is called *Pau*, tooke away his wits, ſo as he caſt himſelfe headlong into a furnace of a bath, where ſuddaynely he dyed.

S. Pachomius being admoniſhed with theſe ſo horrible, & ſtraũge accidents, from thence learned to feare the Iudgment of God, and to re-enforce the guard vpon his hart, by reſiſting the appetites, bridling anger, and the other paſſions, and endeauouring to found himſelfe, by all meanes, in true humility. Beſides, when he read or recited any things of the ſacred ſcripture, he poſted not in haſt, as many are wont, but taſting, and ruminating the ſentences, & precepts, one by one, he ſought to deriue profit from them, and to ſerue the Higheſt with fit attention. Being often ſent barfoote, to make wood, in a certayne forreſt, very full of ſharpe thornes, while he felt his fleſh to be torne, and wounded, he would be ſuffering all the dolours thereof with alacrity, in remembring the Nayles, which pierced the ſacred feete and hands of our *Lord* and *Sauiour Chriſt Ieſus*, & continually treating with God in thoſe ſolitary places would he pray for himſelfe, and for all human kind, that he might be preſerued from the ſnares of the common Aduerſary. In ſumme, with theſe manner of Exerciſes, was he arriued to ſuch a point of perfection, as the Maiſter himſelfe remayned much comforted, and aſtonished thereat.

It happened to him afterwards, on a tyme, by a certayne occaſion, to arriue at the Iland, and Towne of *Tabenna*; where, being in a long, and profound Prayer, he heard a voyce to ſay to him: *Pachomius, ſtay heere, and ſet vp a Monaſtery in this place, becauſe many ſhall come vnto thee with deſire to be ſaued whome thou ſhalt guide according to the inſtruction, which I ſhall giue thee.* And with this, an *Angell* appeared, and gaue him a Table, wherein the ſame Inſtitute was conteyned, which for many ages afterwards, the Monks of *Tabenna* obſerued. Then *Pachomius*, with the diſcretion of ſpirits which he had purchaſed, very cleerely perceiued, that as well the viſion, as the Rule was a heauenly thing: and receiuing the ſame with great Reuerẽce, he went to his Mayſter, and communicated the whole with him: beſeeching him to be pleaſed, to put to his helping hand, in the exe-

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cution of what, had beene ordeyned him, by the Angell. And though *Palemon* otherwise, would very vnwillingly haue left his auncient Cell, notwithstanding to comfort so good and vertuous a disciple, he was perswaded to go thither, and they both set vp there a poore habitation, in forme of a Monastery. But it was not long, ere *Palemon*, being now spent, partly with old age, and partly with maceration of the body, arriued to the end of his dayes; and *Pachomius*, as in life he had alwayes obeyed, and serued him, with exquisite diligence; so after death, with extraordinary feeling, buryed him, with his owne hands, with a great deale of Lamentation, but not without Canticles and Hymnes.

A Brother of S. Pachomius *ioynes himselfe with him in his manner of lyfe; and what followed.* Chap. 4.

AFter this, a naturall Brother of *S. Pachomius*, becomming a Christian, and called by the name of *Iohn*, being likewise touched with a laudable desire of a perfect life, came to seeke him, and to inhabite with him. They remayned full fifteene yeares together continually exercising themselues, in acts of religion, & pennance. At the end wherof, while now it seemed to *Pachomiubs*, it would not be long, ere that came to effect, which had been promised him of the multiplication of Monkes, he began anew, to enlarge the dwelling, to be able to receiue them all. This fact of his, was displeasing to *Iohn*, and as he, who was the elder in yeares, and perhappes, knew not, or not fully belieued, what was signifyed to *Pachomius* from Heauen, esteemed such a building, to be against Pouerty, and therfore reprehended his Brother, somewhat bitterly for it, saying, he should cease from committing such follyes, so to seeke to enlarge himselfe, more then needed. To which words, though he answered nothing, yet did he inwardly thinke vpon thē; and after hauing some remorse at such a thought, retyring himselfe at night in the new building, he puts himselfe into bitter Laments, and turning himselfe to God, with great dolour cryed out in this manner.

Alas, that the prudence of the world, should be yet continually raigning in me! I am still a carnall man, and after so many yeares of Religious warfare, doe I yet suffer my selfe to be vanquished by wrath, vnder a colourable pretext of good. Mercy Lord, least I vtterly

terly periſh, becauſe that if thou eſtabliſh me not, in thy patience, and that the Enemy come to find ſomewhat of his in me, I ſhall be ſubiect to him, ſince it is written: That if any one but fayle in one, he is made guilty of all. I beliene thy benignity is exceeding great, help me *Lord*, & I ſhall walke in the way of thy Elect; aduauncing my ſelf alwaies forward, & forgetting quite what remaines behind. Euen as they likewiſe through thy grace, haue done, to their euerlaſting prayſe, and crowne, but to the great affliction, and vter confuſion of the aduerſary: otherwiſe, how ſhall I be able to inſtruct thoſe, whome thou ſaydſt, thou wouldſt giue me in charge, if firſt I ſhall not ſubdue the paſſions, which by meanes of the fleſh, make warre againſt the ſpirit, and if I ſhall not haue learned to obſerue thy Law inuiolable? But I hope Lord, through the help of thy high and mighty hand, I ſhall do that, which may like thee beſt, and thou pardon all my defects.

In ſuch accuſations of himſelfe as theſe, ioyned with bitter playnts, with burning prayers, and with ſolid purpoſes, ſpent he all that night, & at the apeating of the day he found on the ground, a certaine durt which was there cauſed through the continuall teares, that ſtreamed from his eyes; as alſo with the exceſſiue ſweat, which tricked downe from all his body. Nor let any one ſeeme to attribute this, to an exaggeration of words: for that beſides the humour, which contrition wrong from him, and affliction of mynd; it was then likewiſe the ſeaſon of Summer, and the place of its nature was exceeding hoat: nor was the ſeruant of God, then making his prayer in a careleſſe kind of compoſition of body, but eyther on his knees, or proſtrate, or bolt vpright, with the armes erected & diſtended in forme of a Croſſe, without letting them once to fall, or leaning himſelfe to any thing, vntill the tyme he had purpoſed to himſelfe; and this, as well to ſuffer ſomething with *Chriſt*, and for *Chriſt*, as by that meanes to keep his mynd more vigilant, and attentiue.

With this ſacrifice of an humble and penitent hart, he obteyned ſo much fauour from heauen, as for the tyme to come, he perſeuered with his Brother, in meruayleus Peace, and Patience: and aſſoone as he paſſed into a better life, he interred him, with all due piety, & with the wonted Exequyes. Frō hence, remayning quite alone, as he had but then entred into the Wildernes, he gaue himſelfe with a freſh vigour to his accuſtomed ſpirituall exerciſes, not

forbearing the while, like another *Noe*, to be building the Arke for thoſe, that were to be ſaued therin, according to the Angelicall prediction, which howbeit ſlow in coming to paſſe, yet was he certayne, it would not fayle.

S. Pachomius *is tempted by Deuils in ſundry ſorts. He ſees a viſion; & many repayre vnto him, to be admitted into his Institute.* Chap. 5.

IN the meane tyme *S. Pachomius* was very grieuouſly moleſted by Helliſh Monſters, being all enflamed with Enuy againſt him, & deſirous to put any obſtacle ſoeuer to ſo great a good; ſo as putting in practize whatſoeuer was permitted them, with diuers apparitions and ſtrange phantaſmes, they ſought to affright the ſeruant of God. Among other on a time, being about to kneele to his Prayers, the earth on a ſudden fell a gaping before him, in forme of a deepe Ceſterne, to ſwallow him vp. At other times, returning from the more remote deſerts, where ſometymes through deſire of greater ſolitude, he was accuſtomed to retire himſelfe; vpon the ſudden, the ſame peruerſe ſpirits were before him, marching as it were in order of battaile, and ſaying with a loud voyce: Giue place to the Man of God. They endeauoured likewiſe to ſhatter the new building in ſuch ſort, as it ſeemed they would haue turned it topſy-turuy from the very foundations. Beſides, ſitting on a day at ſome handy worke, after he had made his prayer, there ſeemed a Cock to be repreſented to him of an vnmeaſurable greatnes, which redoubling very fierce, and horrible crowings, aduentured from tyme to tyme to fly in his face, and with the clawes, and ſpurs moſt cruelly ſcratched him.

Theſe, and other affrights and iniuryes *S. Pachomius*, being full of a high confidence in God, very eaſely repelled, now with the ſigne of the moſt holy croſſe, now with ſome verſe of the ſacred Pſalter. Wherupon the malignant ſpirits, perceiuing the way of feare, ſucceeded not with them; turned themſelues by agreement to tempt him, with laughter, in ſhewing themſelues very buſy & earneſt to remoue certayne leaues of a tree therby, tying them with great ropes, and exhorting one another to pull hard, with voyces and vnited forces, much after the manner, as Carpenters are wont to do, when they lift ſome huge piece of tymber. But this trick of theirs, was not any whit ſufficient to moue the grauity, and conſtancy,

ſtancy of the Chriſtian Philoſopher; but rather ſighing, inſteed of laughter, and ſetting his mynd on the Crucifix, he attended to proſecute the exerciſe in hand, in ſuch wiſe, as the powers of darknes, being thus ſcorned by a mortall man, and put to confuſion, went their wayes.

But yet for all this, they ceaſed not afterwards, to renew the battaile agayne, by taking the habit and forme of beautifull women and endeauouring to ſit downe at the Table with the Man of God in tyme of refection, and to be impudently putting their hands into that poore fare, which he had before him; when ſeeing themſelues to be howerly vanquiſhed and deſpiſed, chaunging their figures by diuine diſpenſation to the greater crowne of the *Saint*, they afflicted him more then once with ſundry paynes & cruel torments. Wherin as he, through the help of *Chriſt*, remayned alwayes victorious; ſo according to the ſaying of the Scripture, it often happened, that he walked, and that without hurt, vpon venemous beaſts; and which is more, being to paſſe the Riuer of *Nilus*, when need was, the Crocodils themſelues, inſteed of a bark, would ſecurely be wafting him ouer.

With ſuch proofes, and ſo glorious victoryes, *S. Pachomius* now being arriued to the higheſt degree of hope and charity, the Angell appeared to him anew, and ſayd to him: *God is pleaſed, O Pachomius, with thy ſeruice, and would haue thee reconcile the Gentils vnto him.* When not many dayes after, ſome perſons, deſirous to ſaue their Soules, and glutted with the world, beganne to repayre vnto him from diuers places, who benignly receiued them all, but yet gaue them not the Monaſticall habit, till firſt he had proued euery one with a long and exact probation.

The manner he held in the inſtructing of all together, and ech one in particuler, conſiſted, in keeping them free, and farre off from all traffique, and tranſitory cares; and to vnite them, firſt from the world, then from the hauing of things proper, and laſtly from themſelues. And foraſmuch as to exhort others to the Croſſe, examples do moue a great deale more, then words; he was the firſt in obſeruing of Silence, in Edification, Leſſons, Faſts, Vigils, and other labours, and auſterityes of the Monaſtery, to prepare the Table, to cultiuate the garden, to anſwere at the gate, to be ſeruing of the Sick both night and day, and hence with louing aduices, and remembrances withall, would he afterwards very eaſely conduct others, to

liue according to the obligation of ſuch a vocation. It was not long ere the good odour, & fame of this new Inſtitute was ſpread euery where, in ſuch ſort as the multitude of Monks, came ſoone to ariue to the number of a hundred.

S. Pachomius *highly regardeth the Clergy; and viſits the great* Athanaſius. Chap. 6.

AMõg theſe Monkes, was not yet ſeene to be any *Prieſt*: wherupon when they were to communicate, ſome Prieſt was called for, of the neighbour Villages, ſo rare was Prieſthood in thoſe dayes, and held in the eſteeme it ought to be. And as for *S. Pachomius* he ſuffered not any of his diſciples to aſpire to ſuch a dignity, or any other honours, or degres at all, affirming that from like deſire, doe grow emulations, ſtrifes, and contentions; and added, that as a leaſt ſparckle of fyre, falling in a barne, if not ſpeedily oppreſſed, will vnluckily conſume the whole yeares harueſt: ſo *Ambition*, or the thought of a Clerkſhip, with what pretext ſoeuer it enter once into Cloyſters, and be not ſuddenly extinguiſhed, will come to put all the Religion in tumult, or ruine rather and vtter deſtruction. Notwithſtanding afterwards, if any one being a Prieſt already, ſhould offer himſelfe to follow the Rule, *Pachomius* would not refuſe to accept him, and with ſuch quality of perſons, ſo carryed himſelfe, as how much more reſpectfull, he ſhewed himſelfe towards them for the ſacred Orders ſake which they had taken; ſo much more humble & meeke would they become through the Vertue, and example they ſaw in him.

Beſides that, he was full of Piety to all, eſpecially towards the aged and infirme perſons. To young men likewiſe, he would vſe diſcretion, dexterity, and longanimity to ſaue their Soules, wherof he was meruayloufly zealous, & ſollicitous. And becauſe not far from his Conuent, was a certayne Village without a Paſtour, and conſequently depriued of the word of God, and the holy Communion, he dealt very charitably about the ſame with *Aprion* Biſhop of *Tentiri*, in whoſe Dioceſſe the ſayd place was; and with his conſent, ſet vpon the building of a Church, where afterwards a Pariſh was appointed. And he in the meane time, not fayled to go thither with ſome companions, to inſtruct thẽ in the Chriſtian doctrine, performing that exerciſe with ſuch deuotiõ, & with ſo much grace,

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& compoſition of body and mynd, as to the Seculars it ſeemed they heard, and ſaw an Angell, and no mortall man, nor were the faythfull only confirmed, by this meanes, but many Infidels likewiſe conuerted to the Fayth. And as *S. Pachomius* receyued thoſe who beliued in the Ghoſpell with extraordinary ioy; ſo for the loſſe of the obſtinate and incredulous perſons, he would feele extreme dolour, and for the ſame be ſheding of continuall teares.

At that very tyme, the great *Athanaſius* had taken poſſeſſion of the Biſhoprique of *Alexandria*; & being gone in progreſſe, as a good Paſtour, in perſon to viſit the Churches of *Egipt*, & eſpecially of the vpper *Thebais*, and *Siena*, by that occaſion he was likewiſe to paſſe by *Tabenna*, when *S. Pachomius* knowing ſome part of the trauailes, and perſecutions which the holy Biſhop had ſuffered for the *Catholique* fayth, went forth to meete him, in company of all his *Monkes* with iubiley and feſtiuity of Pſalmes, of Hymnes, and Canticles. True it is, that hauing vnderſtood before hand, how meanes was made by the Biſhop of *Tentiri* to *Athanaſius*, for his promotion to a higher ſtate, for not to be ſeene nor knowne by him, he hid himſelfe of purpoſe, in the throng. Whether he ſpake with him afterwards, or no, is not found written any where. But as this Champion of *Chriſt*, was a great friend, and much deuoted to the Catholique Prelates; ſo could he not ſuffer ſo much as the name of *Arrius* and *Meletius*, and the other Heretiques and Sciſmatiques to be mentioned of any by name: and for their writings he could not endure them by any meanes to be had or read of his Monkes. He was likewiſe very cautious in forbidding them to murmur at all, eſpecially againſt the Clerks and Prelates of the church, and if by chance they had fallen into ſuch a default, he would ſuddenly oppoſe himſelfe againſt them, in citing ſome verſes & ſentences out of the holy Scripture to that purpoſe, together with the example of *Mary* the ſiſter of *Moyſes*, ſo ſeuerely puniſhed by God, for hauing murmured againſt her Brother. And finally by how much more ſweete and plyable he was to all, in that which lawfully he might; ſo much more rigid, and inflexible he ſhewed himſelfe, where it ſtood not with the leaſt point of the honour of God, or the *Neighbour*.

S. Pachomius *is viſited by his Siſter, who afterwards retires her ſelfe into a Monaſtery.* Chap. 7.

Saint Pachomius kept himſelfe wholy from the conuerſation & familiarity of his Parents, except when he had good hope to help them in Spirit. And therfore laſtly being viſited by a Siſter of his, he ſent her anſwere by the porter in thes words. Behold thou haſt heard I am yet aliue: Go thy wayes then, and take it not ill, that I let thee not ſee me. I will promiſe thee, that if thou wilt happily imitate this manner of life of myne, to obteyne together with me pardon & Mercy of our Lord, ſome fit dwelling or other ſhal be aſſigned thee, in a conuenient place to liue in peace and ſilence, and by that occaſion peraduenture, it may happen the diuine Goodnes will call ſome other women likewiſe to do pennance with thee, ſince in fine there is no other conſolation on earth, then for one to do well, & to ſerue God.

With this anſwere, the good woman was ſo compunct, as ſhe brake forth into plaints, and without more ado, determined to obey the counſayle of her Brother; who according to promiſe, cauſed certayne Lodgings to be built for her, not farre from the Monaſtery, very apt for the end pretended: wherin ſhe exerciſing her ſelfe, according to the directions and orders of *S. Pachomius*, it was not long ere there came many other women likewiſe to her for the ſame purpoſe, who increaſing continually in number, ſhe was elected to be the *Mother* & *Abbeſſe* of them. Whence he attended with more ſollicitude then euer to inſtruct them well, and to conduct them ſafely to a good Port.

A certayne venerable and diſcreet Father, called *Peter*, had the ſuperintendency ouer that Conuent, by commiſſion of *S. Pachomius*, who at his tymes would viſit, and exhort them to Perfection; and if it happened now and then to any Monke, hauing ſome kinſwomen there to haue occaſion to go to any ſuch, he was accompanied thither, by ſome ancient, and graue perſon, or other, of approued vertue: nor could he ſpeake with ſuch a one, but in the preſence of the *Mother*, and ſome of the principall of the Monaſtery. To giue, or take any thing with them, or els to eate, or drinke in that place, vnder any pretext whatſoeuer, was wholy prohibited. When any of the Siſters came to dye, the others very decently compoſing the corps,

corps, would depoſe it with Pſalmes in a determinate place, neere vnto the conuent. Whence after the Monkes wold conuey the ſame in manner of proceſſion, and bury it with deuout prayers & accuſtomed Canticles in the hill neer at hand. Through the fame of theſe things, a certayne yong youth (among others) of ſome fourteene yeares old, by name *Theodore*, a Chriſtian of noble Bloud, being moued, gaue himſelfe likewiſe to the diſcipline of *S. Pachomius*, by the occaſion which I ſhall preſently tell you.

The hiſtory of Theodore, *and how he and his Mother entred into the diſcipline of* S. Pachomius.

Theodore once on a feſtiuall day, beholding the riches, the delights, and the ornaments of his owne houſe, felt himſelfe ſuddenly to be interiourly moued by the diuine grace, & began to diſcourſe with himſelfe in this manner, ſaying: What ſhall all theſe eaſes, contentments, and momentary pleaſures auayle me (Wretch as I am) if I come to be depriued of the Eternall? Foraſmuch as none for the preſent can attend to theſe, and in the future enioy the others: and fetching ſuddenly a great ſigh, retyred himſelfe into a more ſecret place of the houſe, where proſtrate in teares, he ſayd: *O Lord*, who ſeeſt the ſecrets of harts, thou knoweſt, I prefer not any thing of this life before thy loue: vouchſafe then to illumine me, ſo as I may be able to vnderſtand thy will; and that perfectly executing the ſame, I may glorify, and prayſe thee foreuer.

After this, refuſing the commodityes and the cheriſhments of his Mother, he began to giue himſelfe ſeriouſly to abſtinence, and faſtings, with other mortifications and aſperityes, wherin hauing exerciſed himſelf for ſome two yeares together, he recollected himſelfe in the company of ſome Seruants of God. One of which, (the veſpers being ended) diſcourſing according to the cuſtome amõgſt them of ſpirituall things, he entred in, to ſpeake of the *Tabernacle*, and of the *Sancta Sanctorum*, of the ancient Law; interpreting the exteriour Tabernacle (as that which was of the manner of manufacture) to ſignify the firſt people of the Iewes; but that of the *Sancta Sanctorum*, ſhould figure the vocation of the Gentils, as hauing a more ſumptuous and myſticall entry with it; whence in the place of Sacrifices of beaſts, and inſteed of the Thurible, of the Table, of the Arke, of the Candleſticke, of the Propitiatory, and of all thoſe o-

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ther ancient ſymbols, for our ſaluation, hath ſucceeded the diuine word itſelfe: who aſſuming our human fleſh, hath taken vs from the paynes of our ſinnes, through the holy light of the Ghoſpell, and with the ſatisfaction of his infinite merits.

This ſaid, he confeſſed he had heard this interpretation from the great *Pachomius* himſelfe, who had lately gathered togeather a good number of Monks in the Iland of *Tabenna*, and gouerned them with merueilous diſcipline; and I hope (added he) that the mentiõ of this Man of God, now made by me, may impetrate for vs ſome indulgence of our ſinnes. The good Monke had ſcarce finiſhed his diſcourſe, when *Theodore* was enflamed with the relation made, with an exceeding deſire of knowing *S. Pachomius* by ſight, and to giue himſelfe wholy to be gouerned by him. In ſo much, as a vertuous and good Old man, called *Pecuſius*, being come thither from *Tabenna*, for to viſit that Congregation there, was by *Theodor* intreated at his returne, with great affectiõ, he would be pleaſed to conduct him with him to the bleſſed *Pachomius*, as he did with a very good will, and being arriued at the holy place, the youth, not being able to conteyne himſelfe from teares of Ioy, was receiued by him with a great deale of charity, and numbred with the others; where in a ſhort tyme, he profited ſo much in all manner of vertues, as *S. Pachomius* himſelfe, did wonder at it.

There was afterwards an occaſion preſented to make the conſtancy and feruour of this *Nouice* more renowned. In reguard the Mother, being now become a widow, and not brooking the abſence of her ſonne; came to *Tabenna* in perſon, bringing letters frõ the Biſhops with expreſſe order to haue him reſtored her agayne. Heere now, the being receiued by the Nuns, as a gueſt, ſhe ſpeedily ſent the letters to *S. Pachomius*, vrging the execution therof. When the ſeruant of *Chriſt*, hauing called *Theodore* to him, ſaid to him in this ſort: I vnderſtand thy Mother is come to ſee thee, behold the Letters of the Biſhops, which ſhe hath brought me, for that end. Go thy wayes then, and comfort her, eſpecially for the Prelates ſakes who haue recommended it to me. *Theodore* anſwered. Do you giue me ſecurity then, *Reuerend Father*, that this little edification, which I ſhall giue vnto others, with ſuch an enteruiew, be not imputed to me, at the day of Iudgment? Foraſmuch as if in the tymes before grace, the children of *Leui*, did quite forſake their Parents, howbeyt moſt deere vnto them, for to ſerue the *Lord God* wholy: how much

rather

rather ſhould I, that haue receyued ſo great mercy and light from the ſame *Lord God*, keep my ſelfe from preferring in any wiſe the affection to fleth, before the loue, and ſeruice of his diuine *Maieſty?* ſeeing our *Sauiour* hath ſayd openly to vs: *He that loues his Father, or Mother more then me, is not worthy of me.* Then *S. Pachomius* declared himſelfe better vnto him, with ſaying: If it ſeeme not expedient to thee my *Sonne*, I will not vrge thee to it, but rather confeſſe the other to be of more perfection; becauſe indeed the Monke is to fly al worldly commerce, and be louing, with an ordinate affection, & without paſſion, all thoſe who through fayth, are members of *Chriſt*. And if any would ſeeme to oppoſe, that he may not deſiſt from wiſhing well to his owne bloud, let him note that ſaying of the Scripture, *That euery one becomes the ſlaue of him, that vanquiſheth him.*

By this manner of ſpeach, the good Youth, being now confirmed more, and more, would by no meanes, ſhew himſelfe to his Mother. And it pleaſed our Lord, through this auſterity of his, that ſhe remained ſo aſtoniſhed and moued to deuotion as ſhe determined likewiſe herſelfe to leaue the world, and with the approbation of *S. Pachomius*, was receiued into the number of the Seruants of *Chriſt*. Whence may be gathered, that things being done to the greater glory of God, howbeit in the beginning ſometymes, they may ſeeme perilous and bitter: yet neuertheleſſe through diuine diſpoſition, do they produce many tymes moſt ſweet fruites.

The Griefe which S. Pachomius *tooke for the lapſed: Togeather with this Diſcretion, and Patience in all occaſions.* Chap. 9.

FRom theſe, and other ſuch like ſucceſſes, looke how much conſolation *S. Pachomius* tooke in our Lord; ſo much griefe and ſorrow felt he for the ill proceeding of ſome, who tyred with labour, & to much giuen to carnall prudence, would neuer throughly renounce themſelues, nor be deſployed of the old man. The holy Man would ſeeke to help ſuch by all meanes poſſible, but in vayne. Becauſe they, partly not knowing how to deny their proper will; partly affrighted with the difficulty of vertue, and with the examples of the pennances and Mortifications which they ſaw in others; finally being vanquiſhed by the ſpirit of puſillanimity, and vayne feare, did ſuffer themſelues to be caryed from the port, into the dãgerous tempeſts of the world: Yet this departure of theirs was not

altogether vnprofitable to others, ſince the field of our *Lord* heerupon, being purged from weeds and cockle, became continually more pleaſant and fruituull. And beſides, from thence might be gathered, how that euen as the auſterity of the Monaſticall life doth not hurt Seculars, if they wil but help themſelues with it, in ſome part; ſo neyther the aduice, good carriage, nor the Prayers of others do benefit Monkes, if they reſolue not to ſhake of quite, very manfully all manner of Slouth and Cowardiſe.

But to conſerue, and to promote Men of good diſpoſition, one of the principall induſtryes of this great Louer of the Croſſe, was, not to permit, that in the treating of his perſon, ſhould be vſed particularityes with him, of any ſort whatſoeuer, as we ſhall ſee by the enſuing acts. He being gone on a tyme, in company of ſome Monks to reaping in an Iland called *Threa* (where euery one had built him a houell to retyre himſelfe to, in due tymes) the good Father, whether it were, through age, or with ouermuch worke, fell ſick of a feuer, and *Theodore*, in his cold fit, being ready to couer him with a Shepheards mantle wouen with hayre, *S. Pachomius* would by no meanes ſuffer it, but willed him to take it away ſudenly, and to couer him only with a Mat, as the cuſtome was to do with others; which done, *Theodore* brings him a handful of dates, exhorting him to refreſh himſelfe with them: Whereat the good *Father*, with teares in his eyes, replyed.

Why, *Theodore*, becauſe we haue power ouer the labours of our Brethren, and to vs the care belonges to prouide and diſtribute the portions among them; ſhould we therefore at our pleaſure, and without any regard be treating of our ſelues in this ſort, or be taking of any thing ſuperfluous, or out of tyme, and comon cuſtome? And where ſhould our holy *Feare* be then, if we ſhould do ſo? For tell me, *Brother*, haue you runne through al the houels, & certifyed your ſelfe, that there is no other ſick body, more neceſſitous then I? deceiue not your ſelf ſo, *Theodore*, iniquity is abominable in the ſight of God, not only in great, but euen alſo in ſmaller matters. If others then, with diuine help, can patiently ſuffer affl ctions, and diſcommodityes; why ſhould not I ſeeme to ſuffer the ſame? And with this anſwere, he ſent the *Diſciple* away exceedingly edifyed and inſtructed. *S. Pachomius* likewiſe had obteyned of our *Lord*, together with the diſcretion of ſpirits, that ſame likewiſe of the Infirmityes, ſo as he could very well diſtinguiſh, which proceeded from naturall

cauſes,

cauſes, and which from the operation of the Enemy; who many tymes, for to hinder the diuine ſeruice, is wont to alter the humours of human bodyes, and to cauſe indiſpoſitions in them. Whereupon *S. Pachomius* being aſſayled on a tyme in the Monaſtery with a moſt grieuous feuer; it ſeemed to him very requiſit, to cauſe him thereby increaſe his abſtinence (ſince by this meanes for fiue continuall dayes, he remayned without eating and drinking) but yet ſlackt not awhit to riſe in the meane tyme vnto Prayer. Wherwith, being cured, he went with the reſt into the Refectory, giuing thankes to the Eternall Goodnes.

But yet with all this rigour, which he vſed with him ſelfe, let no man thinke, he was hard or mercyles towards others, but rather (as hath been ſayd aboue) was he wonderfull tender, and compaſſionate to all, and afforded all poſſible ſuccours to relieue their neceſſityes. Beſides that, as farre as reaſon of gouernement would permit, ſetting all arrogancy a part, he would be ſhewing himſelfe equall, or rather inferiour to all. In ſo much, as being weauing on a tyme, and controuled by a child with ſaying, *Father*, you worke not right, for lo, our maiſter weaues not in that manner; he aroſe vp ſudenly from his ſeate, and whereas another would eyther haue ſeemed, as if he had not heard him, or haue chaſtiſed his little modeſty: The holy Old Man with a cheerefull countenance, approching to the Maiſter, and quietly taking inſtruction from him, went ſudenly to execute the ſame, with ſingular humility, and with the great edification of as many as were preſent. With theſe and ſuch like things not only particular and profane men, being now inuited at laſt, but euen whole congregations likewiſe of other Monks, came to ioyne, and ſubmit themſelues to *S. Pachomius*, to whome with equall charity, he afforded Rules, and Superiours.

The Hiſtory of Ionas *the Monke in the deſart there. And* S. Pachomius *his ſolution of a doubt.* Chap. 10.

IN one of thoſe Monaſteryes, called *Muchoſa*, there was a Religious man whoſe name was *Ionas* a man of ſo great perfection & fame as we cannot choſe but ſtep a little from our purpoſe, to ſay ſomething of him. This Religious perſon had continued in the diuine Seruice, and in the cloyſter, ſome 85. yeares, with very good example: and it is a memorable thing, that he hauing alone had al-

wayes care of the garden, and therin had planted diuers trees, yet he neuer had tasted to his death, so much as one fruite of them, being notwithstanding very francke therof to the Brothers, and to the Ghests, and to all the Neighbours about, who at their pleasure were satisfied with them. His clothing as well for sommer, as winter, was of three sheepe skins, sowed together, saue only, to go to the holy Communion, he would put ouer a coate, somewhat more decent, but being then risen from the sacred table, he would presently despoyle himselfe therof; and so had he conserued it neate and cleane, for all that space of 85. yeares.

He was so great a friend of Labour, as he knew not, as it were what Rest was, nor yet the Infirmary. He neuer eate any boyled thing: he liued vpon hearbs chopt in vinegar: He neuer lay stretcht forth in length, but laboured by day in the garden, & at the setting of the Sunne, taking his refection, he would retire himselfe into his cell, and sitting on a stoole in the midst of the roome, attend to the knitting of bull-ruthes, and to make ropes, vntill the ringing to Office; shutting his eyes sometymes, scarcely as much as necessity required. And this his worke he performed, not by the light of a Lampe, or of fire, but through much practice and dexterity, wholy by darke, for to be able in the meane tyme, the better to attend to the Meditation of holy Scripture, wherof he had cõmitted a good part to memory.

We let passe besids, many other meruaylous things of this holy Man, for breuityes sake, but yet we may not seeme to passe ouer in silence, the manner of his last act. Because he was foũd by the Mõks starke dead to sit in his Cell, with rushes in his hands (according to his wont) & with his feete and armes stretcht forth, & stiffe withal in such sort, as they would not seeme to change that composition of his, nor to pull off his furrd coate frõ his back, but were feigne so to fold him, as in a trusse; and in that manner were they glad to carry him to be buryed.

But now let vs returne agayne to *S. Pachomius*, who neuer ceased with words and deeds to enflame and guide his disciples to Perfection: exhorting them sometymes, and sometyme agayne resoluing their doubts, with a great deale of wisedome, and no lesse charity. He was demanded once (among other things) by one of his Monks; What was the cause, that while a man, is in peace before temptation, he discourseth so well of Temperance, Humility, and other

other Vertues; and when the time of execution comes afterwards to put that in practiſe which was in diſcourſe, we find our ſelues ſo frayle and feeble to performe the ſame? As for example, in the tyme of Anger, to ſhew acts of Patience; in bitternes and rancour, to be forgetfull of iniuries receyued; when we are payſed of others, to be wary of vayneglory; in theſe (I ſay) and other the like occurrences? Then the *Saint:* The reaſon is (anſwered he) for that, we know not how to prepare our ſelues, nor to meditate as we ought, for to keepe the ſpirit prompt and vigilant in the tyme of battayle. Whence it behoues vs euery day, and euery houre, with a freſh reſolution to renew our good purpoſes, and to power into the contẽplatiue part of the Soule, the oyle of holy feare, which may ſerue as well to re-enforce it to do good, as to illumine the ſame to diſcerne, and diſtinguiſh the Obiects, which are repreſented to it by the wily and ſubtile Aduerſary. In ſuch wiſe, as ſtanding cõtinually vpon its guard, it ſuffer not it ſelfe to be eaſily moued to diſdayne, nor rancour, nor to other diſordinate paſſions: and beſides that, rayſing it ſelfe aloft, and thinking of inuiſible, and eternall things, it may come to aſſume great courage, and conſequently to contemne all diabolicall ſuggeſtions, and finally to walke (as the Scripture ſayth) *vpon Serpents, and Scorpions, and aboue all the powers of the Enemy.*

With ſuch aduertiſements, and counſayles went *S. Pachomius* opportunely encouraging, and inſtructing his Subiects. And howbeit in amending their defects, he would more willingly be vſing of ſweet remedyes and lenitiues, as more conformable to his proper genius, and to Chriſtian clemency; notwithſtanding, when it was expedient for him, he knew well alſo, how to apply more bitter and biting medicines: as by reading this enſuing diſcourſe the iudicious Reader may eaſily perceiue.

The life of Siluanus *the Monke. And what a bleſſed end he made, through the help of* S. Pachomius. Chap. 11.

SAINT *Pachomius* had in his Conuent, a certayne Monke called *Siluanus.* This man in the world had been a Comediant, and of a lyfe (as commonly ſuch perſons are) very wild and diſſolute. Whereupon, at his entrance into Religion, *S. Pachomius* had particulerly exhorted him to ſtand vpon his guard, and to mainteyne himſelfe ſober, and vigilant, that he might not be carryed away with ſenſuality, and the diuell, to vices, and leuityes paſt. And ſo

had he promiſed to do: then he tooke the habit, and indeed ſo walked he, as long as the feruour of deuotion laſted; but afterwards, through wearines of combating, and ſubtraction of grace (as it happens, for one to be tepid without being, as it were, aware of it) ſo began he by litle and litle to grow looſer in his conuerſation, and to returne to his ſecular ieſts, and ſcoffs, as before. *S. Pachomius* gaue him many wholeſome admonitions, which being not inough, he likewiſe added ſundry ſeuere chaſtiſements: and at laſt, while he ſeemed to him to be incorrigible, ſome twenty yeares after he had receyued him, he ordeyned in the preſence of all the Monkes, that he ſhould be ſtript of his habit, and thruſt out of the Congregation.

Whereat *Siluanus* being wholy confounded and contrite, did caſt himſelfe at the feete of the *Saint*, with ſaying: Pardon me, *Father*, yet for this tyme, for I hope in our *Sauiour*, that he will graunt me true Penahce, and to your Paternity much conſolation in my actions. To whome *S. Pachomius* anſwered: Thou knoweſt, how I haue borne with thee all this while, how many chaſticemẽts haue I both againſt my wil and cuſtome inflicted vpon thee? ſince then neyther with fayre meanes, nor yet with foule, thou wilt amend thy ſelfe, how can I, or how ſhould I permit ſo contagious and infected a mẽber, ſhould go waſting thus, and conſuming the whole body of Religion? To this ſo bitter an anſwere, *Siluanus* replyed, with new humiliations and promiſes. And yet *S. Pachomius* ſtood firme in his purpoſe, till being conuinced with the perſeuerant ſubmiſſion of the other, he required pledges, which might giue ſecurity of his chaunge of manners. When immediatly a venerable man, by name *Petronius*, being moued out of Charity, tooke the Obligation vpon him; and full of diuine confidence, gaue his word, that *Siluanus* ſhould be renewed in ſpirit, and ſhould giue himſelfe ſeriouſly to the exerciſe of vertue. With this interceſſion was *S. Pachomius* content to prolong his tearme. Nor was the grace afforded in vayne, or the promiſe any way temerariouſly made, ſince from that tyme, *Siluanus* began to wage a ſharpe warre with himſelfe, and to go forward in ſuch ſort, as in a ſhort tyme, he became a mirrour of perfection to all the Cõuent, hauing got (among other things) ſo great a gift of teares, as they ſtreamed from his eyes, like a perpetual riuer: ſo as, neyther in the preſence of ſtrangers, nor at the table, could he poſſibly conteyne himſelfe from them: While that ſaying of the Pſalme agreed with him; *Cinerem tamquam panem manducabam, &c.* eas

meum cum fletu miſcebam.

He was intreated by ſome, that if he could not abſteyne altogether, yet by all meanes at leaſt, he would forbeare in the preſence of the Guests. When he affirmed, he had endeauoured the ſame many tymes, but not by any meanes could he refrayne; they anſwered, that a deuout ſoule may well abide allwayes with internall compunction, without breaking into open demonſtration therof; and in ſumme, they brought him to repreſſe them in tyme of refection, becauſe many being confounded, & moued with ſuch a ſpectacle, refrayned from taking their neceſſary nouriſhment: whē *Siluanus* not being angry with any other then himſelfe only, with great feeling, brake forth into thoſe words; Would you haue me to ſtint my teares (I pray) in ſeeing ſo many *Saints*, with whome I am not worthy to be numbred, to attend vpō me, moſt vile wretch with ſo much diligence, hauing been accuſtomed heeretofore to gayne my liuing on the Stage? Whereas rather, I deſerue not to kiſſe the very place, where they ſet their feet. I weepe indeed, as fearing euery houre, leaſt the earth ſhould ſwallow me vp, as once it happened to the profane *Dathan* and *Abiron:* ſince I hauing had from Heauen, both light and grace, more then inough, ſhould haue vſed them ſo ill, & haue reaped ſo litle fruit. Then am I not through ſhame to forbeare from diſcoueting my ſelfe to be a ſinner, ſince for ſuch indeed do I acknowledge my ſelfe to be. Whereas truly if I ſhould lay downe my life in doing pennance for the ſame, yet were it nothing in compariſon of my demerits.

With ſuch like anſweres, *Siluanus* ſtopt the mouths of ſuch, as dealt with him about this matter: nor was it contrition of words only, as often it happens, but his ſayings and workes accorded in ſuch manner, as *S. Pachomius* himſelfe being full of meruayle thereat, for true humility preferred him before all in the Monaſtery; and within eight yeares afterward, was certifyed, how he was nothing deceiued, when he beheld that Soule going forth of the body, to fly vnto Heauen, with a great troupe of glorious Angells in company with it. This then was the fruite, which ſprung from the ſeaſonable rigour of *S. Pachomius:* and no leſſe worthy of memory likewiſe, was another act of ſeuerity of his, which we will put down in the Chapter following.

How a Monk was penanced by S. Pachomius *for Vayne glory, and another for Disobedience.* Chap. 12.

IT happened on a tyme, while *S. Pachomius* was sitting in company with other graue Fathers, that a Brother who had made that day two mats, with double the labour he was obliged to do by the Rule, being ouercome with vayne glory would by no meanes coteyne himselfe, but needs must he set them forth to view, at his cell, right ouer agaynst the place, where *S. Pachomius* was, as thinking verily to haue been much praysed and esteemed of him for his diligence therein: whereof the wise *Pastour* being aware, fetching a deep sigh, said to the standers by: behold I pray, this Brother heere, who hath been labouring all this while from the Morning hitherto, to dedicate afterwards all his sweats to the Diuell, without leauing any merit or fruite thereof for his owne soule, since he hath had for end, the satisfaction of men, rather then the pleasure of God.

Heerupon, causing him to come before him, he gaue him a sound reprehension for it; and to the end, he might learne to rectify the intention, in whatsoeuer he should worke heerafter, enioyned him in pennance, that while the Brothers were in prayer, he holding both those mats in his hands, should cry vnto them, with a lowd voyce: I beseech you Brothers, to pray for this miserable soule of myne, which hath preferred two small mats before the Kingdome of Heauen. And in the same manner, caused him to stand in the Refectory, till the Table was ended: and for addition shut him vp in his Cell, for fiue moneths space, with order that no man should visit him the while, & that he should eate nothing, but bread and salt. Such accompt was made in those dayes of purity of hart, and to fly those sinnes, which in our age, peraduenture, are accompted very veniall and light. And if yet this chastisement, perhaps, shal seeme to any to be too disproportionate to the fault, let him know, that to the Man of God, there wanted no sufficient motiues for the same.

The holy *Abbot*, made great accompt also of sincere Obedience, which especially consists in simply executing what is commãded, without curiously examining the designes of the Superiours, not putting into controuersy the quality of the thing commaunded. Now, he hauing committed to some Officers, that while he went

on

en a certayne Pilgrimage they ſhould haue ſome reſpect to the tender age of certayne Nouices, who were not able to performe ſo much abſtinence, as the other: It happened, the ſame Officers, perceyuing the Community had not eaten the herbes, and Oliues, which were boyled, had giuen ouer to prouide any more of them, contenting themſelues with diſtributing of dry bread onely, to all the Refectory. *S. Pachomius* returned, and all the Monkes, being gone forth to meete with him, and to receyue him; one of the Innocents, began to ſay with a lowd voyce. Verily *Father*, ſince the tyme, that you went from hence, to this day, hath there beene no herbes boyled for vs. To whome the *Saint* anſwered, with a cheerfull countenance. Trouble not your ſelfe (my Sonne) for I will prouide for you. Entring then into the kitchin, and the Cooke being buſy in knitting of ruſhes, he ſayd to him, in this manner: Tell me Brother, how long ſince is it, that you boyled any herbes? It is now ſome two Monthes ago (anſwered he;) and being demaunded the reaſon, he alleadgeth, that ſcarce any of them had eate thereof, when they were before him, but only the youths: whereupon, he had a ſcruple to beſtow ſo in vayne, both the labour, and the coſt: And to the end, this ſame might not be imputed as Slouth vnto him, he had employed himſelf in the meane time with his fellowes, to worke the Mats. And how many haue you made of them, demaunded *S. Pachomius*? Some 500. anſwered he. Now bring them hither then to me (ſayd the Father.) Which being brought, he cauſed them ſuddaynely to be all caſt into the fire: giuing cleerly to vnderſtand by that act of his, and with the words he ſpake to that purpoſe, that as it is the proper office and prayſe of the Superiour, to moderate and diſcerne: ſo from the ſubiect, is not required ſo much prudence, and circumſpection, as a prompt execution, and perfect Obedience. To this example, the ſame alſo was not much vnlike, which followes in the next Chapter.

How two Stewards of S. Pachomius, *were checked by him, for doing againſt Obedience.* Chap. 13.

THere hapned ſo great a dearth of corne, as ſcarcely was any to be found, throughout all the Land of *Egipt*. Which *S. Pachomius* wel knowing, ſent one of the Brothers, to make his prouiſion therof as much as an hundred peeces of gold, of a certaine coyne, was able

to procure him, being taken out of cõmon ſtock of the Labours of the Monaſtery. The Procuratour or Steward went his wayes therwith, into diuers forren parts, without finding the deſired cõmerce, till laſtly arriuing at the citty of *Hermothen*, it pleaſed our *Lord*, that he ſhould meete by chaunce with an honeſt Gentleman, who had the whole corne of the countrey in his cuſtody. This man, being required of the Monke, ſo much corne, as might amount to the ſaid ſumme, anſwered: Truly Father, I haue not any of myne owne, but if I had, I would take it from my childrens mouthes, to ſpare it for you, whoſe vertue, and holy life, hath now a good while ſince, beene notifyed to me. But harke you *Father*, I haue yet now the publique grayne vnder my charge, which hitherto the Magiſtrates haue not ſeemed to require at my hands, nor do I thinke, they will demaund it, till the new be gotten in. If you ſuppoſe by that tyme, you can reſtore it me agayne, do you take therof, as much as you pleaſe. When the Monke told him, how he durſt not vndertake to returne it ſo ſoone; but if it ſeemed to him, that he might well diſpoſe thereof, as he had ſaid, he would willingly take a quãtity to the valew of the price aforeſaid of a hundred peeces.

I ſhall not only afford you ſo much (replyed the Commiſſary) but euen likewiſe as much more, if it pleaſe you to accept the ſame. Do me but only the fauour the while to pray for me. Whereto the buyer made anſwere, that for the preſent, he had no more money to beſtow. When the other very courteouſly affirmed, that it imported nothing, but he might take the grayne with a good will, and yeild him the price therof at his commodity, ſo liberall an offer ſeemed now to the Monk, not fit to be refuſed. Wherefore he ſuddainely freightes a great bark therwith of ſome thirteen Tun, ſo great indeed, as one half thereof, was not to be found elſe where in all thoſe countryes therabout, & with great ioy went his wayes therwith to the Monaſtery, as thinking he had done ſome great peece of ſeruice to the whole company, and eſpecially to *S. Pachomius*. But he was very much deceiued in his accompt.

Becauſe the *Saint* had no ſooner vnderſtood of the arriuall of the barke, ſo laden, & knowne the manner how it came to be ſo freighted, but he ſent a man to the wharfe in poſt, with expreſſe order, they ſhould not vnlade any whit therof, ſaying: Let the Steward aſſuredly know, that not a gayne of that corne of his, ſhall ſeeme to enter into our howſe; nor ſhall his perſon appeare before me, vntill he

he haue ſatisfyed the errour committed, in ſo gouerning himſelfe to be led with auarice, in taking the ſame vpon Credit, and abuſing withall the goodnes of him, that ſold him the corne. Now therefore ſince he hath ſo exceeded the precepts giuen, let him go ſuddainely to all theſe neighbour-places, and ſell the ſame according to the price ſet him downe by the ſeller; and hauing carryed him the ſumme, let him buy according to the price, ſo much, and no more as he may haue with the money which he receiued of vs, for that effect. Which being executed, and no more then fiue meaſures & a half, conueyed to the houſe, the Monke was depriued of his Steward-ſhip, and reſtrayned in the Monaſtery. Nor had the Procuratour yet much better ſucceſſe. Who was appointed to ſell ſome of the labours of the Monkes, at a ſtinted rate how much he was to take for them. He went then to the inhabitants with thoſe merchandize, and finding them to amount to thrice ſo much, as he was preſcribed to take, it ſeemed to him a folly to put them away for leſſe, and ſo returned he his wayes home, with his purſe fuller, then was pretended. Which being vnderſtood, *S. Pachomius* made him immediatly to returne into the Market, and to reſtore to the buyers, all that, which exceeded the rate ſet downe. Whereupon, he likewiſe being depriued of his office, was ſhut vp, and had a good pennance enioyned him. With thes demonſtrations the *Saint*, it ſeemes, beſides the purity which he required in Obedience, would likewiſe manifeſt, how far off they are to be from all manner of couetouſnes, who ſeeme to manage the temporals affayres in Religion. But as this man of good, was an Enemy of tepidity, and of puſillanimity; ſo on the other ſide, approued he not immoderate feruours, which ordinarily ſucceed but ill, and ſuch was the euent we ſhall preſently tell you.

An Example of the indiſcreet zeale of a Monke of S. Pachomius; *and the happy Life he led afterwards.* Chap. 14.

A Perſon there was of a good diſpoſition, rather then of any great reach, who after he had attended a while to a ſpirituall life, of himſelfe, came at laſt of his owne accord (as others did) to ſubmit himſelfe, to *S. Pachomius*; nor was it long ere being prickt forward with exceſſiue feruour, and youthfull heat, he began very earneſtly to inſtance the ſaid holy *Father* to obteyne him from heauen,

ſome commodity, & occaſion to ſpend his bloud, for the Catholike fayth. The world, at that tyme, was all in peace, and the Church of God enioyed an vnwonted tranquility, through the deuotion, & by the vertue of the moſt Chriſtiã Emperour *Constantine*. In ſo much as the importunity of the Monke, beinge his being too bold in a certaine manner, came likewiſe to be vnreaſonable, and fooliſh withall. *S. Pachomius* then anſwered him, that forbearing for the preſent to thinke of Martyrdome, he might do well to conuert his thoughts, to the taming of his Paſſions, & to combat with himſelfe, all-adging that in a ſort he was depriued of the glory of *Martyrs*, who perſeuered to the end, in Cloyſters, without reprehenſion.

But that other, not ſatisfyed heerewith: and renewing oft the ſame requeſt, *S. Pachomius* at laſt ſaid to him. Since you will not ceaſe to prouoke me ſo, I will pray for this thy intention, and I hope I ſhal be heard. But thou on the other ſide, beware that cõming afterwards to the Triall, inſteed of confeſſing our *Lord Chriſt*, thou cõmeſt not to renounce him quite. Becauſe in truth, thou doſt but delude thy ſelfe, ſo to tempt thy God, and thus to ſeeke, thoſe perils, which our *Maiſter* and *Sauiour* himſelfe, hath taught vs to ſhun. So ſayd the expert Captayne: But neyther authority nor reaſons, were of power to bridle the confidence, or to ſay better, the preſumption of the Monke.

From hence, within two yeares after, it chaunced to *S. Pachomius*, to ſend certayne Brothers to a place, not far from thence, to prouide ſome mariſh ruſhes for mats and cottages, and a litle after he ſent the audacious Wretch thither alſo: & preſaging, as it were, the encounter he was to meete withall on the way, vpon his departure aduiſed him to ſtand vpon his guard; and in manner of an Enigma, added thoſe words of *S. Paul: Ecce nunc tempus acceptabile, ecce nunc dies ſalutis: nullam in aliquo demus offenſionem, vt non vituperetur miniſterium noſtrum.* Theſe mariſhes where the Monkes were working, were ſcituate at the feete of certayne mountaynes, inhabited by ſauage & barbarous people, and continually drowned in Paganiſme: ſome of which, at that tyme being deſcended into the playne, to fetch water, found in thoſe deſerts, the poore Trauayler alone; when cauſing him to a light on a ſudden, they bind his hands, and lead him together with his Aſſe into the Mountaine: at whoſe approch, the other Gentils, who as then were ready to offer their ſacrifice, and had killed many beaſts for that purpoſe, began with great laugh-

ſaughters to ſcorne him, ſaying: *Come thy wayes hither, O Monke, and adore our Gods:* and leading him before their Aultar, they forced him to do, as they did. At the firſt, he refuſed to do it, and ſhewed them ſome reſiſtance thereunto; but when the Pagans being angry, layd hands on their weapons, and that he ſaw the ponyard at his boſom, and the ſwords which glittered round about him, being now forgetfull, in an inſtant of al the ſtout purpoſes made, the poore wretch yielded, and being terrifyed, ſtuck not to taſt of the wyne & fleſh dedicated to Diuels, being a thing which (as for the eſſentiall of Idolatry) was as much, as if he had offered incenſe with them.

Hereupon, being licenced to depart by that wicked people while on the way, he had leyſure inough, to enter into himſelf, looking back into the fowle enormous and impious cryme committed, the vnhappy wretch beganne to fill the ayre with laments & ſighes, and to lay on moſt furiouſly on his cheekes with his fiſt, & to curſe his temerity, which had brought him into thoſe tearmes. With this diſaſter, & with vncertayne, and wandering paces, being now come home in this piteous plight, and beholding the ſayd *Pachomius* to meet him on the way, who had the reuelation of the whole euent, falling downe proſtrate on the Earth, and weeping a mayne, he cryed out alowd: I haue ſinned before God, and you, hol*y Father*, with following my owne will, and not obeying your counſayles. Then replyed *S. Pachomius:* Get vp, poore Wretch, thou haſt indeed depriued thy ſelfe of the chiefeſt good. Aſſuredly, the crowne was already prepared for thee. Thou waſt euen ready to enter into the Catalogue of the glorious Martyrs of *Chriſt*, and thou willingly haſt made thy ſelfe vnworthy of that bleſſed fellowſhip. Our *Lord* was prepared with his Angels, to haue enuironed thy head with an immortal Diademe, and thou haſt renounced the Diuine Maiеſty for a moment of life. And while thou fearedſt the firſt death (which by no meanes ſhalt thou euer be able to auoyd) art thou fallen into the ſecond, which ſhall neuer haue end. Where are the words now which thou vtteredſt once? Where the enflamed deſire of ſuffering? Where thoſe ſo many, and ſo great promiſes made?

To this, the Wretch could not anſwere a word, nor open his mouth, any otherwiſe, then to deteſt his crime, and to confeſſe himſelfe, wholy vnworthy of pardon; yea now was his affliction, paſſed ſo farre, as he held himſelfe altogether vncapable of pen-

nance: whereof 6. *Pachomius* being ſuddaynely aware, leaſt he might caſt himſelf headlong into the gulfe of diſpayre added: thou for thy part, haſt not fayled to become the enemy of thy *Creator* & *Lord*; yet neuertheles, ſo great is that diuine goodnes of his, as it is able to drowne in the Abyſſes all our ſinnes whatſoeuer, ſo that on our part, we diſpoſe our ſelues with true ſorrow, and due contrition to be partakers of his mercies: wherefore be thou not diſmaied, for yet is there left thee ſome hope of ſaluation, ſince the tree, though pruned, yet ſprings agayne. Go thy wayes then into thy Cell, & ſtay there recluded in watching, and making thy prayer, & bewayling bitterly thy great offence. For a whole day thou ſhalt eate nothing, after that, ſhalt thou feed of nought els but bread, ſalt, and water: & not to eate of other mens labours, thou ſhalt make thy two matts a day; & if thou ſhalt perſeuer in this manner during life, I truſt in the merits of *Chriſt*, thou ſhalt not be excluded from the diuine Clemency.

From theſe words, it cannot be explicated, what comfort this poore ſoule felt. He ſhuts vp himſelf then ſudely, & redoubling the labours, faſts, and macerations of the body, gaue himſelfe to ſatisfy what he ought, with all the power he was able. It is true indeed, that for his ſpirituall help, it was permitted him by the holy *Abbot*, to go forth ſometymes to comfort him with *Theodore*, & with ſome other Old men of the perfecteſt. And thus hauing perſeuered for the ſpace of ten yeares, being ſurprized at laſt by a moſt grieuous infirmity, he chaunged the temporall miſeryes for the Eternall felicity, as *S. Pachomius* was afterward certifyed from Heauen. With whome God was wont to communicate things very far off, and hidden, and by his meanes to worke other wonderfull effects: as by the following Examples, we ſhall ſee in ſome part.

A Woman cured of the bloudy Flux, with other Miracles wrought by S. Pachomius. Chap. 15.

THere was in *Tentiri*, a woman that ſuffered a vnſupportable flux of bloud: She hauing heard the renowme of *S. Pachomius* his ſanctity, and not hauing the audacity to deale with ſuch a *Father*, ſhe inſtantly prayed the Biſhop *Dionyſius*, that vnder the pretext of ſome other buſines of importance, he would procure him to come into the

the Citty. Hauing called him then, & after prayer, being set downe in the Church with him, while there they were discoursing with each other of diuine things, the woman by little and little stealing behind them, touched his hood, with so much fayth, as she suddenly recouered, and feeling herselfe to be wholy deliuered, did prostrate her selfe on the ground, giuing thankes to the diuine Mercy. *S. Pachomius* was aware of the practice had with him by the Bishop, & giuing his benediction to the woman without more ado, returned back againe to his Conuent.

There hath beene already mention made of a certaine *Monke*, of great fame whose name was *Ionas*, being the Gardiner of the Monastery of *Muchosa*. Now *S. Pachomius* being gone to visit the same Monastery, at his entry hither, espyed some young Nouices, that secretly had climbed vp a fig-tree, which was very high, for to gather of the fruit, & to eate them without any leaue. When the *Saint* approching nearer, perceiuing a deuil sitting on the top of the tree; the expert Philitian of soules, knew it presently to be the vncleane spirit of Gluttony, the familiar enemy, & impostour of that greener age; & calling for *Ionas* without delay, appointed him to cut downe that tree, since it stood not well within the cloysters, and did afford but matter of temptation to those, who were not yet so well rooted in vertue. *Ionas* was sad thereat, and answered; *Noe, for Gods sake Father, since euery yeare it brings vs forth no little fruite.*

Then *S. Pachomius* not to seeme to disgust the good Old man (whose goodnes otherwise he well knew) held his peace. But the day after, behold, how the Tree was withered; so as there was neyther fruite, nor leafe, which was not dead thereupon: a thing so much more admirable, as the fig-tree of its nature, is more humid, and more repugnant to aridity. Wherupon, *Ionas* comprehending the vertue, and heauenly grace of the *Saint*, was very sory, for not hauing obeyed him with all dexterity. On a day, as he was making an exhortation to his Monks, according to custome, he was suddainely elevated in spirit, and being awhile in that manner, he afterwards whispered in the eares of the vicar. Go your wayes into that next cell, and see what such a Monke is doing, since insteed of attending to the word of God, he lyes sleeping the while, exposed to the snares of the Enemy, who seekes nothing else, but to draw him into perdition, and the world. The vicar went thither, and found him very drowzy indeed. And a little after, notwithstanding they aduise

ſes of the bleſſed *Pachomius*, though his negligence, the miſerable Wretch, forſooke the Religion.

Another, being now brought into the extremity of ſickneſſe in the Monaſtery of *Cheneboſcus*, and deſiring before he cloſed his eyes to comfort himſelfe with the ſight of *S. Pachomius*, and to haue his holy Benediction; he ſent to him, to beſeech him that he would be pleaſed to come vnto him. At the newes whereof, the amourous *Father*, very ſuddenly puts himſelfe on the way thither, with ſome companions: and while with diligence they went walking together, ſome two or three myles before their arriuall to the ſayd place, *S. Pachomius* ſtopping on a ſudden, ſtood looking vp into the Heauens, and beheld the ſoule of the Brother, enuironed with Angels, with a ſweet harmony to mount vp into Paradiſe. In the meane while, the companions, not hearing the Muſique, nor ſeeing the triumphe, ſayd to the *Father*, who had his eyes ſtill fixed on the Stars: Why ſtayes your Paternity thus? let vs make haſt to find the Brother aliue. Whereto he anſwered: Nay rather let vs haſt to arriue, whither he is now conducted, that is, to eternall beatitude. Whereupon they vnderſtood, he had a Viſion of the Saluation of the Soule, to repreſent it to them as well as he could. And diligent inquiſition being afterwards made, it was found, the ſayd ſickman expired, euen iuſt at that houre, wherein *S. Pachomius* ſtood ſtill in that manner.

S. Pachomius *procures through prayer, the gift of tongues. He falleth ſick, & appoints his Succeſſour, and ſo dieth.* Chap. 16.

Saint Pachomius on a tyme, viſiting (as he was wont) his ſubiects to ſee how they carryed themſelues, and to demaund particular accompt of profit, and conſcience of euery one, found himſelfe to be much perplexed with a certaine ſtraung Monke, of great reputation: who being come from the parts of *Rome*, by how much he was more skillfull in the Latin and Greeke tongues, ſo much more raw and ignorant was he in the Egyptian tongue. In ſuch as *S. Pachomius*, not hauing other language, then his owne, it was impoſſible for him to declare himſelfe to him, or to vnderſtand him well. To which was added another impediment, that the Roman Monke, being deſirous to diſcouer to the holy Paſtour, his ancient miſeries, and to confeſſe his ſinnes committed, would not admit of other

other meanes, nor communicate his ſecrets to a third perſon. Whereupon *S. Pachomius* with great ſorrow, ſeeing himſelfe to be excluded from the meanes of being able to help that ſoule, cauſing the Interpreter to go his wayes, and hauing beckned to the Roman to expect a while; he retired himſelfe into a place apart, and there ſtretching forth his hands to Heauen, made this deuout prayer.

Almighty Lord, if I through defect of language, be not able to help ſuch men, as come vnto me from countryes ſo remote, to what purpoſe were it ſo ſend them hither? And if yet thou wouldſt haue me to be an inſtrument of the ſaluation of others; Graunt, *Lord*, (to whome nothing is impoſſible) that I be not ignorant of that, which they would ſay vnto me. Hauing thus perſeuered in this prayer, for full three howers continually together, with extraordinary feruour; he eſpyed a ſheete of paper, in a hand written in forme of an Epiſtle, to fall from heauen. Which as ſoone as he read (a wonderfull thing) he ſuddenly felt within himſelfe the gift of all Tongues: for which, giuing thankes to the diuine Goodnes, he returned very cheerefull to the ſtranger, and began to talke to him in the Greeke and Latin tongues, with ſo much propriety and variey of words, as to the other, it ſeemed the Abbot in eloquence out ſtript all the learned men of the world. Hauing heard his confeſſion then, and with holſome aduices enioyned him due penance, he proceeded to deale with the reſt.

Theſe, and the like demonſtrations, which the diuine Maieſty gaue, from tyme to tyme, in fauour of *S. Pachomius*, eſpecially ioyned (as hath beene ſaid) with a perpetual tenour of a moſt holy life, it cannot eaſely be explicated, how much reputation and reuerēce they won him, not with Religious only, but euen Seculars alſo. Through which meanes, this great Gardiner of *Chriſt*, after he had ſent to the table of his *Lord*, many fruites very ſeaſonable and ripe, himſelfe alſo being called to the rewards of ſo great labours, fell ſick; when perceiuing the depoſition of his Tabernacle to draw neare, cauſing the Monks to be aſſembled together, & brought before him, with a louing and gratefull countenance, he ſaid to them, in this ſort: I, Brothers, now at laſt, am entring into the paſſage, which al the children of *Eue* are to make, and do feele, how our *Lord* now cals me to him. Do you then, reteyning in memory, the fatherly aduices, which I haue giuen you, endeauour to ſtand continually on the guard of your ſoules. Eſchew all things, that may any wayes

coole fraternall charity in you, and bring in factions or diſcords amongſt you. Attending to the marke, which our *Sauiour* gaue vs to know his diſciples withall, which truly is no other, then a mutuall loue, & ſincere coniunction of mynds. Wherfore, I do exhort you, aboue all things, to abhor the commerce, & dealing, not only with *Meletius*, and *Arrius*, but euen likewiſe with any other, who ſhall but ſtep an inch from the Apoſtolicall Traditions, and from the holy vniuerſall Church. And ſince I am to depart, as I haue ſaid, endeauour you to chooſe in my place, a perſon, that may be a ſpirituall help vnto you, and conduct you at laſt, to the end you haue all propoſed. To which enterprize I do ſee none more ſufficient, them our moſt beloued *Petronius*.

This ſaid, the brothers ſent ſudenly to the Monaſtery of *Chenebo ſcus*, to call for him. And *S. Pachomius* in the meane tyme, compoſing his body, and recommending himſelfe to our Lord with due preparations, very happily expired, betweene the armes, and ſighes of his deere *Congregation*, on the 14. day of the month of May. As for the yeare, and other circumſtances of tymes and places, there is no memory to be found. The ſacred corps, with much veneration and ſolemne offices, was committed to the Sepulcher, & the bleſſed ſpirit, with ſingular feaſting, receiued into the heauenly countrey, leauing on earth an exact modell of perfect exercitation to al thoſe, who being aware of the falſe flatteryes of the fleſh, of the vayne hopes of the world, and of the pernicious ſubtilityes of the deuill; aſpire to the durable goods, & to the bleſſed viſion of the moſt holy *Trinity*. To which be all glory & benediction, and yeilding of thāks for euer and euer. Amen.

FINIS.

S. MAR-

S. MARTIN.

THE ARGVMENT.

IN warfare bred, I choſe a nobler foe
By nature, then the worlds vaſt realme doth yield,
My ſelfe; I firſt then him did ouerthrow:
Subdu'de, I gaind the glory of the field.
Conquerd, and Conqueror in one fight, I ſhow
Our owne depreſſion is our ſtrongeſt ſhield,
To check his fierce aſſaults, and ſoules to free
From Sathans rage, and helliſh ſlauery.
Dead to the world, like *Nigers* ſtreames I roſe,
That in the earth his buried floud enwombes,
And hauing made a naturall bridge, he goes
Farre vnder ground, but vp farre greater comes;
Whē the dead world to quicken Heau'n me choſe,
And in a Biſhops Chaire, to ſhew his doomes:
Who cloathd himſelfe for man, in fleſh of Man,
He cloathes receiues from me, his * *Ionathan*.

* Expoliauit ſe Ionathā tunica qua erat indutus, & dedit eam Dauid. 1 Reg. c. 18.

THE LIFE OF S. MARTIN BISHOP OF TOVVERS.

Taken out *Seuerus Sulpicius*, and others.

S. Martin *being the Sonne of a Gentill, becomes a Christian, and is enrolled a Souldiour of the Emperour.* Chap. I.

SAINT MARTIN a great Seruant of *Christ*, and an excellent maintayner of the Apostolicall dignity, and discipline; was borne in *Sabaria*, a Citty of *Pannonia* in *Hungary*, of Parents in repute of the world, very honourable, and noble, but yet Gentils, and farre from Christ. The Father being enrolled in the Roman warfare, in procesle of tyme, came to be a Tribune of Souldiours, or as we say, a Coronell of a Regiment, by whome *S. Martin*, being lead into *Italy*, yet a child, was trayned vp in *Pauia*, in feates of armes; howbeit, though naturall instinct, he was enclined a great deale more to the acts of peace, or rather to Christian Religion. In so much, as being yet but ten yeares old, agaynst the will of his friends, he went secretly to the Church, and with instance demanded

manded to be made a Catechumen. Within two yeares after, he desired likewiſe to retire himſelfe into the deſert: & he had done it in effect, if his tender age had not been an impediment to him. To wch diſturbance of his holy deſignes, was further added a new leuy, which then was made of military men, with expreſſe order, that all the ſonnes of old Souldiers, ſhould be put into the roule, and conducted to the war. Whereupon *S. Martin*, being now ſome fifteene yeares old, being diſcouered by his owne Father, was againſt his will, enforced to repayre to the Enſignes of *Conſtantius* the *Emperour*. He would haue no other in his company, then a ſlaue only, whome yet he would be ſeruing rather, then be ſerued by him, to wit, in often pulling off his ſhoes, and bruſhing his clothes, & furniſhing the table with what was needfull.

With this diſpoſition of mind, being come to the field, ſome three yeares before his baptiſme, he allwayes preſerued himſelfe wonderous pure, and vntouched of thoſe vices and debauchements, in which Souldiours are for the moſt part wont to be inuolued. Firſt for his perſon, he would ſeeme to content himſelfe with fare ſo moderate and ſimple, as from that tyme he ſeemed to be rather a Monke, then a Souldiour: beſids he would ſeeme to content himſelfe with thoſe kind of meates, which others vtterly refuſed to eate off: moreouer he would ſhew himſelf very benigne and courteous, to his Camerades, and to all others, bearing with their defects, and ſupplying the neceſſity of euery one, with extraordinary charity, patience, and humility. He would comfort the afflicted with loue and dexterity, and be very helpfull to the ſicke: and without thinking of the morrow, he would feed moſt liberally the hungry, but with particular tendernes cloth the naked; in which worke of piety, was a certayne act of his very memorable, which we ſhall tell you in the next Chapter.

The ſingular Charity of S. Martyn *to a poore man. And how he leaues the warres, and betakes him to another Courſe.* Chap. 2.

THe Roman Army, at this tyme, was lodged in *France*, in exceeding cold places, and in the hart of a winter much more cruell, then vſed to be in that place; in ſo much as many men, euen dyed frozen in the ſtreetes. Now it happened, in the Gate of *Amiens*, that a poore man, quaking with his naked body expoſed to the ſharpenes

penes of the ayre, very pittifully craued ſome ſuccour of the ſoul-diours, that paſſed then along, in the company of *S. Martyn*; and the wretch being not heeded by any of them, *M. Martyn* apprehended ſtraight, how that merit by the diuine prouidence, was reſerued for him. But what could he do, in ſuch a caſe? He had not a penny of mony about him, hauing now already ſpent all, in other Almes: And in fyne, had nothing els but his armes, and a ſhort cloake on his back. What reſolution tooke then the Man of God? Taking out his ſword, of a ſudden, he diuided the ſame into halfes, and giues the one part therof to the wretch, and the other keepes to himſelfe to couer him the beſt he could. At the ſight of ſuch a ſtrang habit, & remnant of cloath, as ſome of the more youthfull of them, could hardly conteyne themſelues from laughing, ſo others more ſtayed then they, were worthily touched therwith, as knowing how wel they might haue cloathed him, without deſpoyling of themſelues.

Now in truth, how much God was pleaſed with this charity of *S. Martyn*, he ſeemed to demonſtrate the night following, appearing before him, with that piece of garment, on his owne perſon, and bidding him to looke and marke well, whether it were not the Garment he had giuen to the poore man, the day before. Wherupon with a ſweet countenance turning himſelf to a multitude of Angels which attended him, he added with a lowd voyce: *Martyn, being but yet a Catechumen, hath clothed me with this mantle.* Words ſurely well worthy of the bowels of Chriſt, and agreeable to thoſe other, which he ſayd, conuerſing with men, and which he will repeate agayne, at the Iudgement day: *Quamdiu vni de minimis meis feciſtis, mihi feciſtis.*

From this ſo noble a viſion *S. Martyn* tooke not awhit of vayne glory, but acknowledging and magnifying in all, and through all the heauenly grace; he tooke rather a motiue thence of greater humility and diligence, in the diuine ſeruice. So as without more delay, he hyed him to Baptiſme, being then about eighteen yeares of age, and withall to giue himſelfe more freely to a perfect life, he was euen ready to bid adieu to the military ſtate, but being conſtreyned through the importunity of his Tribune (who hauing finiſhed his office, promiſed to follow him,) he differed yet the execution of his holy purpoſe, for the ſpace of two yeares: in all which tyme, remayning in perſon in the field, he had his thoughts in the Cell, and Quire, ſo as well he may be ſayd a Souldiour, by name, rather then

then exerciſe.

In the meane tyme, a huge Army of *Almans*, being entred into *France*, which did nothing but waſt the Roman Empire, *Iulianus Ceſar*, being ſent by *Conſtantius*, to that ſeruice, made the leuy of his men, in the territory of the *Vangion*, which at this day is called *Spire*, or as others would haue it, to be that of *Wormes*, where before his cõming to encounter with the Enemy, he would needs haue giuen a largeſſe to the Souldiours. They began then, according to cuſtome to be called one by one, before the Maiſter of the Campe. Whereupon *S. Martyn*, eſteming this, to be a good occaſion for him to take his leaue, when it came to his turne, with Chriſtian liberty, ſaid to *Ceſar*. Hitherto, haue I beene at your pay, now then do but graunt me leaue to become a ſouldiour of Chriſt: as for my part of the donation, be it giuen to others, ſince it is not lawfull for me any more to embrew my ſelfe in bloud.

At theſe words, the Tyrant being angry, lookt ſowrely vpon him, and ſaid, that *Martin* had craued licence, not ſo much for deuotion ſake, as for feare of the battaile, which was to be on the day following: Then the ſeruant of God, ſo much more bold and vndaunted, as the feare was greater they obiected to him: Behold anſwered he, *O Cæſar*, whether my refuſing mony, do ſeeme rather to ſpring of feare, then piety. To morrow, am I ready, on the point of ioyning battayle, to preſent my ſelfe, before the firſt rankes, without Target, or Helmet, or other armes, but only with the ſigne of the holy Croſſe, and with this confidence alone, to thruſt my ſelfe into the thickeſt ſquadrons of thoſe barbarous people. With this ſo couragious an anſwere, *Iulian* being incenſed much the more, cauſed him ſuddenly to be put in priſon, to come to the proofe, and to expoſe him vnarmed, to the face of the enemy.

This thing gaue much matter of talke to the whole Army, and with diuers affects of mynd, they were all expecting the yſſue; when betymes in the morning, behold, beyond all expectation, the Embaſſadour of that fierce Nation, came in with Heralds, and Interpreters, not only to craue peace, but alſo to ſubmit themſelues humbly to the obedience of *Cæſar*. This matter was held of all, to proceed from Heauen, and ſuch as were priuy to the ſanctity of *S. Martin*, in particular, attributed without doubt, ſo ſuddayne a mutation, and ſo greet a Victory ſo eaſily gotten to nothing els, then to his merits; becauſe there wanted not meanes, to the diuine

power,

power, to ſaue him amidſt a thouſand ſwords & launces, and to diſcomfite, and put to flight, as many as ſhould attempt to offend him: notwithſtanding it ſeemed to be more conformable to the ſweet diſpoſition of the eternall prouidence, and more agreable to the peacefull nature, and manners of *S. Martin*, to free him rather by the way of ſuch an accord, then by the meanes of death, and ſlaughter.

S. Martyn *repayres* to S. Hilary *Biſhop. And departing homewards meetes with a Diuell, whome he ſtoutly foyles; and what followed.* Chap. 3.

DVring the common ioy aboue mentioned, *S. Martyn* being deliuered, and the warre now wholy concluded, repayred to *S. Hilary* Biſhop of *Poyttiers*, a perſon in thoſe tymes of rare and eminent Goodnes. Heere did he giue forth ſuch demonſtrations of himſelfe, as *S. Hilary* to retayne ſuch a labourer in that vineyard, attempted often to make him Deacon, but *S. Martyn* alwayes reſiſting, and ſtill affirming; & crying out, that he was not worthy of that degree, the diſcreet Paſtour was aduiſed, there was no other way to conſtreyne this man therto, then to giue him ſome kind of office, which in a certayne manner might rather be held a diſparagement to him, then any dignity at all: nor was he herein deceiued awhit, ſince offering him vp the charge of an Exorciſt, which was held to be the meaneſt and loweſt of all, *S. Martin* at laſt, not to ſeeme to haue it in ſcorne or diſdayne, was perſuaded to accept thereof.

Not long after, being admoniſhed by God, in ſleepe, to go his wayes to reuiſite his countrey, and help his friends, who as yet were not out of their Pagauiſme, he demaunded leaue for this end, of the holy Biſhop, to go thither: Who graunted it, indeed, though with a very ill will; intreating & coniuring him not without teares, to returne backe againe, as ſoone as he could. And ſo likewiſe *S. Martyn* (as it is ſaid) departed with no great good will himſelfe, foreſeeing the difficultyes of the enterprize, and proteſting to his Brothers, that therein he was like to ſuffer great trauayles and aduerſityes, as it fell out afterwards in effect. For that firſt, in his paſſage ouer the Alpes, he fell into the hands of the Bandits, one of which lifting vp his axe now ouer his head, was ſtayed by the arme of another leſſe cruell then he, who notwithſtanding binding his hands behind him, gaue him to the cuſtody and ſpoyle of

of another who for that end, leading him to a place more remote began to demaund of him, who he was? and *S. Martin* answered, he was a Christian. Art thou not affrayd, replyed the Thiefe? And he with an incredible constancy affirmed, that he was neuer lesse afrayd in his life, since he knew very well, the diuine Mercy, to be then most present, with such as trusted therin, when they found themselues in the greatest perils of all: but I am sory for thee (quoth he) that makest thy selfe wholy vncapable, & vnworthy therof, by the life thou leadest. And with this ouerture very dextrously falling into the Ghospell, with holsome and efficacious words, so moued that soule, as he was conuerted to *Christ*, and with a full deliberatiō of changing his manners, did secretly put the Pilgrime in his way, beseeching his Charity to vouchsafe to recōmend him to our Lord: which he did, and not without fruite, forasmuch as this very Thiefe afterwards came to be a Religious man, who euen told vs this particular himselfe.

S. Martyn then pursuing his voyage, hauing passed *Milan*, was met by the Deuill, in forme of a man, who would needs know, whither he went: and being told by *S. Martyn*, that he was going whither God had called him, the Enemy replyed: Go whither thou wilt, or whatsoeuer thou takest in hand, Know, that the Deuil wil be alwayes contrary to thee. Then *S. Martyn* answered with the *Prophet: Dominus mihi adiutor, non timebo quid faciat mihi homo.* At which words, the Impostour immediately vanished: and *S. Martyn* after some dayes, being arriued in his Country, attended the first thing he did, with all endeauour to procure the saluation of his Parents, but not with like successe; since the Mother came to be a Christian while the Father could not be stirred from the impious worship of the Idols. Yet there wanted not in his place many others, who through the example, and with the exhortation of *S. Martyn*, were brought into the right way of eternall life.

Besides this, there was another occasion for him, to employ wel the talents which he had receiued, and to shew forth the zeale he had of the holy Fayth. Because the Arrian Heresy, at that tyme, with particular successe hauing extended it selfe into the parts of *Sclauonia*, and all those confines there, *S. Martyn* with all his might opposed himselfe to the Rebels of Christ, with so much more toyles and difficulty, as the fauour and succour was lesse, which he had from the Catholique Priests. Whence, taking the whole flock, and

enuy on himſelfe, being iniured and rackt with diuerſe torments, and (among other things) hauing beene publiquely ſcourged, he was conſtrayned at laſt to turne back agayne into *France*.

S. Martin *is banished from* Millan, *and after eſcaping poyſon, meetes with* S. Hilary *agayne*. Chap. 4.

Saint Martin hauing now vnderſtood, on the the way as he went to *France*, that things were there turned vp-ſide downe, and that euen *S. Hilary* himſelfe was by Heretiques, ſent into baniſhment; he determined till better tymes, to entertayne himſelfe in *Milan*, and there to ſet vp a litle Monaſtery: but neyther was he ſuffered ſo to do, by *Auxentius* the Head of the *Arrians*, who after many outrages, and perſecutions, finally expelled him the Citty.

Whereupon *S. Martin*, being thus moleſted on euery ſide, falling into the company of a certayne Prieſt, a great ſeruant of God, determined for that tyme to hide themſelues. To this end, they retired into a litle deſert Iland, in the *Tyrrhen* ſea, called by the name of *Gallinara*. Heer while the Man of God, liued in great abſtinence of rootes and herbes, it chaunced vnawares, that he eate ſome *Hellebore*, which is a medicinable herbe: yet ſuch notwithſtanding, as that if the quantity be not moderate, and the ſimple well prepared, and corrected, through the great purgatiue it hath with it, it comes to be poyſonous, and peſtiferous, as *de facto* it had beene to *S. Martyn*, if being brought to extreames therewith he had not made his recourſe to prayer, and with this remedy had not ſuddenly expelled all dolour and daunger.

After this, it was not long ere he knew, how *S. Hilary* hauing foũd grace with the *Emperour Conſtantius*, returned into *France*. At which newes being exceeding ioyfull, he trauayled towards *Rome*, to meete with him there, and to accompany him to his Church. But *S. Hilary* being now paſt by already, he met him neerer, and with great iubiley, being receyued by him, erected, out of the Citty of *Poytiers*, a poore Monaſtery for him, and as many as followed him. Among theſe, there was a certaine Catechumen, who falling ſick of a violent feuer, while *S. Martin* was farre off (for three dayes only) about certaine affayres of the diuine ſeruice, beyond all expectation, departed this lyfe, and that which was worſe, without Baptiſme. The Conuent was ſenſible of this caſe: and *S. Martin* at his returne, finding

finding now the Exequies prepared, very ſorowful and ſad thereat approched his body. Heere now conceiuing in his pure mind new feruour of ſpirit, he makes them all go forth of the chamber; and the doores being ſhut ſtretches himſelfe, like another *Elizæus*, vpon the cold bones of the deare Brother, and ſo hauing made a feruent prayer, and very ſoone perceiuing already, through diuine vertue, how the vitall ſpirits were vpon returne, ſtanding ſomething vpright agayne, with his eyes fixed on the face of the dead man, he ſtood courageouſly expecting the effect of his prayers, and of the diuine clemency. There were not yet two houres of tyme paſt, when he ſaw the dead to moue his lymmes, by litle and litle, and panting to open the eyes, and to recouer the vſe of his ſenſes. Then *S. Martin* giuing thankes to our *Lord*, cryed out ſo lowd, as they who expected without, being moued with the noiſe therof, came ruſhing in, and all perceiued, to their infinite aſtoniſhment, the corps to reſpire, and take vigour agayne, which euen now they were ready to carry to buriall.

After ſo great a benefit had, the *Cathecumen* delayed not awhit to receiue the holy Baptiſme, whereunto he ſuruiued many yeares after, and was wont ſincerly to recount of himſelfe, how being departed from the body, he was preſented before a Tribunall, and by ſentence confined to darkeſome place, among the baſer ſort; but how at the ſame inſtant, two Angels relating to the Iudge, how it was he for whome *S. Martyn* had beſought, to them was then Cõmiſſion giuen, to reſtore him to life agayne, and to make a preſent of him to the ſeruant of God. This was the firſt wonder *S. Martyn* ſhewed forth in thoſe parts; whence it followed, that being now held for holy, he begã afterwards to be eſteemed alſo as a man very powerfull with God, and a perſon truly Apoſtolicall. Not long after this, paſſing through the fields of one *Lupicinus* an honourable & rich man, there met him a troupe of people, all full of laments, and teares, telling him, how one of the ſeruants of *Lupicinus*, had hanged himſelfe, & ſo miſerably had ended his dayes. *S. Martin* heerewith being moued to compaſſion, without delay intred into the chãber, where the vnhappy Wretch was depoſed, and ſo from thence alſo diſmiſſing the people, diſtending himſelfe in like manner on the corps, made he his prayer: which was no leſſe efficacious then the other, ſince that his hart now cold, already reſuming the naturall heate, begãn by litle and litle to yield to the arteryes, & their pulſe

agayne, and motion to the nerues: ſo as the dead, with ſtretcht forth armes, taking *S. Martin* by the right hand, aroſe on his feete, and accompanyed him to the gate of the houſe, in the preſence of all that multitude; who replenithed both with wonder and ioy, ceaſed not to glorify in *S. Martin*, the immenſe goodnes, and omnipotency of the Creatour.

S. Martyn *not without great contradiction of many, is choſen Bishop of* Towers. Chap. 5.

AT the very ſame tyme, the *Church* of *Towers*, being vacant, *S. Martyn*, by the vniuerſall conſent of the people there, was deſtined to that dignity. But he not being ſo eaſily to be taken forth from his Monaſtery; a certayne Citizen, being called *Rusticius*, his wife faygning to be grieuouſly ſick, caſt himſelfe at the feete of the *Saint*, and coniured him ſo much, as he made him to come forth, to bleſſe her. With that pretext, a number of perſons being couertly ſet in opportune places, *S. Martyn* was taken by them, and with a good guard brought into the Citty, where was already aſſébled togeather, a great concourſe of people of all ſorts, being met, according to the vſe of thoſe tymes, to paſſe their ſuffrages, for the election of a new Prelate: nor was there any perſon, great or litle that deſired not to ſee *S. Martyn* inſtalled in that ſeate, eſteeming the country happy, vnder the care of ſuch a Paſtour.

Some Biſhops only of the Neighbour-dioceſſes being called to the conſecration, and ſome other principall perſons ſtood earneſtly againſt it; alleadging him to be a Perſon meane, of no Preſence, with ill clothes, worſe put on, and in ſumme, vnworthy to be nũbred among Biſhops. With ſuch oppoſitions, did theſe men ſeeke to alienate the people from the deuotion and fauour of *S. Martin*. But the matter fell out quite contrary with them, becauſe the ſame obiections, as they were held of the people (who had the ſounder iudgment) for the prayſe and reputation of the Seruant of Chriſt; ſo on the other ſide, they came with litle edification to diſcouer the enuy and malignity of the Prelats. Whence they began alſo, by litle and litle, to relent, one only excepted, more blind and obſtinate then the reſt, who cõtinued in reſiſtance, till ſuch time, as by diuine prouidence, a notable Iudgement was ſhewed vpon him, as we ſhall now declare.

This

This Prelate, in the *Church of Towers*, had the tytle of *Defender*, &c by reaſon of that dignity was known of all. Now he being one day with the people in the Church, at the hower of diuine office; it happened, that the *Lecteuer*, being not able to preſſe through the great thrung of people which was there, to approach the Quire, one of the Standers by in the meane while, laying hold of the Pſalter, began to read the laſt verſe, as it lay before him, being iuſt that ſame of the 8. pſalme, which ſaith, *Ex ore infantium & lactentium perfeciſti laudẽ, propter inimicos tuos, vt deſtruas inimicum, & defenſorẽ*, the laſt word in that Text being ſo translated, indeed of *vltorem*. At which word ſo pronounced was lifted immediately a cry of the people vnto Heauen, to the extreme confuſion & ſhame of the aduerſary: and *S. Martin* without more reſiſtance of any beſides himſelfe, was elected, or rather forcibly conſtrayned to the Biſhopricke. In which adminiſtration, it may not eaſily be explicated, how fully, or rather ſuperaboundantly, he gaue correſpondency, to the full expectation, which was had of him: foraſmuch as being diſpoſed to that degree, with the exquiſite addreſſes of a moſt chaſt mynd, in the ſacred Vnction beſids, he receyued ſo great aboundance of new graces, and gifts of Heauen, as continually outſtripping himſelfe, he reteyned both the vertue of a priuate perſon, & further added to his ſingular prayſe, all the good qualtyes of a publique man.

S. Martin *retires himſelfe out of the Towne, with his Monkes: and their manner of liuing there.* Chap. 6.

SAint *Martin*, in the treating of his owne perſon would change nothing of his wonted manner; his fare, and apparell, was ſtill the ſame as before, for habitation only he betooke himſelfe into a litle Cell, hard by the Cathedrall Church: but euen likewiſe from thence, through too much importunity of frequent Viſits, he ſuddenly retyred himſelfe out of the Citty, into a marueylous commodious place, to diſtribute his tymes vnto *Martha* and *Mary*, ſince it was about two miles diſtant from the Towne. On the one ſide, it was girt in with a high inacceſſable rock, on the other enuironed with the riuer *Loyre*: in ſo much, as there could be no entrance therinto, but by a narrow path. Within that encloſure *S. Martin* had built him a litle Cell of boards, & a part of his Monkes, who were ſome eighty in number, had done the like; and ſome agayne with

inſtruments had digged them in the rocky hill, certayne receptacles, but narrow, and more fit to meditate vpon *Death*, then to conſerue life withall.

Heere no man held any thing proper to himſelfe, all thinges were in common. To buy or ſel, was not there permitted. To no manner of art, applyed they themſelues, but to writing, and to this only, were the yonger deputed. Thoſe of the more auncient ſort, attended as it were, to nothing els, then to things diuine. Very rarely went any out of his Cell, but when they all aſſembled togeather in the Oratory to pacify God: beſides, they did eate all togeather in the Euening. Wine was not affoarded to any, except to the ſicke. The greater part would be wearing of cilices: clothes which had any fineſſe or ſofteneſſe in them were abhorred of ech one as a manifeſt ſcandall. A thing ſo much more admirable, as many of them were Noble of bloud, and dainetily bred. But for the loue of *Chriſt*, and the *Croſſe* they did all very voluntarily, ſubmit themſelues to ſuch a pennance. Of which number afterwards were many of them ſeen to be *Biſhops*; while Cities ſtriued to be gouerned in ſpirit by the Children of ſuch a diſcipline. Nor could it be otherwiſe, but needs muſt ſucceed very excellent men vnder *S. Martin*, becauſe not only with aduiſes and words, went he alwayes before them; but euen with workes and liuely incitements alſo of all perfection, and eſpecially ſincere humility, togeather with an ardent loue of the *Neighbour*.

Sulpitius Seuerus declared (who liued in thoſe tymes, & knowing the *Saint* domeſtically as he did, very diligently wrote his life) how that going ſometimes to viſit him from countryes ſomewhat remote, he could neuer hinder him from waſhing his feet, and being to ſit downe at table, from reaching him water, as well for his hands, as for thoſe of his fellowes. The ſame man adds, how after he had fed the bodyes of his gheſts with moderate victuals he would be afterwards affoarding them a moſt ſweet food of ſpirituall diſcourſes for their ſoules, exhorting them with like modeſty and efficacy to nothing more then to fly the ſenſualityes of the preſent life, and to leaue the perilous traſh of the world, to be able the more nimbly and free, to follow *Ieſus*.

And to this purpoſe, he would ſet before them the freſh example of *S. Paulinus* Biſhop of *Nola*, who after he had diſtributed very ample meanes for the loue of God, and help of the poore, did finally

ly with an example of Christian piety, neuer heard of before, sell himselfe into a most cruell bondage, for the ransome of his subiects, who were held in *Affricke* slaues to the *Saracens*. With such manner of comparisons as this, and moreouer with precepts taken out of the sacred Writ, went *S. Martin* exciting in spirit, as many as came before him. Nor was it any great matter for him, that he should haue so much to giue to others, who so continually treasured vp for himselfe, remayning euen amidst exteriour actiõs alwayes with the hart so vnited with God, as neyther in words nor deeds, he would euer go forth of his presence. And as Smithes, without other matter to worke on, through vse, & for their pleasure only, will sometymes be laying on the anuile: so *S. Martyn*, not only in the tymes deputed to the Sacrifice, and diuine worship, but likewise at all houres besides, would eyther read or write, or be dealing with men: and through the great habit he had gotten, he would be continually recollected in the interiour man, conuersing sweetly with the heauenly Spouse, and with the giuer of all Graces.

He would neuer loose tyme in the day, and whole nights he would often passe ouer in labours, and watchings. To the body he gaue that refection, and that repose, which extreme necessity required, lying on the bare ground, couered only with a sharp cilice. He tooke heed with all caution from iudging the intentions of others, interpreting what he could ech thing to the better part, and alwayes very highly esteeming the reputation & fame of the neighbour: the iniuryes, detractions, & the enuyes of Persecutours, which in the whole course of his life were not wanting to him, he would recompence with weeping bitterly for their offences, and also (as occasion serued) with affording them benefits, & seruing them; not excluding any, what lay in him, from his holy freindship. He was neuer seen to laugh vainely, or to be contristate at any thing, conseruing alwayes the same tranquility of hart, and serenity of countenance, amidst al the varietyes of human accidents, eyther prosperous and cheerefull, or how straung, and aduerse soeuer they were: Wherof, those few actions, which we shall tell you anon, shall giue forth, a very euident testimony, though in ech one of these precious examples, do shine withall (as often it happens) many other vertues besides.

S. Mar-

S. Martyn *is much honoured by a miracle from God, for a charitable act of his.* Chap. 7.

Saint Martin going one morning to the cathedrall Church, to celebrate in the winter tyme, was on the way demaunded an almes of a poore ragged wretch, that was ready to dy for cold. Now he, who in compaſſion, was ſtill the ſame, calling his Archdeacon before him, commaunded him ſudenly to be clothed; from thence, he purſued his way, and hauing adored our Lord, entred into the Sacriſty to veſt himſelf. There were in thoſe dayes, certaine roomes adioyning to the Church, ſomewhat ſequeſtred from the vulgar, which were called Oratoryes: In one of theſe (while the Chanons els where, were paſſing the tyme in Conuerſation) *S. Martyn* according to vſe, was alone in his *Pontificalibus*, ſitting on a playne and ſimple ſeate, (for he would neuer vſe any better), for that in the Church, he would neuer be ſeen, but on his knees, or ſtanding vpright. Now while he was expecting there, amidſt his holy meditations, at the houre of the Sacrifice, the very ſame Beggar, was ſeene agayne to appeare before him, who as it ſeemed (as neceſſity makes one ingenious) could tel how to cõtriue it ſo, as the Clerkes vnwitting therof, finding the Biſhop retyred, preſſes in to him, & with a lamentable voyce, complaynes for that he was not prouided by the Archdeacon. Then *S. Martyn* without more ado, cauſing him to ſtep aſide, tooke off his owne Caſſocke, not without ſome trouble, from vnder his veſtments, and gaue it to the Wretch; who as for ſolliciting his ſute had entred in without noyſe, ſo now obteyning what he would, he went quietly away. A litle after, the Archdeacon enters to aduertiſe the Biſhop, that now it was tyme for him to come forth, for the people were al expecting his cõming, when he anſwered: It were fit the while the poore (meaning himſelfe) ſhould firſt be clothed, or otherwiſe, he could not appeare in publique: but the Archdeacon (for that *S. Martyn* was outwardly clothed with the veſtment, & could not penetrate the Enigma,) after many excuſes finally added, how the poore man could not be foũd. Bring hither (ſaid *S. Martyn*) the Garment prepared, for there ſhall not want one to put it on. With theſe words, the vnperfect man came to be troubled in himſelf, & being conſtreyned through neceſſity, went his wayes ſuddenly to a ſhop at hand, where haſtily

ſtily hauing bought a poore coate, for ſome halfe a Crowne, being courſe, ſcant, and illfauourdly made, caſts it downe with a diſdainfull geſture, at the feete of *S. Martyn*, ſaying: behold the garment, but for the beggar now where is he? When the Venerable Biſhop, without looſing a whit his holy peace, cauſing the others to ſtand forth ſomewhat without the portall, procuring to be ſecret as much as he could, did reueſt himſelf with it; howbeit at laſt through the diuers circumſtances of the matter, the thing could not be concealed.

And beſides that, it pleaſed the diuine goodnes, to illuſtrate ſuch a fact, with an euident ſigne, becauſe the admirable *Prieſt*, going forth in that habit, while acording to the vſe, he bleſſeth the Aultar; behold a ball of fire to ſhine from his head, in māner of a comet, which blazing towards Heauen, ſent vp a fyery ſtreame. True it is, that howbeit the ſame fell out on a ſolemne day, and in a great cōcourſe of people, yet did not any other ſee it, then one of the Virgins, , one Prieſt, and three Monkes only: as for the other, why they had not the fauour to behold it, appertaynes not to vs, to examine heere: it ſuffiſeth, that the teſtimonies, as well for number, as quality, are ſufficient to take away all doubt.

S. Martin *trauailing alone, was hardly vſed by Souldiours, not knowing who he was.* Chap. 8.

THE diuine Man, going in a viſit of his Dioceſſe (which he performed with ſingular care, and edification of all) his Companions by ſome accident or other remayned behind, while he going on his wayes, met with a Caroch of Souldiours trauayling vpon buſines; but the horſes ſtarting at the ſight of *S. Martyn*, in a caſſocke of hayry cloth, and a darke mantle which hung downe on one ſide, and affrighted therewith, were troubled in ſuch ſort, as the harneſſe being on a ſudden entangled together, could not eaſily be freed. Heerupon the cruell Souldiours being enraged alighted, and with ſtripes, and cudgells ſet vpon *S. Martin*: Who as he was very amorous of the Croſſe, as holding euery occaſion very deere, to be ill intreated, without once opening his mouth, ſtood to the blowes, vntill ſuch tyme, as being torne and halfe dead, he fell to the ground, when thoſe ſpightfull fellowes, hauing now atchieued ſo goodly an exploit, returned agayne to their Caroch.

This done, the companions of the *Saint*, being now arriued,

and ſeeing him in that manner, to lye full of wounds, all in bloud, being ſad and heauy thereat lifted him vp, and layd him on an Aſſe, and with all the haſt that might be, got away out of that curſed place. But now, thoſe impious fellowes (though they had the aduantage to diſentangle the harneſſe, & to ſet them in order agayne) yet had they not the power to go forwards one foote further, but rather through diuine iuſtice, the horſes ſtood ſtill, immoueable like ſtatues, in the ſelfe ſame place, nor with cryes, threats, and cruell ſtrookes, could they be made to go on a ſtep. Finally, after they had ſpent in vayne, their whips, and Cudgells, which they had out of the next wood, theſe wicked fellowes began now to reflect, how this accident could not be human, but by diuine iuſtice; & hauing remorſe of conſcience, for the grieuous outrage they had cōmitted on the poore paſſenger right now, they went to enquire of ſome, that paſſed that way, who he was that went before in ſuch a habit, and with ſuch marks; and hauing vnderſtood to be *S. Martin* (whoſe name was a great deale more famous then his perſon) they acknowledged the Sacriledge committed, and the vengeance of God vpon them, and fearing yet worſe, they all ſtriued to follow the Seruants of God; and hauing ouertaken him, with deep ſighes and lamentable voyces, caſting themſelues proſtrate on the ground before him, ſprinckling their heads with duſt, and knocking their breaſts, they humbly beſought pardon of him, and licence to be gone.

The *Saint*, by diuine reuelation, had foreſeene the ſucceſſe already, and alſo acquainted his companions with it. Whence ſuch pennance was not awhit new to them, nor did he vpbrayd any of them, for the iniury done him: but receyued them all, with a benigne countenance; and with feruent prayers, hauing obteyned their diſpatch, he ſent them away confounded, and aſtoniſhed at ſo great a Clemency.

A notable Example of a diſſolute Monke, conuerted by S. Martyn *to a better life.* Chap. 9.

VVE may not ſeeme to conceale heere the Patience, and Meekenes, which *S. Martyn* ſhewed to a Prieſt of his Church, by name *Britius*. This man, being trayned vp in a Religious life, with the Obſeruance of Pouerty, and Modeſty, as he was aſſumpted

aſſumpted to the Clergy and Benefices, ſo ſuffered he himſelfe to be drawne away, with the concupiſcence of the Eyes, as without regard, eyther of his Life paſt, or preſent Degree, or the ſpeach of people, he began to giue himſelfe wholy to pleaſures; to maintayne horſes, and to buy very coſtly Slaues. Theſe things now pierced the very hart of the holy *Paſtour*, who after he had prayed to our *Lord* for him, ſtuck not with much ſweetnes, and grauity, both of words and countenance, to ſet before him the enormous ſcandall that followed of ſo great a mutation of manners in him, intreating him withall to be thinke himſelfe of the ancient purpoſes, and to conſider, how the ſtate of the Clergy, did not acquit him at all of the perfection of a Monke, but that rather the name did ſeeme to oblige him; to haue in horrour and contempt all the delights and pleaſures of the world, ſince thereby was vnderſtood, he had left to others their tranſitory things, and with the *Prophet* had choſen, for portion and inheritance, God only.

With ſuch aduiſes, *S. Martyn* went about, to awake that vnhappy mā from this deadly ſleepe: but as he was giuen ouer already in prey to ſenſe, & found himſelfe to be but little diſpoſed to admoniſhments, for the preſent he held his peace; but feeling himſelfe afterwards to be gauled with the truth, and with this occaſion alſo more enflamed by the Diuell, he was ſo incenſed therewith as that on the very next day turning the medicine into poyſon, with great fury, he came to the Monaſtery, where the Man of God was ſitting neare vnto his litle Cell. Heere *Britius*, full of anger, or full of phrenſy rather, with ſparkling eyes, and trembling lips, & changing often colour, vents forth his rage conceyued agaynſt *S. Martyn* in preſence of many, loading him with infinite contumelies and iniuries, and hardly alſo abſtayning from laying violent hands vpon him. Nor yet was the ſacrilegious temerity of this man, any thing new, or ſudden, to the Seruant of *Chriſt*, hauing firſt before his arriuall, ſeen on the top of the hanging cliffe, two wicked Spirits, who triumphing, and ioyfull, calling *Britius* by name, with voyce, and geſtures, ſtood egging him on, to reuenge the affront, and to handle the *Biſhop* in that ſort, as he might not dare heerafter to moleſt him any more.

Whence *S. Martin*, compoſing himſelfe to all manner of *Patience*, endeauoured, with admirable dexterity and ſweetnes, to mitigate the Wretch, the whileſt he, letting wholy the reynes looſe to his

Tongue, ceaſed not to abuſe him with extreme inſolency, and bitternes. And now hauing ſuffered his tongue to range at liberty on euery ſide, with the ſame fury he entred in, he went forth agayne: when by the prayers, no doubt of *S. Martin*, the darknes expelled, he began to be aware of his grieuous offence, and was ſo compunct for the ſame, as that ſuddenly turning his ſteps backe agayne, with bluſhing and ſhame, proſtrating himſelfe at the feete of the holy Man, beſought him benignely to remit his fault. Nor was it any thing hard to obtayne this grace of him, who was ſory, not for his owne abaſement, but rather for the precipice of the other, yea, and to help him more, playnely expreſſed to him, how he had ſeene the two infernall furyes, that ſet him on.

In ſumme, with all affection he receiued him into his friendſhip agayne. Wherein he was found ſo conſtant, that howbeit, he had afterwards many, and grieuous complaints of him, yet notwithſtanding, he could neuer be brought to depriue him, of his Prieſthood, leaſt vnder the ſhadow of publique chaſtiſement, the priuate offence might ſeeme in ſome māner to be puniſhed by him. And to perſons of quality, who ſeemed to wonder much at him, & not to like very well ſo much indulgence of his, *S. Martyn* would anſwere, among other things: *Iudas* was tollerated by *Chriſt*, and ſhall not I beare with a *Britius*? In this manner, went he ſtill perſeuering in theſe moſt intenſe acts of *Charity*. But who would ſay euer, that ſo obſtinate, and vnbridled a man as *Britius* was, ſhould come afterwards, to be ſo gracious in the eyes of God, as to become a *Biſhop*, and a *Saint*?

And yet ſo fell it out, thankes be to the diuine Goodnes for it, & to the interceſſions of *S. Martin*: who on a tyme, holding his eyes fixed on Heauen for a pretty while, and being therefore of *Britius* taxed of madnes: Know (ſayd he to him) Sonne, that I haue obteyned of our Lord, that thou mayſt come to be Biſhop after me. Though thou muſt vnderſtand, that in the Biſhopricque it ſelfe, thou ſhalt want no aduerſities. Then *Britius* ſayd: Lo you now, did not I affirme the truth, how this man was meerely out of his wits? But howſoeuer, in tyme he vnderſtood, he was deceyued. Becauſe that *S. Martin*, being once departed this life, it pleaſed the diuine prouidence, that *Britius*, though vayne and proud before, yet notwithſtanding being held in high eſteeme for *Chaſtity*, was without oppoſition, elected by the people, and Clergy, to the ſupreme

ſupreme gouernement of ſoules. In which office, acknowledging, and amending the errours of his youth, he moſt notably demeaned himſelfe. And to the end, the Prophecy of his Predeceſſour, might be verifyed, with his great glory, he ſuffered, from the impious, and ſlaunderers, moſt grieuous perſecutions.

How a certayne Virgin refuſed to be viſited by S. Martyn: *and how patiently he tooke it.* Chap. 10..

TO returne now from whence we were digreſſed; a like fortitude to this, ſhewed *S. Martin* of an equall courage, and ſerene mind in another caſe, though light in eſteeme perhaps, yet very difficult in practiſe: there was in the Dioceſſe of *Towers*, a Virgin, among others, of excellent fame, and vertuous behauiour; who now for theſe many yeares, of her owne accord, had made her abode in a certayne farme of hers, very ſtreightly recluſed, and onely attending to God, did fly the conuerſation, & ſight of men. *S. Martin* now, being inuited with ſuch an odour (who otherwiſe was exceeding preciſe from ſpending any tyme with women) yet chancing to paſſe by thoſe parts, determined to honour with his preſence ſo rare a vertue, being a fauour ſo much more notable, as known to be more vnuſuall with him: but the matter ſucceeded not accordingly, becauſe the *Spouſe* of *Chriſt*, would not giue way to remit awhit of her rigour, ſo much, as at the requeſt of ſuch a Prelate to be viſited at all. So as *S. Martin*, with many of his company, being now arriued where ſhe was, not doubting awhit of being admitted to her preſence, hauing ſent in a meſſenger to her, and that in vayne, ſo repulſed he departed thence.

Now what would an ordinary Prieſt haue done in this caſe? If not happily, taken it at leaſt in ill part, and perhaps haue iudged the Virgin to be taynted with hereſy, and worthy of excommunication? But the diuine man, was ſo farre from being offended therat, as reioycing at ſuch a repulſe receyued; began with magnificall words, to extoll the conſtancy and chaſtity of her, who had ſo retyred herſelfe from him. Nor with words only ſhewed he forth, the high opinion he had framed of her, but with facts alſo: foraſmuch as ſhe afterward, in the Euening hauing ſent him certayne preſents of refection, and refreſhment, *S. Martin*, who in his whole viſit, till that tyme, had neuer accepted of any thing which was

offered him, yet of what the Virgin ſent him, he refuſed it not; alledging, it was not fitting for a Prieſt, to refuſe the benediction of her, who deſerued to be preferred before many Prieſts.

With ſuch like words, and workes, from tyme to tyme, gaue *S. Martin* euident ſignes of a full victory gotten ouer his paſſions, & of the peacefull poſſeſſion he maintayned in himſelfe. But in regard, ſome will ſay perhaps, how theſe manner of prayſes, are cõmon alſo with priuate perſons; let vs come, to the proper parts of a true Prelate, and Apoſtolicall Guardian. Among which, it ſeemes that the zeale of the holy, and orthodoxe fayth, and of the ſincere worſhip of God, doth hold the firſt place. For whoſe conſeruation, *S. Martyn* was alwayes wonderfully ſollicitous, and vigilant, keeping himſelfe, and all all his flocke, from euery leaſt contagion of Heretiques, or of others ſeuered from the Roman Sea. Heerwith did burne in his breaſt, an inextinguiſhable thirſt to illuſtrate, and propagate the Chriſtian verity, on euery ſide, and particularly in the neighbour parts; where it ſeemed to him an intollerable thing, that any relique of Paganiſme, ſhould yet be extant. He endeauoured then maynly to extinguiſh the ſame; and Almighty God moſt commonly for his part, with a powerfull hand, and ſtupendious workes, concurred thereunto.

S. Martin *reſtores a Womans ſonne from Death to life: with other notable thinges.* Chap. 11.

Saint Martin on a tyme going, by occaſion of the diuine ſeruice, to the Citty of *Chartres*, chanced to paſſe through a Village all of Gentils, who at the fame of the *Saint*, going forth of the Towne, put themſelues in the high way to behold him; and at the ſame rumour, concurred ſo great a multitude of the neighbour countries, as all that playne was ſeene to be couered with an infinite people. At the ſight of which ſheep, for that the moſt were led aſtray, the holy *Biſhop* ſighing, and eleuated in ſpirit, beginnes to preach to them the word of *God*, and to inuite them to eternall ſaluation, and that with ſuch a feeling, and with ſuch a voyce, & action, as doubtles ſeemed to them ſomewhat more then humane.

Now while he thus diſcourſed, it pleaſed our *Lord*, that a Woman, whoſe only Sonne was dead at that tyme, comming before him, with hands lifted vp, preſented him to the bleſſed *S. Martin*, ſaying:

saying: we vnderstand, that thou art the friend of God, restore me my Sonne, which is the only Child I haue. To the prayers of the dolorous Mother, were added the sighes, and intercessions of the standers by. So as *S. Martyn* perceyuing, how for the conuersion of that people, some miracle were fit, lifting vp his eyes and mind to Heauen, and conceiuing thence an vndoubted certaynty of the diuine ayde, he tooke the body in his armes, and in the presence of all, put himselfe on his knees: and after a little space the party arose vp, and so restored the child reuiued to the Mother, astonished, and almost besides herselfe for ioy: whereupon a cry was lifted vp to the starres, and all these people confessing *Christ* for true *God*, began in troupes with great vehemency to runne after *S. Martin*, most instantly intreating him to make them Christians. And he full of iubiley, lifting vp his hands ouer them, made them Cathecumens all at once, giuing order besids, that they might be instructed; affirming it, not vnfit to make Cathecumens, in the open fields, since in fields in like manner haue Martyrs beene consecrated.

With this manner of purchase, our *S. Martin* reioyced much more then with the increase of rents, or tytles: and not onely from manners, and minds of persons, but euen from their memory also, and eyes, endeauoured he to take away all apparence of profane, & Gentill worship: nor were the difficulties of the enterprise, nor magnificence of Antiquityes, able to diuert him from it. In the Castle of *Ambatia*, was a Tower of polliſhed stones, heertofore dedicated to a false God; which from the solid, and spacious foundations, arising more and more, came at the top, to finish in forme of a Pine-aple, a worke both of art, and cost alike, and not only curious to behold, but also very firme and durable.

Now the holy Bishop; hauing appointed *Marcellus* a Priest there dwelling, by all meanes to destroy such an abhomination, & after some tyme finding the same, as yet on foote, reprehended his slacknes. But *Marcellus*, excusing himselfe with the difficulty therof, for that the making was such, as hardly would an Army be able to demolish it, much lesse a small number of Clerks, or feeble Monks which liued with him; *S. Martin*, without more reply, hauing recourse to his wonted tacklings, spent all that night and morning in prayer: When behold on a suden a vehement tempest of winds, lightning, and thunder, impetuously smiting the building, fetcht it vp by the ground, and layd it flat on the Earth.

In

In another place, ſtood a pillar of an vnmeaſurable greatnes, on the top whereof, was an Idoll. And *S. Martyn*, being not able to endure ſo great an offence of the true God, determined by all meanes to leuell it with the ground, but not finding commodity, eyther of Maſons, or inſtruments to affect it, he craued likewiſe the diuine ſuccour, with ſo much ardour, and ſuch efficacy withall, as the prayer being ended, the effect very ſudenly followed: becauſe that in the ſight of all the ſtanders by, there appeared from Heauen another Pillar no leſſe then that, which deſcended with ſuch a force vpon it, as reduced it into duſt, together with the Idol.

How S. Martyn *by the ſigne of the Croſſe, eſcaped Death: And how the people were conuerted thereupon, to the Fayth of Chriſt.* Chap. 12.

SAINT *Martin*, in a certaine Bourge of the Infidels, hauing deſtroyed their Temple, would needs preſently vpon it, cõmaund a tall Pine-tree there, that was conſecrated to the Deuill, to be felled to the ground. But the Country-people, who through the diuine will had beene quiet at the one, very tumultuouſly afterwards oppoſed themſelues to the other. *S. Martin* endeauoured to pacify that blind people what he could, & to make them capable of the Truth; ſhewing by diuers reaſons, how one ſole God was the Maker of euery thing, and that to him was due from the rationall creature, all honour, oblation, and Sacrifice, and not to the Angels thurſt out of Paradiſe, deceiptfull, and proud, whome hitherto they had miſerably ſerued; and went prouing withall, how in that Trunke, could be no matter worthy of veneration at all Now while he was preaching in this ſort with great charity, one of thoſe Pagans, more impudent and more ſaucy then the reſt, lifting vp his voyce, ſayd to him: If thou haſt ſuch a confidence in this thy God, we our ſelues will cut downe this tree for thee, and do thou but ſet thy ſhoulders thereunto, and be propping it vp; and if thy Lord ſtand for thee, as thou ſayeſt, thou ſhalt not ſuffer a whit. The magnanimous Biſhop accepted the Condition, and all that barbarous company accorded likewiſe, exchanging very willingly the loſſe of ſuch a plant, with the death of one, that was ſo great a Perſecutour of the Idols.

That Pine, of its nature, was bending in ſuch ſort, as it cleerly appeared, in cutting it downe, wherabout of neceſſity it muſt light. On that very ſide, did *S. Martin* ſuffer himſelfe to be placed, with his legs

legs tyed, by thoſe rude ruſtiques, where he ſtood as a ſtatue. And the people preſently vpon this, diuided themſelues, very glad and ioyfull the while at ſo new a ſpectable, and ſome with axes, in haſt began to cut downe the Pine-tree. The man of God, from thence had made his Monks to ſequeſter thēſelues, who laboured in vayne to hinder ſuch a proofe, and being pale, and full of ſadnes, with tēder eyes ech momēt ſtood expecting the loſſe of their deere Maiſter, and the tree now ready to totter with redoubled ſtroakes, ſeemed to threaten the fal. And yet ſtood *S. Martin* very firme and vndaunted; when finally the ruine, with a terrible noyſe, directly bended towards him, & now was euē ready to oppreſſe him, when he without being troubled awhit, lifting vp his arme, oppoſed thereto the ſigne of the Croſſe, and nothing els beſides. A thing truly very admirable, that euen at the holſome ſigne ſo made, was ſudenly that great trunck, as it were beate back with a violent Engine, & went with ſuch a fury to the contrary ſide, as it almoſt had cruſhed the very Infidels thēſelues, who were hewing it downe.

What effect now this ſo ſudden euent might cauſe in their minds may more eaſely be imagined, then written. The Monkes beholding now beyond all hope, *S. Martin* to be ſafe, and ſound, with conſolation and iubiley giuing thankes to our Lord for it, wept out right, and the rude people being conuinced with ſo great a miracle, holding vp their hands and voyces to Heauen, did finally yield, and acknowledge the errour of their life paſt, and were willingly conuerted to *Chriſt*; inſomuch as where before, there were no faythfull, as it were, to be ſeen thereabouts, within a litle tyme, by meanes of the vertue, and diligence, and the exemplar manner of the holy *Bishop*, there remayned not a place, that was not very full of Chriſtians, of Churches, and Monaſteryes: Becauſe the ſeruant of God was wont, as ſoone as he had demoliſhed any houſe of the Idols, to erect in the ſame ſcituation, ſome deuout Oratory, or Religious Conuent, or other.

S. Martin *ſtayes the flames of fire from doing any harme. With other wonders which he wrought.* Chap. 13.

VVE may not ſeeme to let paſſe in ſilence, a thing, which if it had not happened in publique, might perhaps haue ſeemed incredibie to ſome. *S. Martin*, hauing in thoſe countries ther-

about, ſet fire to a very noble, & moſt ancient Temple of the Idols, it happened, that a wind ariſing, did carry the flame to a houſe hard by, not without manifeſt danger of dilating it ſelfe further, and of ſtirring vp, with the ſenſe of their priuat lolles, the tender minds of that Community. *S. Martyn* then being aware of the danger, with the wonted courage of a liuely fayth, mounted vp ſpeedily to the roofe, & puts himſelf againſt the flames; and it is certaine, that at the only appearing of the Man of God, the flames, as timerous to offend him, in a moment ſeemed to fetch about, & to be retorted, and gathered within themſelues, & in the ſight of all, in ſtriuing againſt the violence of the wind, to retire in ſuch ſort, as the priuate buildings remayned very ſafe; and *S. Martyn* with his only preſence, effected that which al the people, with their inſtruments, & water, could not ſo eaſily haue brought to paſſe.

In the Leapers Bourge (as they called it) likewiſe, hauing attempted to ruin a temple, very famous, no leſſe for the great riches therof, then for the much ſuperſtition vſed about it; he was repelled by the Gentils, not without much outrage, and iniuryes don him. Wherupon, retiring himſelfe into ſome place thereby, he remayned in faſting for three whole dayes togeather, and praying in ſackloth and aſhes: and at laſt appeared two champions vnto him of the heauenly warfare, being armed with ſpeares & ſhields, ſaying how they came, as ſent from our Lord to ſuccour him, againſt that multitude of ſwaynes. That therfore, he might returne bouldly to the enterprize agayne, and not feare any impediment whatſoeuer. So *S. Martin* did, and in the preſence of all thoſe Pagans, who through diuine power, ſtood the while immoueable, he ruined the profane bulke from the very foundations, deſtroyed the Aultars, & reduced the images vnto duſt. Whence ſucceeded another great benefit, that the Gentils, perceiuing themſelues ſo bound and ſtupifyed, without being able to riſe againſt the Biſhop, knew the effect to be cauſed by a ſupreme power, and they all, as it were, came to beliene in *Chriſt*, exclayming with one voyce, and confeſſing, that the only *God* of *S. Martin*, was to be adored, and that, for the Idols, they were to make no reckoning of them, ſince in ſuch a neceſſity of theirs, they were not able to helpe themſelues.

Two other ſtupendious things, are recounted in this matter: one was, that in the country of *Burgundy*, there being a great number of country ſwaynes riſen agaynſt *S. Martin*, in defence of a Tẽple,

ple, one of them drawing out his sword, set vpon him; when the holy man, suddenly laying his cloake aside, offered him his naked necke, nor was that impious fellow any whit slack, to haue giuen the stroake: but lifting vp his arme, in the presence of all, fell flat backwards himselfe, and cryed for peace, and pardon. The other was, that from a like disdayne, another wicked fellow, being minded to kill him, the very sword fell out of his hand, in such wise, as it was neuer seene more. True it is, that he rarely came into such termes, because for the most part, *S. Martyn* with meekenes, and with preaching, would be tempring and persuading the people, in such sort, as themselues vnderstanding the truth once, would condemne their owne madnes, & destroying the Idols with their proper hands, be conuerted to *Christ*. To which effect of conuersion of soules, *S. Martyn* was wont very industriously to make vse of the great gift he had, in curing the sicke, and deliuering possessed persons of euill spirits; as among others, he did heere with a person of great quality, by name *Tetradius*.

This man, being moued to compassion, for a deere seruant of his, very cruelly oppressed and tormented by the infernall enemy, with great instance intreated *S. Martyn* to vouchsafe so much as to cure him. The holy man then, willed him to be brought before him: but the maligne spirit would not endure, to be led from home resisting the same very obstinately, euer with biting, and scratching. Whereupon *Tetradius*, repayring to the holy *Bishop*, puts himselfon his knees to beseech him, he would be pleased to come to the lodging himselfe. And with this occasion, *S. Martyn* began very dexterously to help this soule, with shewing himselfe somewhat backward therein; and with saying, that it was not lawfull for him to enter into the house of a Gentile, and profane man; & could tell how to discourse so well, as *Tetradius* promised him to become a Christian, if he could see but his seruant deliuered once of his paine, and malady. Vpon this pact, *S. Martin* was content to go thither, and so holding his hand ouer him, on a sudden expelled the Diuell. Nor did *Tetradius* fayle of his word, being made a Cathechumen out of hand, and a litle after baptized, and while he liued thenceforth, did alwayes beare very great reuerence, and loue to *S. Martin*.

The gifts, and naturall talents of S. Martin: *with a certayne miracle that he wrought.* Chap. 14.

THus did this great *Captaine* by all meanes continually wage warre againſt the Prince of this world, and went diſpoſſeſſing him apace from his ancient tiranny. Nor let any eſteeme this zeale of his, to be awhit deuoyd of prudence, or diſcretion: foraſmuch as *S. Martin* being aſſiſted with diuine grace, and profound humility, could very well diſtinguiſh of inſpirations, good or euill, as of the Angels themſelues, of light or darknes, (which in diuers figures, and with ſundry intentions, would viſit him often.) Moreouer howbeyt, through many impediments, he was not able to attend to the ſchooles; yet with a viuacity of wit, and with ſobriety and vigilancy, together with ſuch reading, as his buſineſſes would permit, and much more through an excellent purity of hart, and by keeping the mind euer fixed in God; he arriued to ſo high a degree of true ſcience, & of a ſolid, and maſculine eloquence, that he was able to expound very difficult places of diuine Scripture, with incredible clearenes. And in anſwering to caſes of conſcience, could alwayes touch the very point of matters; as alſo in diſcourſes, as well publique, as priuate, teach and moue the Auditours, with ſo much more fruite, as he ſought euer more, the only glory of God, and abhorred his owne.

But aboue all, he would giue a very ſingular accompt of the Chriſtian fayth, and was ſufficient to refute with very pregnant reaſons, whomeſoeuer ſhould ſeeme to haue the impious boldnes to aſſayle the ſame. He was wont alſo, to gather very profitable, and ſpirituall conceipts, from things which dayly would occurre vnto him. As once when he ſaw a ſheep newly ſhorne, he pleaſantly ſayd to the ſtanders by: This ſheep heere, hath already fulfilled the precept of the Ghoſpell, becauſe of two coates, he hath parted with one, to ſuch as had need; and ſo ſhould you likewiſe doe. Beholding one, that was keeping of ſwine, very cold, and but halfe couered with a poore, and curtayle coate of skinnes, he ſayd: Behold *Adam*, chaſed out of Paradiſe; but let vs, leauing the old *Adam*, cloth our ſelues with the new.

There was a great and goodly meadow, where in one part the oxen fed; another fouly rooted vp by ſwyne; the third as yet vn-

vn touched, and diapred with pleasant colours, gaue wonderfull delight to human eyes. Now *S. Martyn*, turning to his cõpanions, said: That peece which you see so fed on, may seeme to demonstrate the state of *Matrimony*, because that howbeit, it haue not wholy lost the honour of its greenesse, yet is it depriued of the grace, and ornament of the flowers therof: that other so grubd, and turned vp, as you see by those vncleane beasts, resembles the filthy vice of *Fornication*: but the remaynder, which hath not hitherto, suffered any manner of iniury, represents the glory of *Virginity*, since being clothed with very frequent and fresh hearbs, rich of fruites, & distinguished with pleasant flowers, in manner of fine pearls, emeralds, and rubyes, shynes aboue all the beauty of art, and workmanship of hand. O blessed semblance, and right worthy of God, forasmuch, as there is nothing in the world, that may seeme to compare with the gift of holy *Virginity*!

In the visit of his dioceſſe, arriuing once at a certayne riuer, in company of many other seruants of God; he saw a great shole of Foule, very busy a fishing, and greedily attending to gorge themselues. Then sayd he to such, as were about him: these rauenous birds, resemble much the infernall enemyes, that lye alwayes in wayte, to catch the vnwary soules, to take them on a sudden, and to deuour them vp, without end of satiating themselues. To these words, he added, a notable miracle, which was, to commaund the foule, with the powerfull vertue of words, to leaue the waters, wherin they were floating, & to go their wayes to the vplands, & desert places. At which voyce, being suddenly assembled togeather, leauing the waters, they flew to the woods and mountaynes; while the multitude of Spectatours with reason remayned astonished to behold, that *S. Martin* should haue likewise power to commaund the birds.

In this manner then, ech creature serued the purifyed eyes of the *Saint*, as a liuely glasse of truth, and without labour, or rather with delight, gathering, as I said, the best documents from euery thing, he came alwayes to maynteyne his hart, and of those he dealt with, in chast thoughts, procuring with all possible industryes, that rationall soules, should dispose themselues, to afford a cleane and gratefull lodging to the diuine Goodnes. To which effect, likewise he sought to keep his subiects exercised in prayer, to be prompt in pardoning iniuryes & offences, and lastly to exchange the delights of the Sense, with the pleasures of the Spirit.

S. Martyn *through faſts, and prayers to Almighty God, appeaſeth the wrath of* Valentinian *the Emperour.* Chap. 15.

THe charity of *S. Martyn* was not conteyned within thoſe more high and Noble workes of Mercy alone, but extended it ſelfe very tenderly alſo to the Corporall workes, and exteriour neceſſityes, in curing of the ſicke, in viſiting, and defending of the Orphans and widowes, ſuccouring the afflicted, and oppreſſed with vniuſt power, or by any other human accident, ſhewing no leſſe promptnes in vndertaking ſuch like enterprizes, then greatnes of courage, in ſuſteyning them, and ſetting them forwards by al meanes poſſible. To which purpoſe, we may not conceale, how he being gone vpon ſuch occaſions, to the Court of *Valentinian* the *Emperour*, a man very proud, and haughty by nature, and beſides by his *Arrian* Wife, much prouoked againſt the Catholiques; he had heere a large field likewiſe, to ſhew his conſtancy in. In regard, that the *Emperour*, hauing heard before hand of the comming of the Man of God, and of the affayres he was to treat of, ſuddenly gaue order, he ſhould not be admitted into the Pallace. So as *S. Martin*, after he had once, or twice, endeuoured in vayne to get audience, not looſing a whit of his courage the while, nor yet troubled for the repulſes had, with his wonted fayth, and fortitude, layd hold of his ancient remedyes. He puts on a courſe Cilice, ſprinckles himſelfe with aſhes, takes leaue of all ſorts of meate, & drinke. From thence entring into ſighes, and prayers, he perſeuered ſo long, till on the ſeauenth day, an Angell from Heauen appeared to him, & bad him boldly go to the Pallace, for the gates, though of purpoſe ſhut againſt him, ſhould now ſtand open to him, & the pride of the mercyleſſe Prince, ſhould fall by one meanes, or other.

With this confidence, *S. Martyn* going thither, found his entry ſo eaſy, as without any impediмēt, he came to the roome, where *Valentinian* himſelfe was, who ſeeing him a farre off, was exceeding angry therewith at the firſt, and with frowning lookes, cryed out vpon his Guards for admitting him in; and thereupon ſtood immoueable, without ſaying any more, or giuing any manner of entertaynement to the bleſſed Biſhop: When behold on a ſudden, the Royall Throne was enuironed with flames, which approaching to that part of his body, wherewith he ſate, enforced him againſt his

his will to ſtand on his feete; and was affrighted therat in ſuch ſort as being humbled, with many imbraces, and courteſyes, he now receiued him, whome a little before he could not endure to ſee: & immediately, without expecting ſupplications from him did fauour him with whatſoeuer he deſired. After which, he would inuite him very often to familiar diſcours, yea, and to banquets alſo: & laſtly at his parting, offered him diuers rich preſents. But the faythfull friend of Pouerty, with much edification of all the Court, without accepting of any one, repayred to his cure, and dioceſſe, as ſoone as might be. In this manner, the Seruant of *Chriſt*, with patience, and with prayer ouercoming all obſtacles, guided his buſyneſſes to a fayre port: & as he ſuffered not himſelfe, to be deiected awhit with indignityes, and affronts; ſo kept he himſelfe amidſt fauours, and proſperityes, perpetually immutuable.

How S. Martin *was honoured, and eſteemed by the Emperour* Maximus, *to the great honour of the Clergy.* Chap 16.

IF euer any Prelate were welcome and made much of, by great Princes, this holy man had as much reſpect of them as any: for in the number of his moſt rare gifts, ſhined no leſſe Apoſtolicall Maieſty, then Religious modeſty. Whereof *Maximus* the *Emperour* among others, hath giuen vs a very good teſtimony: who within a while after the Death of *Valentinian*, being aſſumpted by the ſouldiours to the Empire, though on the one ſide, he were very tenacious, and committed many extorſions; yet on the other, ſhewed he himſelfe, to be deſirous of eternall ſaluation, and a man of timerous conſcience, being much furthered therein by the Empreſſe his wife, a woman of great vertue, and no leſſe ready to fauour, for her part, the Catholike Prelates, then that *Arrian* was ſollicitous, to hinder them.

By theſe two perſonages now, it cannot be expreſſed, how *S. Martyn* was reuerenced, and eſteemed. So as going at thoſe times likewiſe to the Court, by occaſion of deliuering of certayne priſoners, releaſing of *Bandits*, and recouering from the Treaſury ſome goods confiſcated, and of other ſuch workes of paternall charity; *Maximus* did receiue him with ſingular veneration, and after he had diſpatched with him the aforeſayd buſineſſes, he would call him aſide, and very willingly heare him diſcourſe, of the vncertaynty of

pre-

preſent things, of the Eternity of the future world, of the glory of the Bleſſed, and of the vnſpeakable greatneſſe of God. At which diſcourſes, the deuout *Queene* was alwayes preſent, being his deere conſort no leſſe in Religion, then in the Empire, ſitting humbly on the ground, ſtill hanging in ſuſpence, with all recollecton, and ſilence, on the words, and geſtures of the man of God; wherewith now being warmed, ſhe was ſoone enflamed with ſo great a feruour, as acknowledging with a liuely, and moſt chaſt fayth in the perſon of her Gheſt, the ſame of *Chriſt*, ſhe determined to repreſent in her ſelfe both the *Siſters* of *Lazarus*: and as in ſitting at the feete of the *Saint*, and hearing of the diuine word, ſhe had imitated *Mary*; ſo in ſeruing, and feeding him ſhe would not be awhit inferiour to *Martha*.

With this purpoſe, ſhe intreated him, very earneſtly to daigne to receiue a ſober refection particularly from her: which *S. Martin* preciſely denying her, as he, who abhorred all vanity, and ſuch like familiarity with women, yet ſhe very firme in her deliberation had recourſe to her husband, and with him togeather, began afreſh to importune the *Biſhop*; in ſo much, as partly not to contriſtate ſuch Princes, and partly not to preiudice the cauſe of the poore, which then he handled, at laſt ſuffered himſelfe to be ouercome. Whereupon the good *Empreſſe*, without other wayters as all, hauing ſet him at the table, began to put before him the meate which ſhe had dreſſed and ſeaſoned with her owne hands, and likewiſe preſented him his drinke, and in ſumme, during the dinner, like an humble handmayd, ſtood attending with her eyes modeſtly fixed on the Table, & with her whole perſon attentiue and prompt to the ſeruice. And finally, the cloth being reuerently taken away, and the remainder, with the crums, with diligence voyded, ſhe tooke them with her, moſt triumphant, and glad, with infinite thanks to God, as one laden with many exceeding rich ſpoyles.

Surely, not without a great confuſion, and ſhame to ſome women of our tymes, who not bearing reſpect, eyther to the Decrees of *Councells*, or euen to the dreadfull *Miſtery* of the *Aultar*, are wont themſelues no leſſe impious, then impudently, to be ſerued by the Prieſts of the Higheſt, inſteed of Wayters, and Pages. Though indeed the Clerks themſelues for their parts, are not wholy without fault, ſince they for the vile intereſts of ambition, or gayne, permit that degree to be trampled on by men, which euen the Angels thé-

ſelues

ſelues do reuerence. From which adulation and baſenes of theyrs, how far off *S. Martyn* euer was, and with what decorum, eſpecially in publique, he conſerued the Epiſcopall dignity, may be eaſily gathered by that which we ſhall ſet downe in the next Chapter.

How S. Martyn *was feaſted by the Emperour: & how he bare himſelfe therin.* Chap. 17.

THe aforeſaid *Maximus* had very oftentymes inuited *S. Martin* to dyne with him, but alwayes in vayne; yet notwithſtanding he ſo perſeuered with intreatyes, as finally he yeilded thereunto, with no leſſe gladnes of the *Emperour*, then if he had conquered a kingdome. There were thither inuited withall, as to a great feaſt, three principall Lords of the Court, the Conſull *Euodius*, and two *Counts*, the one the Brother, the other the vncle to the *Emperour:* between theſe two, was placed the *Prieſt*, who was *S. Martins* companion. The holy Biſhops Chayr, was put beſides *Maximus* himſelfe. The Feaſt was now by this tyme, prety forwards, when according to cuſtome, there was a Cup of wine preſented to the *Emperour*, who commaunded it ſudenly to be commended to *S. Martyn*, expecting with a kind of ambition, to receiue it afterwards from his hand. But the great *Prelat*, hauing taſted therof, drank to his *Prieſt*, giuing to vnderſtand therby, in that aſſembly was none more worthy then he to pledge him; eſteeming he had done ill, if eyther the *Emperour* himſelfe, or his chiefeſt Fauourits, or neereſt to him, had beene preferred by him before that poore Seruant of God.

They receiued all much edification heerat: & being ſlighted in that caſe, tooke it ſo much the better, as the moſt of the other Biſhops in Court were ſubiect to baſe flattery, and with much indignity ſought the grace and fauour of the Officers, and Miniſters of *Ceſar*. True it is, that this liberty, and confidence of *S. Martin*, had not been ſo conuenient and fit for all, not hauing equal ſplendour of life, nor ſuch diuinity of miracles, as he. Wherof, though we haue mentioned ſome already, notwithſtanding of an infinite number of others yet remayning, we ſhall not ſpare to ſet downe ſome few, which without preiudice to the Reader, and in ſome manner without iniury of the *Saint* himſelfe, may not well be let paſſed.

How S. Martin *miraculouſly eſcaped burning.* Chap. 18.

SAINT *Martyn* being gone, in the midſt of winter, to viſit a place of his dioceſſe, a lodging was prepared him by his Clerks, in the precincts of the Church, and to ayre the chamber there was a great fire made vnderneath, and inſteed of a bed, was ſtrewed a good quantity of dry litter and ſtraw; whereon *S. Martin* at night repoſing, and ſetling himſelfe to ſleepe, and being accuſtomed (as we haue ſaid) to lye on the hard ground, could not away with ſuch ſoftnes, and as it were diſpleaſed therewith, immediately putting the ſtraw aſide, returned to his ordinary manner of lodging: but as the flore was broken, and full of clefts, it happened, that the force of the fire piercing through them, by little, and little, it came to enkindle the ſtraw, and furiouſly to burne. Whereupon, *S. Martyn* awaking, and ſeeing himſelfe ſudenly in ſo great a danger, without hauing tyme, or to ſay better, aduertence to call vpon the diuine ayde, with a naturall motion which he had, got vp on his feete, & ran in haſt to open the doore, but it pleaſed God he found it ſo barred, as that while he laboured and toyled himſelfe, to put back the bolt, the fire approaching had now taken hold of his Caſſock.

Then finally *S. Martin* returning to himſelfe, and perceiuing that his remedy conſiſted not in flying away, but in crauing ayde from heauen, taking hold of the ſheild of fayth, and prayer; caſts himſelfe on his knees in the midſt of the flames, which euen heere likewiſe ſudenly, as it were affrighted thereat, withdrew themſelues, while he ſtood immoueable ſtill purſuing his prayers. In the meane tyme, the Monks, who were companions to the *Saint*, remayning in the next Chamber, being awaked with the noyſe, and terrifyed at the chance, by force, and not without ſome delay & difficulty, brake open the doore, and thinking by that tyme to haue found the bleſſed Father conſumed and dead, they ſaw him, beyond all hope, amidſt the flames both aliue, and entire; and comming boldly vnto him, tooke out his body from thence. The bleſſed man confeſſed afterwards, not without ſighs, his owne fault. For that he hauing among other his ſpirituall employments, an ancient cuſtome, in awaking alwayes, before any other thing, to lift vp his mind to God, and to ſanctify with the perfume of prayer, the Aultar of his hart, and ſo to ſhut vp the Temple of his ſoule, that no vn-

vncleane, or hurtfull beaſt of euill thoughts, might ſeeme to put their foote therinto; yet howſoeuer at that tyme, eyther out of humain feare, or ſubtility of the enemy, being quite, as it were, beſides himſelfe, and wholy vnmindfull of his good cuſtome, he had firſt made his recourſe to viſible remedyes, then to the inuiſible: affirming for certayne, that he was in extreme danger of burning, being alone, while he laboured, with a troubled mind to open the bolt. But that after he had betaken himſelfe to the armes of the holy Croſſe, and prayer, the flames were on a ſudden (as he ſayd) ſo contracted within themſelues, as they left him vntouched, through diuine power.

How Euantius *was cured of a grieuous ſickneſs by* S. Martin: *and what other notable things he wrought beſides.* Chap. 19.

ABout this tyme, a certayne honourable perſon, and a man of much piety, by name *Euantius*, fell mortally ſicke, and being now as it were deſpaired of by the Phiſitians, with a great deale of fayth called for *S. Martyn*, who without all delay, went his waies thither. An admirable thing: he was not yet gone halfe way, when the ſicke man felt the benefit thereof, and hauing ſuddenly receiued health, came in perſon to meete with him, and to entertayne him as a Gheſt. And *S. Martin* being willing to depart the next day, with humble intreatyes and much importunity, he was enforced at laſt to remayne a while with him. In that interim, a Page of the houſe, was ſtung with a venemous Serpent, ſo peſtiferous indeed, as he was now euen ready to giue vp the laſt breath. When lo, the ſame *Euantius*, taking him on his ſhoulders, with great confidence, carryed him to the feete of the *Saint*. And now was the euill already ſpread through all his lymmes; when you might haue ſeene the skinne to ſwell in euery veyne, and the vitall parts to ſtretch like a bladder, till *S. Martyn* which his bleſſed hand feeling them heere & there, at laſt with his finger touched the wound it ſelfe. At the point whereof, might cleerely be ſeen, the poyſon retyring it ſelfe, to runne to the fingars end, and thence by the narrow mouth of the wound, with long ſpinning to guſh forth mingled with bloud, like the milke which ſprinkles from the teats, being hardly wrung. Wherewith the youth aroſe vp ſound, and the ſtanders by remayned aſtoniſhed, confeſſing vnder Heauen, nothing to be any a-

whit comparable to *S. Martin*. Nor was the worke leſſe famous, that followes after.

There was in the Citty of *Chartres*, a young girle of twelue yeare old, ſo dumbe, as till that time, the could neuer frame a word. Now *S. Martin* being in the company of other two Biſhops, *Valentinian* and *Victricius* by name, the ſayd little girle, was preſented to him by her ſad Father, that by his meanes, her tongue might be looſed: when as *S. Martin*, with much modeſty began to put of that office to thoſe two Prelates; alledging, that to their fayth, and vertue, nothing would be impoſſible. But they on the other ſide, vniting their intreatyes with the Suppliant, began to vrge him much to vouchſafe to comfort him. Whereupon *S. Martin*, without more delay, ſhewing no leſſe piety, in the prompt execution, then humility in the firſt refuſall, gaue order, that the multitude of people, ſhould ſtand off, and he remayning only, with the Biſhops, and with the Father of the child, according to his cuſtome puts himſelfe into prayer: then bleſſing a litle oyle, with the preface of the Exorciſme, and taking hold of the tongue of the dumbe Creature with his fingar, he dropped a litle of that holy liquour vpon it, not without preſent effect. Becauſe the Girle, being demaunded what was her Fathers name, ſuddenly anſwered thereunto very readily. Whereat, the ſayd Father, lifting vp his voyce with ioy, & teares at once, very deerly imbraced the knees of the Man of God, affirming this to be the firſt word, that he had euer heard his daughter ſpeake; who afterwards, with the vniuerſall wonder of all, reteyned ſtill the vſe of her ſpeach. And this truly was vpon one alone, but that which now we ſhall tell you, concerned many together.

For there being entred into the family of a principall man, by name *Licontius*, a kind of diſeaſe, ſo grieuous and contagious withall, as that throughout the whole howſe, there was nothing to be ſeen, heere and there, but the ſick to lye, vp and downe, without hope or ſtrength: *Licontius* for a laſt refuge, craued ſuccour of *S. Martyn*, by letters; to whome the bleſſed man anſwered, it would be a very difficult thing to do, forſeeing in ſpirit, that the ſcourge of God, was ouer that howſe: and yet notwithſtanding for compaſſion, he diſpoſed himſelf to pacify by all meanes the heauēly wrath, and retiring himſelfe, he continued in faſting, and cilices for ſeaue whole nights and dayes together, with ſo feruent prayer, as finally he obteined what he would. Wherupon *Licontius*, being exceedingly

ly comforted, went flying in haſt, with a thouſand thanks, to bring the good newes to *S. Martyn*. And offered him moreouer, a hundred pounds of ſiluer: Which the holy Biſhop, neyther refuſed, nor altogether accepted, but with a meane betweene both, & not ſuffering the ſame to enter into the gates of his Monaſtery, applied it ſudainly to the ranſome of Captiues; When it being ſuggeſted to him by the Mōks, to retayne ſome part therof, for the neceſſityes of the houſe, which at that tyme, was in ſome diſtreſſe, he anſwered, that the ordinary aſſignement of his Church, was ſufficient for that purpoſe.

This cure wrought *S. Martin*, and many others of ſundry infirmityes, as well in preſence, as in abſence. But what wonder is it, that he ſhould haue power vpon humane bodyes, who had ſo much power ouer ſpirits? This is certaine, the poſſeſſed being brought to the Cathedrall Church to be deliuered by him, aſſoone as he put but his foote forth of his Cell, to come to the Citty, they would begin to ſchreech with horrid geſtures, and houlings, full of dreadfulnes to behold: inſomuch as the Clerks, with this ſigne only, were wont to vnderſtand before hand of the Biſhops comming thither. And he beſides, not as other *Exorciſts* are wont, who through force of threats, and cryes, vſe to caſt out Deuils; but being ſprinckled with aſhes, with wearing ſharpe cilices, with proſtrating himſelfe on the groūd and with the armes of holy prayer withall, would mayſter them. Nor yet let any thinke the while, that among ſo many graces from Heauen, that *S. Martin* was wholy without the Gift of Prophecy alſo. Foraſmuch as diuers accidents being farre remote in tyme, & place, were manifeſted to him, partly immediately from God, partly alſo through the miniſtery (as hath beene ſayd) of the Angels. Of which, and of many other meruayles beſides (for breuity ſake vntouched by vs) whoſoeuer would ſeeme to haue a more diſtinct notice, let him read *Sulpitius Seuerus* in his *Dialogues*: how beyt, he alſo, not to be tedious, confeſſeth, that of purpoſe, he had concealed a great part of them. But now, it is tyme, in fine, for vs to come to the laſt act of this repreſentation, certainely no leſſe notable, or leſſe perfect, then the others; but ſo much more worthy of applauſe, as it more aſſures vs of the reward.

The Death of S. Martin, *with the Lamentation made by all, & the great ſtrife for his Body.* Chap. 20.

THE bleſſed Man, was now arriued to the 81. yeare, or as others will haue it, to the 87. of his age, when through diuine reuelation, he himſelfe knew, that his end approached, and cleerely foretold it to his diſciples. But yet for all that, continued he his wonted deuotions and abſtinences, and diligently attended to his paſtorall office. And becauſe, in thoſe dayes, there fell out a ſcandalous diſcord; among the Clerks of a certayne place, which is called *Candacum*, he determined in perſon to go thither, to quiet them; eſteeming he could not more happily end his life, then by leauing all his Churches in good peace and concord. Being gone then thither, and with diuine grace, hauing ſetled matters, he was now ready to turne backe to his Monaſtery agayne, when he began to feele in himſelfe, ſome notable defect of forces: and therefore gathering his diſciples togeather, he told them how his Tabernacle was now ready to be diſſolued, whence of neceſſity he muſt needs leaue them.

When lo, amidſt very dolefull ſighes and teares, there was rayſed this common voyce amongſt them, ſaying: And why do you leaue vs ſo, holy Father? To whome do you recommend vs ſo diſconſolate, and afflicted? The rauenous wolues will aſſayle your flocke, and the Shepheard being loſt, who is he that can defend vs? We know very well, you deſire to go to *Chriſt*, but your rewards are ſafe inough, and guerdons which differred awhile, are not leſſened awhit: then take you pitty on vs rather, who remayne in ſuch manifeſt danger. The Seruant of *Chriſt*, being mollifyed at theſe words, could not conteyne himſelfe from weeping, but with great affect, turning himſelfe to Heauen, ſayd: *O Lord*, if I yet be neceſſary to this people, I fly no labour, thy moſt holy will be done. Wherein, being as it were put in ballance, he ſhewed, he knew not, which of the two was deereſt to him, eyther to remaine on earth for *Chriſt*, or to leaue the earth for *Chriſt*. Wherein he gaue example to the faythfull, how in ſuch prayers, they are not to encline with deſire, eyther to the one, or other ſide; but a with reall, and ſimple indifferency, to remit themſelues in all, and through all, to the diuine arbitrement.

The

The good *Bishop*, for ſome dayes now, was tormented with a cruell feuer, and yet neuertheleſſe continued he night and day in meditation and vigils, ſuſteyning with the vehemency of his ſpirit, the weakenes of his body, lying ſo, in that his ſoft and delicate bed of aſhes, and hayrecloth; when being with much inſtance intreated by his Monkes, to ſuffer at leaſt ſome vile ſackloth to lye vnder him: It is not fit, ſayd he, O children, that a Chriſtian ſhould ſeeme to dye otherwiſe, then vpon aſhes: and if I giue you not example thereof, the fault is mine. This ſayd, he turned with his face vpwards, to caſt vp his eyes and hands to the ſtarres. In which poſition now immoueable, lying as drawing to his end, he was very earneſtly intreated by the Prieſts (who in great number were come to viſit him) to turne himſelf at leaſt on one ſide, to take ſome reſt, but he replyed: Let me alone *Brethers*, and ſuffer me rather to looke to heauen-wards, then to the earth, and to put my ſoule into into the right way, being euen now ready to paſſe to the *Creatour*.

After this, ſeing the Deuil to appeare before him: What doſt thou heere (ſayd he) thou bloudy beaſt? Thou ſhalt find nothing in me. O Thiefe! *Arahams* boſome lyes open, and ready for me. And with theſe words, he yeilded vp his ſpirit, vpon Saturday about midnight, in the tyme of *Honorius*, and *Arcadius* Emperours, in the yeare of our Lord 397. or as others will haue it 402. hauing his face ſo reſplendant, and all thoſe members and fleſh of his, ſo ill intreated before, and mortifyed, now ſo white, freſh, and ſweete to behold, as they ſeemed already to be transformed into the ſtate of glory. At the very ſame tyme, were heard moſt ſweet harmonyes aboue, of Angelicall Quires; and this not only in thoſe parts, but euen likewiſe in the Citty of *Colen*, where the bleſſed *Seuerinus* Biſhop, together with his *Archdeacon*, was partaker of ſo gratefull accents alſo: and the ſame Biſhop, had reuelation beſides, how in that ſound, ſo continued in his eares, the ſeuere miniſters of the eternall Iuſtice, were, at his paſſage, though in vayne, withholding and examining *S. Martyn*. Whence euery one may conſider with what rigour, ſinners are there handled, ſince ſo without reſpect, the very Iuſt are ſo ſtrictly dealt with.

The newes being ſpread abroad of his deſceaſe, who were able to expreſſe the mourning of all, and the ſolemnity of the Exequyes there made? When not only of *Towers*, and all the Countrey thereabous, but euen from ſundry other neighbour Cittyes likewiſe

all

all the Inhabitants came forth to honour the body, while the contrary affects at once then combated in their ſoules, both of ioy & ſadnes: notwithſtanding the number of thoſe was much greater, who moued with the loſſe of ſuch a Father, Paſtour, and Maiſter, and of their only refuge, went ſighing and lamenting bitterly amidſt the hymnes & canticles. But eſpecially the aſſembly of two thouſand Monkes, all trayned vp by the *Saint*; and partly a chaſt and deuout Quire of Virgins, all eleuated in ſpirit, & diuine praiſes, gaue forth a pious, and noble ſpectacle to behold.

With ſuch a trayne then, a great deale more glorious, then the triumphes of Emperours, and of *Cæſars*, were the ſacred ſpoyles depoſed; in a certaine place of that Countrey, vntill it was throughly determined, where it ſhould be placed, in a proper and ſtable Sepulcher. Now there being in thoſe dayes, a great controuerſy riſen thereabouts, betweene the inhabitants of *Towers*, and thoſe of *Poytiers*; in the one of which places, *S. Martin* had led a good while a priuate life, and in the other had gouerned the Church to his dying day: And they being not able, in ſo great diuerſity of minds, by humane wayes, to come vnto accord therin; and both the one and other people cõtending with ech other about the ſame, in ſtrict vigil and cuſtody of the ſacred treaſure: It pleaſed our Lord, that thoſe of *Poytiers*, about midnight ſhould remayne all oppreſſed, with ſo profound a ſleepe, as that their aduerſaries being aware therof, had the ſpace to let downe the body quietly by a window, into a Barke there ready in the riuer. Whereupon looke with how much ioy & triumph for ſo great a purchaſe, they went conducting it home: ſo the others, became as ſorowfull & perplexed for the loſſe, the next day morning.

There was afterwards, by the *Biſhops*, ſucceſſours to *S. Martyn*, built to his honour in *Towers*, a ſumptuous & magnificent Church, where with great veneration was kept, that noble inſtrument of diuine wiſedome, vntill this vnhappy age, in which the Sunne hath not ſeen a worſe deed, then the impious ſcattering of thoſe bleſſed Reliques in the riuer of *Luira*, by the hands of ſacrilegious Heretiques. But howbeyt, through diuine permiſſion, they had the force, to diſperſe the bones, and aſhes of the *Saint*: Yet were they not able, nor euer ſhall be, to extinguiſh the memory of his manifold miracles, nor the good odour of his excellent Vertues.

FINIS.

S. FVL-

S. FVLGENTIVS.

THE ARGVMENT.

NAture and Art, behold conioyn'd in one,
A *Genius*, void of affectation,
Moſt affable; Victorious grace to fight
Agaynſt rebellious ſenſe, and appetite:
The world orecome by ſlighting it, a Crowne
Of glory got, and by contempt Renowne.
See how, although a thouſand croſſes band
Agaynſt the good, in ſpite of all they ſtand
Firme in their godly purpoſe; mou'd no more
Then rocks by waters, forced on the ſhore.
Happy Sclfe-will, when Will it ſelfe ſubdues,
And for a guide, and ſternes-man Heauen doth vſe.

THE LIFE OF S. FVLGENTIVS *BISHOP OF RVSPA.*

Written by a Diſciple of his.

The Parentage, Birth, and Education of S. Fulgentius : *& his Vocation to Religion.* Chap. I.

AT ſuch tyme as *Hunnericus* King of the *Vandalls* tooke *Carthage*, *Gordianus* Senatour of that City, with all the others of the ſame Order, being ſpoyled of his goods, and driuen into Italy, dyed there, leauing Sonnes behind him; whereof two of them, with hope of recouering their Fathers eſtate, returning into *Affrick*, found their houſe to be giuen away already to an *Arrian* Prieſt, ſo as they had no commodity to recouer the ſame, and to inhabit in *Carthage*, though they had the fauour to enter into ſome part of their ſubſtance, with which they got themſelues into the Citty of *Leſte*; where one of them, by name *Claudius*, hauing taken to wife, a pious & honourable Woman called *Mariana*, by her had the bleſſed *Fulgentius*, whoſe life we take in hand to write.

This

This woman hauing in her firſt yeares loſt her husband, tooke no ſmall care to ſet her ſonne to ſchoole. And forasmuch as in thoſe tymes, was made great accompt of the Greeke tongue, the ſuffered him not to attend to the Latin, vntill ſuch tyme, as he had the workes of *Homer* by hart, and was alſo well verſed in the Poet *Menander*: and as the youth was of a noble wit, and of a happy memory, he ſo profited in that ſtudy, as in the Greeke pronunciation and accent, he ſeemed, as it were, a naturall Grecian. After this, he gaue himſelfe to the Latin, wherein likewiſe he made a happy progreſſe: but as it chanceth in like caſes, very ſuddenly he was forced to leaue them both, while the gouernement of the whole family fel vpon him; but yet ſo, as in that manage of his eſtate he would neuer ſubtract himſelfe frō the obedience of his Mother. Who in her widdow-hood, tooke meruailous conſolation from the good deportements of her prudent ſonne; perceyuing how dexterous he was, in entertayning friends, reaſonable in oppoſing enemies, how meeke towards ſeruants and ſeuere withal, how diligent in the care of his patrimony, and diſcreet in purchaſing the grace of Princes, whereby he came very ſoone to ſuch reputation, as he was made a chiefe Magiſtrate of the Common wealth.

Now while in this Office, he endeauours to proceed with all ſweetnes, and to gather the Impoſts without exaction, or the offēce of any; it was not long, ere the weight of ſecular buſineſſes appeared very grieuous, and the vanity of pompe & vayne felicity, came to be tedious to him. Wherwith he began to giue himſelfe to prayer more then ordinary, to the vſe of deuout bookes, and to conuerſe with Religious: through whoſe conuerſation he was well aduiſed that as tranſitory pleaſures and delights, are not there among them, ſo are neither the diſguſts, nor moleſtations of the world: he perceiued them ſecure, and free from calumnyes, and with holy loue to be moſt conioyned within themſelues: he conſidered many yong men amongſt them, who with a glorious victory ouer their appetits, cōſerued perfect, and perpetuall chaſtity. With whoſe examples being moued, he did finally breake forth with himſelf, into theſe words.

Alas! we wretches of the world to what end is all this toyling, without hope of eternall goods! What ſhall the world be euer able to afford vs! If we like Ioy (though indeed better it were to mourne with ſafety, then to laugh with danger) how much more iocond are theſe men that haue the conſcience ſetled & quiet in God! Who

haue nothing to do with theſe Sergeants, or Prouoſt-Marſhals! no feare, but of ſinne: who attend to nothing but to obſerue the diuine Precepts; nor are anxious a whit to looſe their poſſeſſiõs, in gayning their lyuing with their proper hands, day by day. Let vs imitate ſo vertuous a people: Let vs likewiſe vndertake ſo commendable a manner of life; and let not the light be in vayne which God hath giuen vs: Change we, our former cuſtomes, and alter we our employments, ſo farre forth, as whereas hitherto we haue contended with our friends about points of Nobility, we may now ſtriue no leſſe in pouerty with the ſeruants of God. If heeretofore, we applyed our ſelues to ſollicite debtours, we may now attend to conuert Synners. Our Lord Chriſt, is wont to frame holy Doctours, euen of the profaneſt exactors. Frõ Cuſtome-houſe it ſelfe was *S. Mathew* called to the Apoſtle ſhip: Which is not yet ſpoken to make compariſon betweene him and vs, but only that if he hauing left the miniſtery of the Tole-howſe, haue receiued the office of preaching, why may it not be lawful for me, laying downe my Procuratour-ſhip, to take penance in hand? Our refuge is God: whence I am not to feare at the age I am of, ſince he himſelfe, who affoarded the gift of continence to ſo many yong men that liue in the Monaſtery, may likewiſe afford it me a Synner. With ſuch thoughts as theſe reuolued in mind, at laſt he reſolued to leaue wholy the delights of the world, and to giue himſelfe to a Monaſticall life.

S. Fulgentius *preſents himſelfe to Biſhop* Fauſtus, *to be his Diſciple. With the difficultyes he had with his Mother* Mariana. Chap. 2.

TRue it is, that not to paſſe with hazard from one extreme to another, *S. Fulgentius* began firſt to faſt ſecretly, then to ſhunne by little and little, his ancient acquaintance, and now more then euer to attend to his deuotions. To which effect, being retyred into the country, through diuine grace, he went ſo farre, as that being yet a Layman, he ſeemed to be a perfect Monke. His familiars in the meane tyme, were aſtonished thereat; nor wanted there ſome, according to cuſtome, who attributed ſuch abſtinence, & retirement of the yong man, vnto baſenes of mynd, or to ſome other ſiniſter accident. But he being enflamed euery day more & more, in the loue of perfection, while it ſeemed to him he had made ſufficient proofe of himſelfe, being touched with a diſcourſe of *S. Auguſtin*, vpon the

36.

36. Pſalme, he determined to put off no longer the change of his habit, to diſcouer his vocation, and to quit himſelfe wholy of the danger of thoſe ſecular commerces, with further hope beſides, to be able to helpe others with his example: and not without reaſon. For what man how meane a condition ſoeuer he were of, would once be aſhamed, or affrayd to become a Monke, in beholding ſuch a one as *S. Fulgentius* was, with ſo notable a contempt of all ſenſuality, and all greatnes, ſo to walke by the way of abſtinence, and humility? And thus hauing great familiarity with the Biſhop *Fauſtus*, who for the Catholique Fayth, being put forth of his Church, by the wicked King, had built him a monaſtery in thoſe confines, and there liued very holyly with others; where it pleaſed *Fulgentius*, to linck himſelfe with him, and vnder his obedience to dedicate himſelfe to the diuine worſhip.

But he well vnderſtanding the Parentage of the yong man, & how deliciouſly he had beene bred, began to ſuſpect ſome manner of fiction in the matter, and ſaid to him: Wherfore, my Sonne, do you ieſt ſo with the Seruants of God? For art thou likely to be a Monke, and to relinquith ſo on a ſudden all thy delicacyes, and exchange thy banquets into groſſe fare, and thoſe ſumptuous ſuits of apparell, into courſe and abiect clothing? Thou hadſt firſt need to be a leſſe dainety Lay-man, and ſo perhaps we ſhall belieue thou wilt, and mayſt forſake the world. But the yong man, heerewith being more enflamed, taking, and reuerently kiſſing the hand of *Fauſtus*, with his eyes fixed on the Earth, replyed: He is well able, O Father, to giue me power, who hath affoarded me the will; do you but only giue me leaue to follow you: Open me the doore, admit me as one of your diſciples, and God ſhall, I truſt, find wayes inough to deliuer me from my iniquityes. The bleſſed old man hearing this, had a ſcruple to reſiſt the diuine inſpiration, and without more adoe, conſented to the yong man, ſaying: Remayne thē with vs, my Sonne, as thou wilt thy ſelfe. Let vs try for ſome dayes, if deeds, will accord with words, or no: God graunt my feare may proue to be in vayne, and thy deſire ſtable. And thus *S. Fulgentius*, being receiued into probation, the matter was ſudenly diuulged, to the ioy of the good, & confuſion of the wicked: nor was there wāting ſome of his deereſt companions, that being prickt therewithal, euen ſpurned likewiſe at the world, and no leſſe then he, became religious.

But the forlorne *Mariana*, as ſoone, as ſhe had vnderſtood what had paſſed, as if ſhe had preſently loſt her Sonne, wholy anxious, and troubled, being full of teares and laments, flew immediately to the Conuent: Where being halfe beſides her ſelfe, with a loade of Outrages, ſhe began to exclayme agaynſt *Fauſtus*, to render the Sonne agayne to his Mother, the Maiſter to his Seruants; and how it was no office of a good Prieſt, ſo to ruine the howſe of a poore widow. Such words as theſe, notwithſtanding were not of force inough to ſting the prudent old mã; but rather with a fayre & ſerene countenance, compaſſionating the motherly affects, he ſo ſought to appeaſe her, as he ſuffered her not yet to ſee her ſonne. Then *Mariana*, as knowing well, how much otherwiſe that ſweet Child of hers eſteemed and reuerenced her, and how great loue he bare her, thought it expedient to plant her ſelfe at the gate of the Monaſtery, and there to fix her ſelfe, as ſhe did, lamenting outright, and with great exclamations exaggerating much her ſad misfortune, in calling againe and agayne vpon her deer *Fulgentius* by name.

This firſt temptation, gaue a great ſhake to the good yong man, while the ſighes and groanes of his ſo deere & louing Mother euen pierced him to the hart; but yet neuertheleſſe, lifting vp his mind vnto heauen, with a pious cruelty enforced himſelfe not to heare them; vntill ſuch tyme, as being aſſiſted by diuine grace, he remayned triumphant ouer fleſh and bloud. Whereupon the bleſſed *Fauſtus*, not without cauſe framing a great conceipt of ſuch a vocation, turning himſelfe to the Monks, & with a cheerfulnes withall ſaid to them: This yong man heere, ſhall well be able to ſuffer any paynes of religion whatſoeuer, ſince for Chriſt he hath beene able ſo to neglect the dolour of a Mother. Who going and comming to and fro more then once, after in vayne ſhe had giuen many moleſtations to the Biſhop, and layd many ſnares before her Sonne, being now quite tyred withall, ſhe finally gaue ouer.

S. Fulgentius *makes a donation of all to his Mother: And was afterwards terribly perſecuted by an* Arrian *Prieſt.* Chap. 3.

IN the meane while, *S. Fulgentius* giuing himſelfe to the macera-tion of the body, among other voluntary afflictions, & auſteri-tyes, did wholy abſteyne, not only from wine, but euen from oyle alſo, being the common cates of thoſe places. Whereupon in ſhort tyme,

tyme he became to be ſpent, in ſuch ſort, as the withered skinne was cleft on all ſides, and by litle & litle all filled ouer with a ſcab. Whence truly, whereas ſome thought he ſhould be faigne to coole & langniſh in diuine ſeruice, he endeauoured notwithſtãding to go alwayes forward, and to attend to the health of his ſoule, remitting that ſame of the body, to the prouidence of the Creatour; & was not a whit deceiued of his truſt the while, ſince without other help, his health was very ſoone reſtored him agayne to the great conſolatiõ of all. And now the tyme of renunciation being come, he thought it expedient to make a free donation of all his goods vnto his Mother, as well to ſolace therewith the ſad deſolation of the afflicted widdow, and likewiſe to bridle a certaine obſtinate and ſtiff-neckt yonger Brother of his, making accompt, that the feare at leaſt of looſing his goods, would force him ſo to be very tractable, and obedient to his Mother.

After this, there ariſing a new perſecution agaynſt the Catholique Biſhops, *Fauſtus* was enforced to fly away, and to hide himſelfe heer and there, to the great domage & preiudice of his Monks. Whereupon *Fulgentius*, with his leaue retyred himſelfe into another Monaſtery thereby, where a great friend of his, by name *Felix* was Superiour, who knowing the worth and ſanctity of *Fulgentius*, receiued him not only with great content, but further vſed all induſtry, to ſubſtitute him in the gouernement: which being not able to gayne of *Fulgentius*, after a long contention and ſtriſe betweene them about the matter of ſubiection, he obtayned at laſt, he would accept of part of the rule and gouernement: and ſo was the care deuided betweene them both, in ſuch ſort, as *Fulgentius* preſided, and had the care of the ſpirituall matters, and *Felix* of the temporall affayres. In which offices they both demeaning themſelues with great concord, and much edification, there happened a ſudden incurſion of the Moores: whereupon, the holy Family was conſtrayned with theyr Paſtours to forſake that country, & to ſeeke them a ſecurer manſion in parts more remote.

Now then, after a long voyage, and ſundry aduentures had, being arriued at laſt, at the fruitfull territory of *Sicca*, they were inuited, as well through the quality of the ſoyle, as the gentlenes of the inhabitants to remayne there, as they did, attending ech one to his office, and eſpecially *Fulgentius*, to reduce the Heretiques vnto the true fayth, and to help thoſe ſoules both with wordes and

examples

examples in all vertues. There preached at that tyme in the village of *Babardilla*, an Arrian prieſt, very rich in ſubſtance, in behauiour barbarous, and a moſt cruell perſecutour of the Catholiques. This man, vnderſtanding of the life, and goodly workes of *S. Fulgentius*, and ſuſpecting he was come, vnder the falſe habit of a Monke to alienate men from Arianiſme, laying ſome wayt and ambuſhes in diuers places, cauſed him, and his Collegue *Felix*, to be taken and brought before him, and with fierce eyes, and a wry countenance ſayd to them: Wherefore are you come hither from your houſe to peruert the Chriſtians? And without otherwiſe attending an anſwere, commaunded them to be cruelly beaten.

When the good *Felix*, being moued with compaſſion, for *S. Fulgentius*: Be not (ſayd he) ſo cruell againſt this my Brother, and companion heere, being ſo tender of complexion, as he is like to dye in your hands; but do you wreake your furies rather on me alone, for all the fault is in me only. With which words, the Miniſter of the Deuill being aſtoniſhed, made *Fulgentius* awhile to ſtand aſide, and more ſeuerely appoynted *Felix* to be ſmitten then before; who amidſt the blowes of the hangmen, tempered his ſorrow ſomwhat with the ioy he had to behold *Fulgentius* exempted But this contentment of his, laſted not long: foraſmuch as that wicked *Arrian*, being puſhed thereunto of his natiue fiercenes, after he had ſo ill intreated the one, began to handle the other worſe; nor ſufficed the example of ſo rare a charity, nor the noble and venerable aſpect of *S. Fulgentius*, to moue his obdurate hart to compaſſion.

But *S. Fulgentius* rather amidſt the ſmart of the blowes, (which to him was as it were intolerable,) hauing with humble voyce, demaunded ſo much fauour, as to ſpeake ſome three or foure words, he gaue him truce and reſpit the while, as thinking him enclined to confeſſe the Arrian opinions, and to renounce the ancient religion: but noting him to enter into a formall diſcourſe, about giuing accompt of their life and pilgrimage had; being traught with rage, he cauſed him to be more, cruelly intreated then euer; & laſtly ſhauing & ſtripping them both, bad them be gon: and they reioycing within themſelues, for hauing ſuffered for Chriſt, ſo diſpoyled of their rayments, but inueſted with glory, returned home to their Cells agayne.

The fame, and rumour of this accident, *S. Fulgentius* himſelfe being a perſonage ſo illuſtrious as he was, dilated it ſelfe to the Generall

ueralł diſcontent of all, euen to the Citty of *Carthage*. So farre forth as the Biſhop of the Arrians himſelfe, reſented it much, & was ready to make demonſtration therof, if the offended had made but any complaint therof, at all. Whereunto many exhorting *S. Fulgentius*, he ſuffered not himſelfe to be induced; neyther withal their perſuaſions nor yet with the grieuouſnes of the iniury receiued to ſeeke reuēge, ſaying, that beſides that ſuch things are to be remitted to God, it would be alſo a ſcandall to ſee a religious Catholique man, to recurre to the tribunall of an Arrian. Howbeit, to mitigate the fury & perſecutiō of that peruerſe ſect, he determined to go into ſome place where it ruled not. Wherfore withall his Monks, he paſſed to his former dwelling, as chooſing rather, to haue the Moores his Neighbours, then the Heretiques.

S. Fulgentius *leaues* Carthage, *and goes to* Alexandria, *where he met with* Eulalius *Biſhop: and returnes back againe by* Rome. Chap. 4.

NOt farre from the Citty of *Loda*, began *S. Fulgentius* and *Felix* to found them a new Moneſtery: Where while they attended to their accuſtomed offices of piety, *S. Fulgentius* lighted on a booke of the Liues and ſpirituall Conferences of the Monks, and Hermits of Egipt. Through this reading and meditation, he became ſo enflamed to the greater ſtudy of al perfect vertue, as without more ado he reſolued to go his wayes ſecretly into thoſe parts, as wel to lay off the name, and charge of Abbot; as alſo to tye himſelfe to a more rigorous and ſtreight Rule. Which mutation of place, was in thoſe dayes tolerated, in certaine Religious, as then not hauing made any expreſſe vow of any particular congregation.

So as *S. Fulgentius*, vnder the pretext of diſpatch of ſome affayres in *Carthage*, being arriued to the wals of that Citty, with only one companion, by name *Redemptus*, inſteed of entring into the Towne tooke ſhipping for *Alexandria*, without other viatique with him, thē a firme confidence in God, through whoſe diſpoſition being caryed by the winds to *Siracuſa* of *Sicily*, he there met with the holy Biſhop *Eulalius*, a perſon of great ſanctity, and much affected to Religious perſons, as hauing moreouer a proper Monaſtery of his owne where he would recollect himſelfe ſometymes from his other Eccleſiaſticall occupations. *S. Fulgentius* with other Pilgrims being courteouſly receiued by this good Prelate, while at table they diſ-

courſed of ſpirit and learning, it could not be, but the wiſe & prudent Biſhop, muſt needs be aware of his doctrine and ſufficiency. After dynner then calling him aſide, he ſayd to him: Thou madeſt mention at table of certayne Inſtitutes, and Collations of the Fathers, I pray thee now, bring me the Booke if thou haſt it: which *S. Fulgentius* did without delay, and withall at the earneſt inſtance of the *Biſhop*, declared the whole argument therof, in a few and very apt words.

The *Biſhop* admiring the yong mans wit and erudition, and ſolacing himſelfe, with hauing ſuch a Gheſt in his howſe, began familiarly to requeſt of him an accompt of his trauayle. And *S. Fulgentius*, to couer with humility his deſigne, ſaid he went to ſeeke his Parents, whome he vnderſtood to liue in the parts of *Egipt*; & he ſaid but truth in ſaying ſo, ſince he held all thē for his parents, that might further him in ſpirit. The Biſhop perceyued the anſwere was ambiguous, & eaſily gathered by diſcourſe from the other cōpanion, who was a man of much ſimplicity, what paſſed in effect: When the bleſſed *Fulgentius*, now finding himſelfe beſides expectation, to be be diſcouered, confeſſed of himſelfe, how the matter ſtood with him; to wit, that he had left his home, with the mynd to enter into the inmoſt ſolitude of *Thebais*, to be able there, being altogeather vnknowne, and dead to the world, to lead his life more perfectly, with hauing euery day new examples of vertue and penance from ſo great a number of the ſeruants of God. Thou doeſt well anſwered *Eulalius*, to deſire continually a greater perfection: but know on the other ſide, it is impoſſible for any to pleaſe God, without the true fayth. The land wherto thou tendeſt, is ſeparated now long ſince from the Sea Apoſtolique. Al thoſe Monkes, whoſe rigour and abſtinence is growne ſo renowned, will beware of communicating with thee. And then what ſhall it auayle thee, with faſtings to afflict the fleſh, while the ſoule ſhall want its nouriſhment? Wherefore returne my Son, whence thou cameſt, leaſt while thou deſireſt a more holy conuerſation, thou ſuffereſt ſhipwracke of a ſound Religion. Likewiſe, for my part in my youth, before vnworthy as I am I was aſſumpted to this degree, haue had the ſelfe ſame thought, which now thou haſt, but the reſpect which I now told thee of, did quit me of it.

The bleſſed *Fulgentius*, yielded to the counſayles of the holy *Biſhop*: yet neuertheleſſe, for the more perſpicuity in that point, iud-

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ged it expedient, to seeke also thereupon the iudgment of the *Bishop Ruffinianus*; who being fled out of *Affricke* for the persecution of the *Vandals*, as hath been sayd, hid himselfe vnder a monasticall life, in a certayne litle Iland neer vnto *Sicily*. From whome hauing likewise receiued the same answere without seeking any further, he determined by all meanes to returne backe agayne; yet so as he sayled not by the way, to repayre, of meere deuotion, to the Citty of *Rome*. Where after he had humbly visited those holy places; it chanced besides, beyond expectation, that he was present there, at a spectacle of the greatest pompe & magnificence of that Court; there arriuing at the same tyme, *Theodoricke* King of the *Gothes*, where in a place called the Golden Palme, he made a speach to the whole Nobility, distinguished according to the degrees, and the honour of ech one: and where likewise were heard the acclamations and applauses, which the people vniuersally gaue.

Through which sight notwithstanding *S. Fulgentius* being nothing caught with those transitory things, but lifting rather vp the mind and affect to the celestiall glory, sayd to his Friends: How beautyfull trow you, must the heauenly Hierusalem needs be, since *Rome* so glitters heere beneath? And if heere in this world, so great a pompe and splendour be affoarded to the friends of vanity; what glory trow you, and triumph, is due in the other to such as contemplate the truth? And after he had spoken many things to this purpose, with the profit and consolation of the hearers; taking his iourney againe, with diligence, he passed into *Sardinia*, and from thence into *Affrick*; where he was receiued with extreme ioy, not only of the Monks, but euen of the lay men also, & strangers there; among which, a wealthy gentleman, noting with how much perill and incommodity, the seruants of God there inhabited in those confines, being moued of piety, offered them a good and secure scituation in the Prouince of *Bizacco*. Which proffer *Fulgentius* accepting, with great thanks, heere founded a new howse, with a notable increase of Monks, and extraordinary helpe of soules in those countryes.

S. Fulgentius *to ſhun the title of Abbot, hides himſelfe in vayne: & ſhunning afterwards a Biſhopricke, is made Biſhop of* Ruſpa. Chap. 5.

NOtwithſtanding the great pleaſure and contentment, which S. *Fulgentius* tooke on the one ſide, for the great fruit of ſoules which was made, yet on the other he felt exceeding ſorrow, in perceiuing himſelfe by ſuch occupations much hindred from his vnion with God, and ſweet contemplation of inuiſible things. Beſides the which, the tytle of *Abbot* and charge of commaunding others, was of ſmall contentment to him, while he called to mynd that Chriſt our Lord himſelfe, had ſayd, that he came to ſerue, and not to be ſerued, and to performe not his proper will, but that of the eternall Father. With ſuch kind of thoughts as theſe, being newly puſhed on to abaſe, and hide himſelfe by all meanes; after a long conſideration, at laſt he tooke the reſolution, which we will ſhew you now.

There waſhes the banckes of *Vinci*, and *Benneſe*, an arme of the Sea, full of ſhelfs and rockes. In the one of which, being ſo dry as day by day, they were fayne to procure freſh water to be brought them with litle boates, was found to be a Conuent of Monks, who vnder the care of two Reuerend Prelats there, perſeuered in extreme pennance, and pouerty. To this Monaſtery now the bleſſed *Fulgentius* being retired, he began to reliſh agayne the deſired fruits of a priuate life, and of holy humility, mortifying through obedience all proper will, in taming continually the fleſh with faſtings, prayers, and vigils, and diuing at pleaſure into the profound myſteryes of the Eternity: and yet interupting withall, at tymes, his mentall exerciſes, in copying forth, with his owne hand, ſome good booke or other, which he could do very excellently well; or els in weauing, for ſundry vſes, the leaues of Palmes, wherin likewiſe he had beene very dexterous heertofore; ſo as it ſeemed to him he was now in that ſtate he wiſhed for ſo much: but yet was it not affoarded him, to remayne therein, as long as he would.

Becauſe that *Felix* his Collegue, and the other his Monkes, hauing notice thereof, firſt of all, vſed all the meanes poſſible they could themſelues, to haue him agayne: but while their prayers and perſuaſions, were not of force thereunto, they finally interpoſed the authority of the Venerable *Fauſtus* the Biſhop, by whome

S. Fulgen-

S. Fulgentius was conſtrayned at laſt, to returne backe agayne; and to the end, he might be engaged to remayne there with a new obligation, he was forthwith ordayned both Prieſt and Abbot: with which chaynes being now tyed, he began to ſet his hart at reſt, and to attend with all ſtudy and care, to that which God had commended vnto him: whereupon in ſhort tyme was ſpread ſo good an odour, as the Abbot *Fulgentius*, in all that territory was held to be a common Father and Paſtour of all, with a vniuerſall deſire to chooſe him, and no other for Biſhop, when tyme ſhould ſerue: of which conceipt *S. Fulgentius* was aware, but in regard that as then, by Edict of King *Trasamond* the ordinations of Biſhops were prohibited, he was acquit of all doubt thereof, eſteeming it in vayne to fly the dignities, which could not then be giuen, or taken.

But after that, the holy Colledge of Biſhops yet remayning, through zeale of the diuine glory, and the common good, with publike Decree had freely defined, that notwithſtanding the Kings prohibition, ordination of Biſhops ſhould be made in euery Dioceſſe, and heerupon that holy decree was begun to be executed on all ſides: & the people, the while ſtriuing to appeare no leſſe pious and diligent then others, heere it was, that the bleſſed *Fulgentius*, went about to preuent their deſignes, and to hide himſelfe in ſuch wiſe, as there was no poſſible meanes to find him out. So as the inhabitants were fayne to reſolue to expect till ſuch time, as he might appeare in ſight; but fearing in the meane while, ſome new inhibition ſhould proceed from Court, they were enforced agaynſt their wills to make one of their Clerks, a Biſhop: and ſo in a very ſhort ſpace, were almoſt all the Churches furniſhed with Paſtours, and that with ſo great diſlike of the King, as he tooke order to baniſh the Biſhops, and cauſed the Archbiſhop *S. Victor* himſelfe to be caſt into priſon at *Carthage*, to the great lamentation, and diſturbance of the Catholique part.

The which as ſoone as *S Fulgentius* vnderſtood, as thinking himſelfe to be now out of all daunger of any ſuch honour, he ſtayd not awhit from returning agayne to the cuſtody of his litle flocke. But it pleaſed the diuine prouidence, that the humble Seruant of God ſhould be deceyued of this purpoſe. Foraſmuch indeed, as among thoſe people which as yet now were deſtitute of a Biſhop, was that of *Ruſpa*, a famous Citty and very full of rich and noble inhabitants. Which delay of theirs, had ſprung from the ambition of a

certayne Deacon there, one *Felix* by name, who the more audaciouſly he pretended to the Chayre, was the more maynely reſiſted by good men: and though himſelfe, through fauour of his kindred and friends, had a faction ſufficient to hinder others from the dignity, yet not inough it ſeemed to procure it to himſelfe.

Among thoſe diſcords, and ciuill broyls, it was ſudainely vnderſtood, that *S. Fulgentius*, who could neuer be diſcouered before, at the tyme of the creation paſt, did now appeare at laſt. In the meane while, the Arch-Biſhop, happening to paſſe by *Ruſpa*, in his conduction to *Carthage*, the Gentlemen of the Citty, with ſome Catholique Biſhops there, had acceſſe vnto him, and eaſely obteyned full licence, to create *S. Fulgentius* the Paſtour of *Ruſpa*. Hereupon many Cittizens with great haſt preſented themſelues to the Seruant of God, who remayned in his Cell infirme of his eyes, & ſo taking him vp as it were, on their ſhoulders, with mayne force they led him into their countrey, and then conſecrating him with due ceremonyes, placed him in the Pontifical ſeate. But in conducting him thither, there happened a notable thing which followes.

A Deacon layes an ambush to aſſayle S. Fulgentius, *but miſſed of his purpoſe. He is confined afterwards with other Prelats into the land of* Sardinia. Chap. 6.

THE foreſaid Deacon, hauing taken vp the way with a ſtrong guard, to hinder the paſſage of *S. Fulgentius*, his company the while through the ſecret inſtinct of heauen, tooke another way; & ſo was the aduerſary illuded, and the new Biſhop, with common iubiley, & with ſolemne preparation, hauing publiquely ſaid Maſſe communicated the faythfull with his owne hands; and then after to vanquiſh euill, according to Chriſtian perfection, endeauoured to honour his enemy *Felix*, in making him Prieſt: the which dignity in thoſe dayes, was eſteemed according to the merit and greatnes of the degree. But howbeit *S. Fulgentius*, ſo benignly remitted the offence; yet ſo paſſed not the malice without due puniſhment: ſince *Felix* dyed within a yeare, and the publique Procuratour of *Ruſpa*, who had beene his principall Fautour, being ſo potent as he was, came ſudenly to looſe his riches, and to fall into great ſtreights, and neceſſityes. Whence the others, were brought to dread the diuine iudgments, and for euer after to haue the bleſſed *Fulgentius* in greater veneration.

Whoſe

Whoſe vocation, as it had beene wholy ſincere and celeſtiall, ſo it affoarded a large feild to the holy man, to manifeſt himſelfe to be alike inuincible in proſperity, and aduerſity: which he was to the full, while in ſuch a mutation of eſtate, with ſo moderate a decorum of his perſonage, he alwayes reteyned, not only the ſame meekenes and affability, but euen likewiſe the monaſticall habit, & clothing as before: nor ſo much as in his diet he made any alteration at all, ſaue only for age he was conſtrayned to vſe the ſeaſoning of oyle, and when he fell ſick, to mingle his water with a little wine, ſo as quality tuching only the rawnes therof, he felt no whit of the ſent, or fauour of that precious liquour. In the night, riſing alwayes before others, he endeauoured to reſtore vnto ſtudy and prayer, thoſe howers, which the occupations of the day, for the publique neceſſity, had wreſted from him. He was neuer ſeen to inhabit in any place, without the company of his Monks. But rather the firſt fauour, which he demaunded of the Citizens of *Ruſpa*, was, the commodity of building there, a conuenient Monaſtery for his rule. In which many ſtriuing to haue the merit therof, it pleaſed him to make vſe of the charity of one *Poſtnumianus*, a moſt principall Gentleman of vertue, and of bloud, from whome hauing a fayre ſcituation affoarded him ſomewhat neere to the Church, with a pleaſant groue of Pynes, which ſerued likewiſe very fit for the fabrique, he conuayed the Abbot *Felix* thither with almoſt all his congregation, leauing only ſome few Monkes in the other, vnder the care of one *Vitalis*; yet in ſuch ſort he did it, as both the Conuents did liue with the ſame diſcipline, and communicated together, not as gheſts and ſtrangers, but as Brothers and members of the ſame body. And the bleſſed *S. Fulgentius*, how beyt moſt ſeriouſly buſyed in his Dioceſſe, fayled not the while to haue ſtill a paternall care & prouidence of the one and other.

In the meane while the King of the *Vandals*, hauing already confined the Catholique Biſhops to *Sardinia*, ordayned likewiſe that *S. Fulgentius* ſhould be carryed thither. Which ſucceeded to the great comfort of thoſe innocent Prelates, ſince they reaped not only a notable help from the learning, and conuerſation of the holy man, but likewiſe in the publique acts of that ſacred Colledge, and in the particular occurences of their Churches, they did greatly auayle themſelues, of the ſuccour and charity of *S. Fulgentius*, as being very eloquent in tongue and pen: ſo as all the letters they had to ſend, for

matters

matters of importance, were dictated by him, and if any were fit to be reprehended, or admoniſhed, or els to be reconciled vnto the Church, the charge therof, was moſt commonly recommended to him.

And for aſmuch, as according to cuſtome, *S. Fulgentius* had departed from *Affricke* exceeding poore, and without prouiſion, and accompanyed only with a few Monks, he perſwaded two of the number of thoſe Biſhops, to wit, *Illuſtris* and *Felix*, with their domeſtiques to lead with him, in the Citty of *Calari*, a religious and common life: ſo as they being aſſembled togeather, and ſweetely lincked with the band of charity, both the Clerks and the Monks, had the ſame table, and the ſelfe ſame prayers, leſſons, and ſpiritual exhortations. Whereby not only, thoſe of the Conuent, but euen alſo, the others of the Citty were greatly aſſiſted, There was no perſon diſtreſſed and afflicted, who in that holy place, found not refuge, none deſirous of the word of God, who there might not freely heare the ſame; to the doubts of Scripture, and Caſes of conſcience, continually anſwere and reſolution was giuen; Peace and concord put betweene playntiſes, and enemyes; Almes dealt to the needy & neceſſitous. And particularly beſides, *S. Fulgentius* would be euer ayding them, not only by abſoluing them of their ſinnes, but alſo following the Counſayles of Chriſt, in not reguarding therin, the litle or much ſubſtance they had to leaue, but the affect they ſhewed of a voluntary and full renunciation.

King Traſamond *ſeeks to entrappe* S. Fulgentius *with curious queſtions: and the* Arrian *Miniſters do exaſperate him againſt him.* Chap. 7.

AT the ſame tyme, King *Traſamond* had found out another more ſubtile way to ſubuert the faythfull in *Affricke*, in pretending openly that he ſought nothing els, but truth in all things, and ſometymes propoſing ſundry demaunds and queſtions to ſimple Catholikes: and howbeyt, now and then neuertheleſſe, there wãted not men ſufficient inough, to cõuince their hereſies; yet would the King ſeeme to make but light accompt of them, ſtill vaunting himſelfe to haue had the vpper hand in the diſputes, and controuerſies of fayth. Wherin, while he labored now with this man, now with that, he was put in mind of the bleſſed *Fulgentius*, as of a perſon of rare learning, and very able to ſolue all the knots and difficultyes,

cultyes occurring in ſuch matters. So as ſending a Meſſenger with diligence for him, he was conducted to *Carthage*: where in a poore lodging, the firſt thing he attended to (and not without fruite) was to confirme the Catholikes, and to informe the Heretiques of their blindnes, in prouing with liuely and pregnant reaſons, that one only ſubſtance in perſons diſtinct, was truly to be adored in the moſt holy *Trinity*. There being afterwards a writing preſented vnto him, on the behalfe of the King, full of fallacyes, & cunning quircks and demands; he, inſerting therewithall the words of the ſcripture it ſelfe, anſwered from point to point, with ſo much acumen, perſpicuity, and breuity, as the King himſelf, though obſtinate in his perfidiouſnes, remayned aſtoniſhed at the doctrine: and the people of *Carthage*, diuulging the ſaid anſwere, continued more and more, well affected to the Catholique faith.

After this, the King not contented with the former demaunds, propoſed yet ſome others a new, but without giuing leaue, or ſcope to *S. Fulgentius*, to anſwere with commodity, that he might not quote his words, as formerly he did, and giue the world to vnderſtand the impertinency of them; but conſtreyned him rather, hauing read the paper, to help himſelfe, what he might, with his memory, and to anſwere out of hand without more adoe. The which condition, ſeeming, as in truth it was, full of iniuſtice, the holy man for a while, differred to make his reply: but the King imperiouſly preſſing him to it, and attributing the caution to diffidence, leaſt the Arrian Miniſters might likewiſe ſeeme to do the ſame, & diuulge with their accuſtomed vanity, they had ſtopped his mouth; *Fulgentius* diſpoſeth himſelfe to anſwere vnto it the beſt he could, reducing to his mynd, what was but once permitted him to read, & in three little admirable Treatiſes of the *Incarnation of our Lord*, for the queſtion of the King, was of that ſubiect) he apparantly ſhewed, how the ſame Sonne of God, equall in all, and throughout, to the eternall Father, in clothing himſelfe with our mortality, tooke truly and really a reaſonable ſoule.

With which wiſedome and ſubtility of his, King *Traſamond* being much aſtoniſhed, durſt queſtion him no more; howbeyt a falſe Biſhop of his, called *Pinta*, rather through intemperance of tongue, then ſufficiency of learning, would needes be replying, I know not what thereunto, giuing heerewith occaſion to *S. Fulgentius*, to frame another worke therupon, to conuince anew the temerity, &

ignorance of the enemyes of *Christ*. There was likewiſe moued to him, a certayne controuerſy, about the holy Ghoſt, by a Prieſt called *Abrazilla*, which further gaue a fit occaſion to *S. Fulgentius*, to let it appeare, with many and cleare demonſtrations, how the *Holy Ghoſt*, with the *Father*, & the *Sonne*, ought ſimply to be confeſſed one God. Which things, by how much they brought more honour and eſteeme to the ſeruant of God, ſo much the more, the Miniſters of the Deuill, conſpired in one, to aduiſe the King, not to let the matter proceed any further, proteſting withall the harbouring of ſuch an aduerſary in *Carthage*, would be the ruine of the Arrian religion, and that if he remedyed not the ſame in tyme, he would come ſhortly to haue ſo many Followers, as that with al the forces of the kingdome, they could hardly be reſiſted.

The King being terrifyed with theſe, and ſuch like ſuggeſtiõs, though in a manner againſt his will, commaunded, without more delay, that *S. Fulgentius* ſhould returne to his former confines, and for auoyding of all popular tumult, he ſhould be embarqued in the night. Whereto he obediently yielded for his part; but the diuine Goodnes, being not willing, with ſuch a departure, the faythfull ſhould ſeeme to be depriued of the ſight & comfort of ſuch a Father; deteyned the ſhip ſo long, with contrary winds, in the Hauen, as well nigh all the Citty had ſpace to ſalute him, and to receiue *the moſt holy Sacrament* at his hands: When behold a faire gale of wind now comming about, and a certaine religious man, one *Ginliatus* by name, among others bewayling his departure, the holy *Biſhop* being moued to compaſſion vpon him, and full of a prophetical ſpirit, ſayd cleerely to him: *Trouble not your ſelfe my Son, for ſoone ſhall this whole perſecution ceaſe, and we ſhall returne to you agayne: but I pray thee, keepe this ſecret, for I could not chooſe but diſcouer it to thee, being moued ſo with tendernes, and Charity towards thee.* And this *S. Fulgentius* added, for the great care he had to conceale his gifts, and to eſchew all human glory, contenting himſelfe the while with the teſtimony of a good conſcience, and with the inward grace affoarded him; ſo as likely he did not, nor euer would worke Myracles: and if now, & then perhaps he did any, he would ſtill rather attribute the ſame, to the fayth of another, then his owne vertue.

But for the moſt part, whenſoeuer he was fought vnto, to pray to our Lord for the ſick, and afflicted; he would frame his prayers, with theſe words, or the like: Thou knoweſt, O Lord, what is fit for the health

health of our ſoules, while thou ſuccoureſt our corporal neceſſities, in ſuch ſort, as they hinder not the ſpirituall profit. He was wont to ſay, that the Gift of miracles ſerued not to make a man more iuſt, but to cauſe him rather to be renowned in the world: A thing truly, which auayles, but litle to eternall beatitude, where vertuous and hood men, howbeit obſcure and vnknowne, are not hindred awhit from getting into Heauen. Though if we ſpeake of ſupernaturall effects, thoſe workes, which others performe in curing of bodyes, ſeeme vnto me not to be ſo admirable, as thoſe, which he wrought, in curing of Soules, in conuerting with his fayre exhortations, and good example, ſo many Heretiques to the Church, and ſo man ſinners vnto pennance.

S. Fulgentius *builds him a new Conuent in* Calari. *The perſecution ceaſeth. Prelates are recalled from banishment.* Chap. 8.

WIth theſe, and other the like exerciſes, which accompanyed *S. Fulgentius* ſtill in ech tyme and place, being now brought backe to the Iland of *Sardinia*; he was agayne no ſmall cõſolation, to the afflicted *Bishops*. And hauing led with him from *Affricke*, a good number of Monkes, with the leaue of *Brumaſius* Biſhop of *Calari*, he built him there a new Conuent without the Citty neare to the Church of *S. Saturninus*, attending with all care and ſollicitude to conſeue religious diſcipline moſt pure; hauing principally an eye, that none of the Monkes (who were about ſome 50. in number) ſhould ſeeme to haue any thing proper. And for to take away all occaſion thereof, he would himſelfe diſtribute with great diſcretion, the neceſſary things appertayning to them, according to the forces and infirmity of ech one. True it is, that ſuch, as enioyed any particular thing at his hands, he would require to be notable in humility: proteſting vnto them, that in Congregations, whoſoeuer receiues of the publique ſubſtance, more then others, becoms a debtour to each one of them, to whome the goods do belong; and how he cannot ſatisfy the debt, as iuſtice requires, without ſhewing himſelfe very obedient, lowly, meeke, and tractable to all. By theſe waies, the *Saint* would ſeeme to remedy the ſcandals from ſuch inequalityes.

And as he was exceeding ſollicitous in preuenting the ſuites, requeſts, & importunityes of the Monkes, in giuing them before had

what reaſon or neceſſity required: ſo towards the importunate, & not reſigned, he would ſhew himſelfe to be very ſeuere, in denying them ſometimes, euen that which they had otherwiſe deſerued; affirming, that they ſhould otherwiſe incurre the diſpleaſure of the Higheſt, if they ſhould deſire things ſuperfluous; and that it playnely denoted a weake ſpirit, and of litle vertue. Foraſmuch as ſuch as they, through a former renunciation now ſeeing themſelues to be ſhut o' all manner of trafficque, and gayne of the world, with ſuch kind of demaunds, do ſeeme to ſupply the vſe of trading. He addded moreouer, that ſuch only are worthy of the name of religious, who mortifying quite their proper wills, are ready to will, and not to wil that only, which is inſinuated to them by the Superiour. Nor made he any reckoning of thoſe handy workes, not well conioyned with interiour acts: as wiſhing, that the ſpirit of deuotion, ſhould be the ſeaſon of ech operation. Beſids, he would ſhew himſelfe to be ſweet and affable to all, without any arrogancy or imperiouſnes awhit (though in his tyme, he knew alſo to vſe due grauity;) and the ſubiect how ſimple and ignorant he were, had full freedome to make any requeſt vnto him, and that as often as he would; & the good Father would likewiſe heare him with all patience, or without ſhewing himſelfe weary, with reaſons & examples, vntill ſuch tyme as the party himſelfe had freely confeſſed, he was throughly ſatisfyed and contented.

In this tyme of baniſhment, he wrote to thoſe of *Carthage*, an Epiſtle of high Counſails, and Aduertiſements, diſcouering among other things, with great cleerenes, the deceipts, & flatteryes wherwith miſerable ſoules are conducted to Hell. And at the inſtance of one *Monimus*, a religious perſon, he cõpoſed two bookes *Of the remiſſion of ſinnes*, and inſtructed him beſides, in the matter of *Predeſtination*, and of the differences of *Grace*. Moreouer, he ſent often letters of edification into diuers places of *Sardinia*, and *Affrick*, & likewiſe to *Rome*, eſpecially to the principall Senatours there, vnto Ladyes, & Widowes of good name. To *Proba*, the Virgin of Chriſt, he wrote two little bookes of *Faſting*, and *Prayer*. Furthermore with ſeauen bookes, he partly interpreted the doctrine of *Fauſtus*, a Frẽch Biſhop in the beſt ſenſe, and partly alſo openly confuted ſome opinions of the ſame man, inclining to the Arrian ſect. Which worke of his, well appeares, how gratefull it was vnto God, ſince ſcarcely had he finiſhed the ſame, but the whole perſecution ceaſed, by the death of

of King *Traſamond*, and the ſucceſſion of *Hilderick*, a perſon of meruailous goodnes, by whome the Catholike Religion was ſudenly reſtored, and the Biſhops recalled from baniſhment, according to the propheſy of the bleſſed *S. Fulgentius*.

That glorious troupe then of *Confeſſours* returned back agayne to *Affrick*, to the great conſolation of the people there, being deſolate and diſconſolate ſo long, and was met with, and receiued, euen at the very ſea ſide, by an infinite multitude of people, moſt eſpecially for the loue of *S. Fulgentius*; at whoſe appearing in ſight, were infinite cryes and ſhouts lifted vp to heauen, while euery one made haſt to behold and ſalute him, and to receiue his benediction, and euen to touch at leaſt, but the hemne of his garments. And ſo great was the concourſe and preſſe of people, in conducting him with the others, to the Church of *S. Agileus*, that ſome Deuotes of his were fayne to make a ring, or circle about him, for to paſſe without perill.

S. Fulgentius *at his arriuall puts himſelfe into a Monaſtery agayne: and after reconciles himſelfe to Biſhop* Quod-vult-deus. *And ſo makes a bleſſed End.* Chap. 19.

THere happened likewiſe another notable thing in the ſame proceſſion, which was, that the heauens being darkened on a ſuddayne, and a great ſhower of rayne powring downe, there was yet not a Man to be ſeen, that left the company, to retire himſelfe to ſome ſhelter: but many rather, as in imitation of *Chriſt* our *Lord* in *Hieruſalem*, in taking off their proper cloakes, made very readyly a Pent-houſe therof, for to ſhelter the Bleſſed *Fulgentius*. Who were able to explicate the welcomes, with the honours, and feſtiuityes, which were made him, firſt in the Citty of *Carthage*, and after in all the countryes, and lands where he happened to paſſe through in returning to his Dioceſſe? With all which things notwithſtanding, that noble Follower of Chriſt, was not only not proud awhit, but euē aſſoone as he arriued at his Church, put himſelf anew into his Monaſtery, very freely depoſing all ſuperiority of the Conuent; in ſo much as the publique gouerment of the Church, depending wholy on him, yet in the domeſticall and dayly diſcipline, he would humbly depend on the *Abbot Felix*.

In the rule of the Clergy moreouer, he had a ſingular care, to prohibite all wanton and coſtly apparell, and to prouide, that for

ſecular buſyneſſes, none ſhould be abſent from home, or exempt frō the Quire; for which cauſe he would haue all to inhabite cloſe to the Church, and for the tyme they had to ſpare, they ſhould ſpend partly in cultiuating ſome litle garden, with their hands, partly in exerciſing themſelues in ſinging of pſalmes, and pronouncing the words very wel. He ordeyned beſides, that all the Clerks, and all the widdowes, and likewiſe all the other Laymen, who had no iuſt impediment, ſhould faſt on the Wedneſdayes & frydayes throughout the yeare, and that all ſhould be preſent euery day at the diuine Offices. He would chaſtize the vnquiet, as need required, now with priuate and publike reprehenſions, now with pennances, & ſcourges, to the end, that with the penalty of one, all the other might take example. Through which proceeding, and perpetuall innocency of his manners, he was now in ſuch veneration, as not only his ſubiects, but euen very ſtrangers alſo that were well diſpoſed, would remit their contentions and ſtrifes, though neuer ſo ſpleenfull and inueterated, to the arbitrement and deciſion of the *Saint*: and among others, the people of *Maſſimiana* who by no meanes would accept the Biſhop that was ordayned them, were finally with the authority and admoniſhments of *S. Fulgentius*, well pacifyed with him, putting an end to that ſo contumacious, and ſcādalous a contention between them.

Notwithſtanding all this, the *Saint* wanted not his contradictours, and emulous, as is wont to happen; whome he ſtriued to ouercome which patience, and ſubmiſſion. Among others, a certaine Biſhop by name *Quod-vult-deus* ſeemed to take it very grieuouſly, to haue *S. Fulgentius* preferred before him, in the Councell of *Vinci*. Whereof the Seruant of God being aware, expected the occaſion of the *Suſſetan* Councel: And at the commencing therof, ſought and obteyned with an excellent example, there to haue the lower place of the aforeſayd Biſhop; endeauouring with ſuch an act of humility to reconcile vnto him, and to gayne that ſoule, though without any fault of his ſo diſguſted and alienated from him. Now heere what will they ſay, who are euery foote ſtriuing for precedence? Let them learne heere of the bleſſed *Fulgentius*, to execute the precepts of *Chriſt*, and to ſeeke alwayes the loweſt place.

In Sermons moreouer (wherof he made, and wrote many) he was wont to haue reguard not to the applauſe a whit, but rather to the motion and compunction of the people. Wherin he had ſo great

great a grace, as that (among other tymes) preaching once two dayes together one after the other, at the dedication of the Church of *Barni*, euen *Boniface* himſelfe *Bishop* of *Carthage* being there preſent, could by no meanes hold from weeping out-right, in giuing God thanks, for that of his infinite mercy, there were alwayes found very excellent Doctours in the Catholique Church. After his returne frō banishment, beſides the Sermons and Bookes already written, he wrote anew ten others, againſt the lyes and falſhods of *Fabianus*; & three of *Predeſtination*, and *Grace*. Amidſt ſuch manner of exerciſes as theſe, *S. Fulgentius* approaching to the end of his life, as preſaging what was ſhortly to follow, with a few Brothers for a yeare before retyred himſelfe a freſh, to do pennance, and bewayle himſelfe, in a little rock of the Iland of *Cercinna*, vntill ſuch tyme, as through the prayers and lamentations of ſuch, as he had left behind him, he was conſtreyned to returne to his Dioceſſe againe, and to reſume the gouerment.

But long it was not, ere he fell into a grieuous infirmity, which for 70. dayes afflicted him ſorely, with moſt bitter paynes; wherein looking vp to heauen, he was wont to vtter no other words, then theſe: *Lord, do thou giue me now patience, and afterwards indulgence.* Finally feeling the houre of his paſſage to approach, and calling all the Clerks and Monks vnto him, he humbly beſought pardon of them, if perhaps he had diſguſted any, praying withall our Lord God, to prouide them a good Paſtour. After this he diſpoſed of the monyes, which as yet were left him, as a moſt faythfull Steward, as he had alwayes beene of the Eccleſiaſticall rents: and recounting by name, all the widowes, Orphans, Pilgrims, & other of the poore, as well of the Lay, as Clerks, one by one, he ordayned what he had to be giuen by poul, without leauing ſo much as a farthing vnbequeathed.

Heereupon, turning himſelfe to prayer, and tenderly bleſſing as many as entred vnto him, he remayned in his ſenſes and iudgment vnto the laſt breath, which he rendered vp to our Lord, towards the Euening, in the yeare of our Lord 461. on the firſt day of Ianuary, in the 65. yeare of his age, which was the 25. of his Biſhoprike. In the meane ſpace, while the prouince of *Bizacena*, was ſacked, and harrowed with fires and aſſaults of Moores, the country and Citty of *Ruſpa* (through the merits doubtles of the holy *Paſtour*) had alwayes enioyed a ſecure and quiet peace. His body was watched

ched all the night, with pſalmes, and ſpirituall Canticles. Then the morning being come, with an infinite concourſe of people, he was carryed, and layd by the hands of Prieſts, in the Church which is called *Secunda:* Where himſelfe had deuoutly placed the venerable Reliques of the Apoſtles; and where for the reuerence of the place, till that tyme, no man had beene buryed.

FINIS.

S. THEO-

S. THEODOSIVS.

THE ARGVMENT.

DEare Saint: The ancient Ages did eſteeme
Thy Country-men * as Pigmyes; ſo they ſeeme
Compard to others: yet thy Towring mynd
Did ouerlooke the world, which thou didſt find
A painted Harlot, whoſe diſcoloured face
Did maske in faygned beauty, borrowed grace.
Her thou diſcouering with a piercing eye,
Such baſe indearments quickly didſt deſcrye,
And taughtſt to others: thousãds didſt thou free
When her impoſtures blazond were by thee.
Both friend and foe one action doth auerre,
Thee to the world no friend, no foe to her.
Might tyme, but like the billowes of the maine
Reduce it ſelfe into its ſpring agayne;
Or Eagle-like could once it ſelfe renew,
That we its ancient offspring might reuiew;
We ſhould confeſſe, paſt Ages hardly ſaw
One from the world, the world more to withdraw.

* The Cappadocians vvere eſteemed Pigmyes, as the Chaldean Paraphraſe Ezech. 27. interpreteth the Hebrevv vvord.

THE LIFE OF S. THEODOSIVS ABBOT.

The Parents, Country, and Education of S. Theodosius: *His Vocation, and how he met with* Stelites. *With his arriuall afterwards at* Hierusalem. Chap. I.

THE great Father and Maister of Monks *S. Theodosius*, was one of the number of those, who not receiuing from their Natiue Countrey, eyther splendour or renowne, haue yet through their proper actions, and eminent vertues, enobled the same. The blessed Man, was borne in *Magariassus* of *Cappadocia*, a place obscure, and vnknown before, but after by so happy a plant, deseruedly famous and illustrious. His Parents were *Proceſius* & *Eulogia*, both Christians, & according to the quality of the land there, very honourable, & wealthy. By these, the *Child* being nurtured with great care, both in the feare of God, and in some knowledge of good literature; assoone as he arriued to yeares of discretion, (as he was among other his gifts, of a prompt and ready wit, and of a cleare voyce, and distinct pronunciation) he was set to recite the diuine scriptures to the people assembled in the Temple, on determinate dayes. In which exercise, while

while many examples, & precepts of ſanctity, were preſented vnto him; and while he notes in the old Teſtament, the exact obedience of *Abraham*, in going forth of his Country, and ſacrifizing his only begotten ſonne; and in the ſacred Ghoſpell conſiders the rewards propoſed to ſuch as leaue their Parēts, or goods for the loue of God; this doctrine anon ſunck very deepe into the hart of the prudent youth: ſo as now generouſly contemning the delights of that age, & reiecting with a ſterne brow, the ſubtile flatteryes of the Senſe, he determined to walke by the narrow, and vnbeaten way, vnto the glorious confines of the true Beatitude.

To which effect, knowing what need there was of the celeſtiall grace, to obtayne it more eaſily, and in greater abcundance; the firſt thing he did, was, that recommending himſelfe to God, he applyed his thoughts, vnto the pilgrimage of *Paleſtine*, to ſee & adore the Land, ſo dyed with the bloud, and printed with the ſteps of our Sauiour; and through the liuely memory of his cruell torments, to gather from thence aboundant fruite of ſpirit, and perſeuerance. Such in ſumme, was the Vocation of *S. Theodoſius*, while the *Councell* of *Calcedon* was then aſſembling. And foraſmuch, as at that time, the fame of *Simeon Stelites* the Greater, was very illuſtrious, who neare vnto *Antioch*, ſtanding day and night on the top of a pillar, wholy expoſed to the iniury of the elements, to the great admiration of the world, performed very ſharpe pennance; it ſeemed good to the deuout Pilgrime to go that way, to take thereby the benediction and ſpirituall precepts of ſo worthy, and admirable a perſonage. Trauayling then towards the ſame Countrey, he no ſooner approched to that ſtrange habitation, but that before he opened his mouth, he heard himſelfe with a lowd voyce to be called vpon, and ſaluted by the holy old man, by his proper name; who hauing notice from Heauen of the quality and intention of this new Trauaylour, thus began to cry out at the firſt ſight of him: *Thou art welcome, thou man of God, O Theodoſius.* At which very ſound, the freſh Diſciple of the eternall Wiſedome, being ſtrooke with aſtoniſhment, as it were, and proſtrating himſelfe on the ground, moſt humbly ſaluted him agayne, and then recollecting himſelfe from the feare he was in, and with a ſet ladder getting vp the Pillar; he was not only moſt deerely imbraced by *Simeon* but alſo fully certifyed of all his future euents and aduentures, of the numerous rationall flocke, which in proceſſe of tyme, he was to aſſemble togeather, and to

feed, and of the great multitude of ſoules, which he through diuine help, was in time to take forth of the iawes of the infernall wolfe; & as much alſo in ſumme, as in the whole courſe of his preſent life, through diuine diſpoſition, were like to betyde him.

To this propheſy were adioyned counſayles, and exhortations, full of wiſedome and truth; wherewith *S. Theodoſius* being much comforted, very cheerfully proceeded in his way, and ſafely arriued at *Hieruſalem*, while the Bleſſed *Iuuenall* did gouerne that *Metropolis*. Heere hauing viſited with great cõſolation thoſe moſt holy places, he began to thinke with himſelfe, what manner of life, he might chooſe to diſcharge himſelfe of all terrene affects, and to be vnited more eaſily with the eternall goodnes. A conſultation by how much more neceſſary, ſo much the more dubious and perplexed it was vnto him, as appeares in the Chapter following.

The conflict S. Theodoſius *had in himſelfe about his vocation; with his reſolution thereupon. And how fearing Prelacy, he flyes into a Caue.* Chap. 2.

THeodoſius heereupon, on the one ſide, felt himſelfe to be carryed with a vehement deſire vnto ſolitude; while to him it ſeemed that therein, without al impediment, he might giue himſelfe wholy to Prayer; and on the other, he was not ignorant, how dangerous it was, with a mind not fully purged, to depriue ones ſelfe of all human direction, and ſuccour: ſince that in the deſart, the diſordinate paſſions, like fire raked vp in the aſhes, or as wild beaſts in the woods, do lurke, & awayt occaſion, to wreake their natiue cruelty: Whereas amidſt human Society, they being diſcouered through dayly encounters, and thruſt out of their dens; are more eaſely deſtroyed; inſomuch, as the Soule victorious of it ſelfe, and diſſolued from the bands of corrupt nature, mounts vp very lightly vnto high thoughts, and to the free contemplation of celeſtiall things. Theſe, and other ſuch like reaſons, on the one and other ſide, this new Philoſopher puts into the ballance, and hauing poyſed them maturely, in the diuine ſight, at laſt takes himſelfe to the ſecurer ſide, with reſolution to become, not a Doctour before a Scholler, & not enter on the ſtage, before he had learned the art of fencing. So as being aduertized, that in *Dauids* Tower (a place ſo called in thoſe parts) was an old ſouldiour of Chriſt liuing, by name *Longinus*, growing

ing into friendſhip with him, he eaſily obteyned to be admitted into his howſe, to be guided and inſtructed by him, in all, and thoughout. Whereunto he diſpoſed himſelfe, with ſo great ſubmiſſion of the vnderſtanding, and with ſo much feruour of the will, as that through meanes of the dayly exerciſe of vertues, and diligent inſtruction of the Maiſter, with the noble ſtrife of his fellow-pupils, he became very ſudenly perfect in the rules of profitably taming the fleſh, of knowing and readily diſcerning of ſpirits, of reſtrayning with a hard hand the motions of pride; and finally to walke in the preſence of God, with perpetuall recollection of the bodily ſenſes, and of the powers of the ſoule.

S. Theodoſius in this wiſe, hauing made, in monaſticall profeſſion, ſo notable a conqueſt of himſelfe, as in the iudgement of all, he might well be a Guide, and Maiſter to others; notwithſtanding ſeemed to himſelfe only, to be ſtill, but as it were, in the beginning. He had perſeuered yet more yeares in the ſame ſchoole, if an impediment had not happened, which heere we ſhall ſpeake of. A certaine pious, and honourable Matron, by name *Iulia*, hauing at her coſt built a magnificent Temple, to the honour of the *Queene* of *Angels*, not farre off from the habitatiō of *Longinus*, obtayned with great inſtance of him, that he would appoint *Theodoſius* by name, to the cuſtody of that ſacred place, while things were preparing about the full exerciſe of Religion, with the choyce of Quiriſters, & Clerks, & of all things els belonging to the ſplendour of diuine ſeruice therin. *Theodoſius* was but vnwillingly drawne from his deere conuerſation, and going thereupon to the ſaid Church, remayned there vntill ſuch tyme, as he thought he might well ſtay there without perill; but in proceſſe of tyme, being aware how buſines went, about preferring him to the formall Rectorſhip of that Colledge, he ſtayed not till the matter might be concluded, when he could not be able to make reſiſtance; but in imitation of the *Sauiour* of the World, who in the like occaſion, preuented before hand the inclinatiō of the people, he fled away ſecretly vnto the top of a moūtayne, and got himſelfe into a great caue, where by ancient Tradition, it is held the three *Magi* had lodged, when as they, hauing adored the King of Heauen, and illuded that King of the Earth, they returned from *Iudea*, into their country by ſtealth.

Heere now, *S. Theodoſius* being quite rid of all diſturbance, began that manner of life, which a good while ſince he had deſigned;

where Prayer, and Pſalmes, with order and deuotion ſeemed to hold their turns; the vigils often endured throughout the whole night, and the eyes were become a perpetuall fountaine of teares; to the habit, which was a groſſe, and courſe Caſſocke, his food ſuited very well, as being the rootes of hearbes, windfall acorns, the fruite of palmes, ſome pulſe; or when theſe fayled, the ſhells of dates ſoaked in water. In this manner, the ſeruant of God, ſpent his dayes, with ſo much the more conſolation, as he was further remoued from all teſtimony of men, that might put him into vayne glory and conſequently diminiſh a good part of the merit. With this warineſſe, concealed he himſelfe to his power. But the diuine clemency enclining alwayes to the vniuerſall good, could not brooke ſo great a light, ſhould be ſhut vp, & encloſed ſo in that horrid rock. Wherof aſſoone as ſome ray had appeared in thoſe countryes thereabout, there wanted not Louers of the chiefeſt good, & contemners of the world to ſhew themſelues; who to be guided ſecurely to the end propoſed, with all affection, craued to be admitted, and to enioy the inſtruction of *S. Theodoſius*. To whome, though he to maintayne himſelfe in his ſecret intention, would willingly haue giuen a conſtant repulſe; yet remembring himſelfe, of the prophely of *Simeon Stelites*, & weighing the great ſeruice, which is done to the higheſt wiſedome, in cooperating with it, to the ſaluation of ſoules; after he had excuſed himſelfe, to thoſe ſuiters ſome while, at laſt he permitted himſelfe to be vanquiſhed, & won, to accept them for his diſcipline, with reteyning alwayes in himſelfe the interiour humility, as before, and a vigilant care of himſelfe.

Two notable ſignes of the Prouidence of God, towards his Seruants in their greater neceſsities, through the prayers and merits of Saint Theodoſius. Chap. 4.

IT followed hence, that *S. Theodoſius*, ſhewing himſelfe ſuch a liuely mirrour of all laudable actions, increaſed day by day the cõceipt was had of the ſanctity of the Superiour, being a thing of ineſtimable moment for the quietnes, cheerfullnes, and increment of the ſubiects. And *God* cherithed this opinion of others with meruaylous ſignes now and then. Among which was one, that the Feaſt of *Eaſter* being come, & the Monkes hauing a deſire to keep that day ſacred, and alſo very feſtiuall, with ſome recreation of the body

body and ſpirit; there was in that Hermitage, no oyle or bread, or any manner of food, to be had, for the purpoſe of ſuch a Solemnity. Whereupon being ſad and diſconſolate, they ſtood, as it were, reflecting thereon and exaggerating their great misfortune. *Theodoſius* heerwith, notes their countenances to be changed, and vnderſtanding the occaſion of their ſadnes, commaunds on the Saturday ouer night, that an Aultar ſhould be ſet vp, and ſome forme of a Refectory be put in order for the next day. Which thing, ſeeming very abſurd to thoſe, who knew the want there was of all manner of victual: Do you make ready notwithſtanding, ſayd *Theodoſius*, what I bid to be done, and for the reſt, take you no care: He that nouriſhed ſo many thouſands of *Iſraelites* in the deſart, and after ſatiſfyed fiue thouſand perſons, with fiue loaues of bread, will ſurely likewiſe haue compaſſion of vs, being now no leſſe prouident, nor awhit leſſe potent, then he was.

The venerable Father, had ſcarce made an end to ſpeake, when behold, two Mules appeared, well loaden with all thoſe nouriſhments, which were fit for the preſent ſolemnity, and monaſticall profeſſiõ. Whereat they yeilding endles thankes to the diuine mercy and acknowledging the truth of the promiſſes, and efficacy of the prayers of the *Saint*, the ſacrifice being finiſhed the next morning, and the prouiſion diſpoſed in order, they all very cheerefully refreſhed themſelues, in eyther kinds. And after ſome tyme, that poore family, falling into ſtreights agayne, and euen ready to murmur thereat, not ſo firme and aſſured of the former ſuccour, as deiected and oppreſſed with the preſent neceſſity; *S. Theodoſius* encouraged them the while, with ſaying among other things: Who euer truſted in our Lord, and hath beene abandoned by him? Who hath euer faythfully depended on him, & hath not beene comforted? Let *Ieremy* the *Prophet* anſwere for me: he hath repleniſhed ech ſoule, that was hungry. Let *Iob*, and *Dauid* anſwere likewiſe: He prepares food for the crowes, and their yong ones. So as hence we may learne at laſt, how much the diuine Prouidence, excells any human induſtry, which euen of ſet purpoſe many tymes, lets things be brought to extremes, that the remedy may proue more gratefull, and be held more worthy of acknowledgement. And we plainely ſee the whole, euen in this life alſo, how largely he requited all thoſe things, which for his ſake, we haue left in the world.

In this manner, went *S. Theodoſius*, comforting thoſe faynt minds

minds; when it pleaſed God, that a rich diſtributer of almes, riding along thoſe craggy mountaines, to relieue certayne others in neceſſity, as ſoone as he approached to the ſide of *S. Theodoſius* his Caue, perceiued on a ſudden, his beaſt firſt of all to ſtand ſtill, and then after to bend very violently that way; whereat the rider merueyling much, who as yet had no notice of the retirement of *S. Theodoſius*, after he had a good while beene ſpurring and kicking the beaſt onwards in vayne, at laſt reſolues to let the reynes go looſe, and to ſee whither the ſecret inſtinct would ſeeme to lead him: and the beaſt therupō went directly to the vnknown caue, where the good man perceiuing with his owne eyes, the diſtreſſes of thoſe religious there, did bleſſe the diuine Maieſty for the occaſion affoarded him, to merit ſo, and redoubling the almes he intended to haue giuen vnto others, he left thoſe ſoules, though feeble otherwiſe, & vnexpert Nouices, ſo prouided and contented withall, as they had a iuſt occaſion, to rely euer after on the heauenly protection, & neuer more to make any doubt thereof.

The number of S. Theodoſius *his diſciples increaſeth. He builds a more ample Conuent, according to the miraculous direction of God.* Chap. 4.

IN the meane tyme, with the fame of *S. Theodoſius* increaſed the number of his Diſciples, and Conuictours; inſomuch as now the firſt habitation not ſufficing, with all the cottages adioyning thereunto; it was needfull for him, to apply himſelfe to a formall building, that were capable of an extraordinary multitude; nor was it any difficult matter for him, to take ſuch an enterprize in hand, while the wealthy and deuout perſons of all thoſe countryes therabout, ſo readily concurred thereunto. He ſtood yet a good while in ſuſpence, about the election of the ſeate therof: in which conſultation, hauing more then once conſidered many places, both neere and further off, he finally reſolued to be certifyed of the beſt, and more gratefull to God, in the manner following.

He tooke then a Thurible in his hand, full of coles, and putting incenſe thereon, but without any fire, went his wayes through all the deſart, deuoutly ſinging of prayers, very apt for the purpoſe, as theſe: O God, who by the meanes of many, and ſtupendious prooſes, perſwadedſt *Moyſes*, to take the gouernment of the *Iſraelits* in hand, and with them likewiſe, with affects aboue nature, procuredſt

curedſt him credit, who changedſt the rod into a ſerpent, the ſound into a leprous hand, and in a moment reſtoredſt the ſame from leprous, as cleane and ſound as euer; who conuertedſt water into bloud, and the bloud agayne into water. Thou who with ſhewing the fleece, madſt *Gedeon* ſecure of the victory. Thou who haſt framed all things, and ſtill conſerueſt the ſame. Thou who declaredſt to *Ezechias*, with Sunne-dyall reuerſt, the addition of his yeares. Thou who at the prayer of *Elias*, for the conuerſion of Idolatours, didſt ſend downe fire from Heauen, which in a moment, conſumed both the victime, the moiſt wood, and the water thereabout, togeather with the ſtones of the Aultar themſelues. Thou I ſay ſay, O Lord, who art now the ſame thou waſt then; heare me alſo, thy poore Seruant, and vouchſafe to intimate to me, where it pleaſeth thee, I ſhould now erect a Temple to thy diuine Maieſty, and a dwelling for my children. And I ſhall vnderſtand that plot, to like thee beſt, where thou ſhalt cauſe theſe coles to enkindle of themſelues.

With theſe inuocations, went he circling about all thoſe mountaynes, nor euer left, till he arriued at *Cutilla*, and the bankes of the lake *Aſſaltite*. But ſeeing the coales in the Thurible to be yet cold, and dead, laying the default on his demerits, he returned againſt his will; when not farre from the Caue, he ſuddenly ſees a ſmoke to riſe vp from the coles, through diuine power, as it were, enkindled of themſelues. Wherewith, being fully ſatisfyed of the diuine will, while the large contributions of the faythfull fayled him not; firſt of all, he began to erect a Church, with diuers Chappells, & Quires, diſtinguiſhed in ſuch ſort, as without hindering one another, the ſacred Offices, might there be ſung at the ſame tyme, in ſundry languages, by ſeuerall nations. Whence it was afterwards, a thing of great conſolation to heare Pſalmes, and Hymmes ſunge at once with order, and ſweetnes, by *Paleſtines*, *Beſſians*, *Greeks*, and *Armenians*.

The houſe of God being finiſhed, he paſſed to that of Men, with ſuch diſtinction, and ſo much ſcope and amplenes, as that the firſt Cloyſter was for the vſe of the Monkes, with all the Offices requiſite, and with a partition, which is called in the Greeke tongue, Παρθενωμᾶον, for the commodity of ſuch, as being toyled out with labours, and worne with yeares, were not able, to wield themſelues, or keep them to the obſeruance of the order. Next to the ſame,

the Gheſtory, or roomes for ſecular ſtrangers; yet deuided into two parts, the one for perſons of quality, the other for the meaner ſort. Then followed the Hoſpitall of the poore, and ſicke of euery ſort, and in the laſt the lodgings of perſons poſſeſſed with ſpirits. Becauſe that among other workes of mercy, *S. Theodoſius* gaue himſelf, with particular diligence moſt benignly to receiue a number of Hermits, who without firſt purging their ſoule with due remedies, through falſe apparence of good, and proud preſumption of their owne knowledge, hiding themſelues, ſome in this & ſome in that caue, were thereby, through the iuſt iudgement of God, moſt miſerably abuſed and oppreſſed by the Diuell. To theſe, beſids corporall ſuſſtenance, he would alſo giue wholeſome aduiſes, and ſeeke to take away the falſe opinions from their mynds: and a good part of the tyme, which they had free from torments, he would cauſe them to ſpend in prayers, and pſalmes. He would enter moreouer by day & night into the ſickmens chambers; and with particulrar tendernes, comfort the lame, the wounded, and leaprous, feeding them with his owne hands, waſhing the ſtincking and noyſome vlcers now of this, and then of that man, and laſtly with frequent kiſſes, and amourous armes, be deerly imbracing them.

The great Hoſpitality of S. Theodoſius *in the tyme of a Dearth, and how God concurred therwithall: with his great zeale for the Catholike Church.* Chap. 5.

AT the fame of ſo great charity of *S. Theodoſius*, were a great nũber of perſons of all qualityes, aſſembled together at the ſaid place, to all which, with much patience, and with very good order, was both diet, and lodging affoarded: and it would fall out now, and then, eſpecially at ſome principall Feaſts of the *Mother* of God, that at diuers houres of the day, they were fayne to furniſh a hundred tables. And there happening afterwards an vniuerſal dearth almoſt through all the prouinces of the Eaſt, there came ſuch a multitude to that noble Monaſtery, as that the Officers, fearing ſome diſorder, reſolued to keep them out of the Cloyſters, and with exact meaſure to deale them victuals by weight. The which, as ſoone as *S. Theodoſius* once vnderſtood; confiding now more then euer in the diuine Goodnes, cauſing the gates to be ſet open, in the ſight of all moſt cheerefully admitted the preſſe of people; and in vertue of his firme

firme fayth, and enflamed prayers, the prouiſion increaſed of it ſelfe in the Cellars and Pantryes, in ſuch ſort, as that all being ſatisfied at table, there was plenty inough yet lett for ſuch as wayted.

Among which occupations of theirs, by how much fuller of diſtractions, they are of themſelues, ſo much the more vigilantly watched the good *Paſtour* for the ſpirituall conſeruation, and the interiour piety of his Monks, endeauouring by all meanes, that at certaine houres, they might be recollected in neceſſary meditation of vertues, and of the fruitefull acknowledgment of their owne defects; and to the end, the ordinary meanes vnto purity of hart, might not turne into ceremonyes, and their frequent victoryes occaſion ſecurity, (to which perils, religious are commonly expoſed) beſides his owne example, as we ſayd, with workes, he would likewiſe excite the Family frō tyme to tyme, with enflamed words, as thus: I beſeech you, would he ſay, my brothers, by that Lord who hath giuen himſelfe for our ſinnes, let vs once apply our ſelues in earneſt, and truly indeed, to the care of our ſoules. Let vs bitterly bewayle our dayes vnprofitably ſpent, and endeauour not to looſe thoſe ſame which remayne. Let vs not ſuffer our ſelues to be ſlouthfull in ſenſuality; nor the occaſions of this preſent day eſcape out of our hands, through the fooliſh hopes of the morrow, leaſt death ſurprizing vs voyd of merits with the fooliſh virgins, we come to be excluded from the bleſſed nuptials, whence we ſhall afterwards bewayle, when it will be too late to repent. Behold now is the acceptable tyme, behold the day of ſaluation. This is the courſe of labours, that ſame ſhall be the ioy of rewards. This the ſowing of teares, and that the fruite of conſolation. For the preſent, God is very fauourable to ſuch as conuert themſelues to him: then ſhall he be a terrible Iudge, and a ſtrict examiner of ech worke, word, & thought of ours. We now do enioy his *Longanimity*, then ſhall we experience his *Iuſtice*, when we come to ariſe agayne, ſome to eternall felicity, and others to the qualityes, and demeanours of ech one. How long then ſhal it be, ere were fully obey the counſayls of Chriſt, who with ſo eſpeciall a vocation inuites vs to the heauenly kingdome? Shall we not awake from the ſleepe of ſlouthfulnes? Shall we not rayſe our ſelues from baſer thoughts, to Euangelicall perfection? And yet, forſooth, we profeſſe to aſpire to the coūtry of the bleſſed, and on the other ſide, we forſlow the meanes that leades vs to it. And ſurely this is a great vanity of ours, that flying

the labours of the warfare, we ſhould promiſe to our ſelues the crownes of the victory.

With ſuch like reaſons, *S. Theodoſius* awaked his ſubiects, and confirmed them, as need required, not only with ancient and moderne examples, but alſo with diuers authorityes of the ſacred writ, explayning the difficult places thereof, with ſuch clarity, and impreſſing them ſtrongly with ſuch an energy withal, as the Auditors remayned therewith much illumined in the vnderſtanding, & enflamed in the will. He was moreouer exceedingly verſed in the ancient Traditions, and in the Orthodox, and ſincere doctrine of the *Fathers*, and eſpecially of the Great *Baſil*, whoſe writings & principally thoſe of monaſtical conſtitutions, he held in great veneration. Nor was this great zeale of his, reſtrained awhit within the bounds of that houſe, or among the inhabitants of that Prouince only; but nobly dilated it ſelfe vnto the common benefit of the Catholique Church, and to the conſeruation of the right fayth, againſt the ſubtilityes, and lewd machinations of perfidious people, ambitious, & friends of nouelty, as appeares in the chapter following.

The ancient Hereſies ariſing, are maynly reſiſted by S. Theodoſius; *and for that cauſe he is banished by the Emperour: who dying shortly after, the Church flourished agayne.* Chap. 6.

THere aroſe agayne in thoſe dayes, throūgh the ſecret iudgemēt of God, reuiued by diuers Sectaries, worthily called *Acephali*, the peſtiferous opinions of *Neſtorius*, *Eutiches*, *Dioſcorus*, and *Seuerus*, already condemned by foure Generall Councels, the *Nicen*, *Epheſin*, *Cōſtantinople*, & *Calcedon*; and among the other multitude, was the *Emperour Anaſtaſius* very miſerably ſeduced by them, inſomuch as he laboured to amplify his Sect, by all meanes poſſible. But the principall aſſault he vſed, was to gayne the holyer Prelates to him, or to take them away, by diſquietting, and aſſayling now this, now that, by himſelfe and his Miniſters; now with prayers, and then with perſwaſions, now with monyes and titles, and then with menaces, depreſſions, and baniſhments.

In this manner, hauing tempted, and preuayled with diuers, he finally reſolued to ſet vpon *S. Theodoſius*, as ſeeming to himſelfe, that he ſhould make a great conqueſt, if he could but reduce an *Abbot* of ſo great a fame, and reputation vnto his part. To this intent, by

by men for the purpoſe, he ſent him letters, full of feygned friendſhip, peruerſe counſayles, and deep malice, and for the greater efficacy, vnder the ſhew of piety, adioyned therunto a rich preſent, of thirty pounds of gold, for the holy man to beſtow at his pleaſure in workes of mercy. With this deuiſe the *Emperour* thought to batter the fortreſſe of *S. Theodoſius*; but he found himſelf to be much deceyued of his preſumption. For the *Seruant* of *Chriſt* indeed, accepted the gift, and faythfully ſhared it amongſt the poore; but for the particular of Religion, moſt freely anſwered the *Emperour*, and his Meſſengers, that he would pleaſe not to enter into ſuch practiſe with him, ſince he was fully reſolued to looſe not one life only, but a hundred liues, rather then once to mooue an inch from the doctrine of the vniuerſall *Church*, and from the articles, and *Decrees* of the *Sacred Councells*.

To this effect was the anſwere of the glorious *Abbot*: which made ſuch impreſſion in the *Emperour* at firſt, as he being touched therewith, and acknowledging the errour, returned him freſh letters agayne, proteſting thoſe motions and troubles, wherein the Chriſtians were then embroyled, were not cauſed, or occaſioned by him, but through the pride, and vnquiet nature of ſome Prieſts, from whome particularly he ſhould rather haue expected all care, to maintayne the people of God in peace, and concord. Wherefore now the more earneſtly, he exhorted the *Bleſſed Father*, to continue ſtill in his good purpoſes, and to renforce, togeather with the other Monks, the vſuall prayers for the quiet of the common wealth. Such demonſtrations as theſe, for that time *Anaſtaſius* ſhewed being of a better mynd; but (as he was of a nature exceeding vnconſtant and mutable) it was not long ere that ſuffering himſelfe to be turned agayne, and deceyued through perfidious Counſailours, he entred into rage more then euer. And beſides the placing in diuers Coūtryes of falſe miniſters of the Ghoſpell; he ſent withall, a great company of Souldiours, to hinder by force the Preachings, Conſults, and aſſemblies of the maintayners, and fauourers of the truth. Which commaund was immediately put into execution.

But *S. Theodoſius* for all this, ceaſed not to proſecute his generous actions: but rather with redoubled feruour hauing made choyce of exemplar, learned, and zealous labourers; began with them, to viſit and make his progreſſe through the villages, caſtles, and Cittyes thereabout, and to preuent with fit antidotes, and holſome me-

decins, the helliſh poyſon of hereſy; in catechizing the ignorant, reclayming the ſtrayed, encouraging the wauering, confirming the ſtable: and in ſumme, not forſlowing any meanes, which appertayned to the help of ſoules, and to the glory of *Chriſt*, whereby at laſt he came to promote things ſo farre, as that notwithſtanding the frownes of the ſouldiours, and ſubtilityes of the aduerſary, mounting the pulpit, with a moſt extraordinary concourſe of people, he publiquely declared, all thoſe to be excommunicated, who departed from the authority, and conſtitutions of the foreſayd foure Generall Councels. Which as ſoone as *Anaſtaſius* the *Emperour* heard of, forgetting quite the veneration he had ſhewed before to the perſon of *S. Theodoſius*, and together without conſcience, hauing wholy loſt all ſhame, without reſpect diſgracefully expulſed him the monaſtery, and condemned him, with opprobrious and iniurious words, to perpetuall banithment. Which notwithſtanding, through diuine Goodnes, continued not long. For that the *Emperour*, within a few months, being with a heauenly mace ſommoned before that Tribunall which cannot erre, had for his Succeſſour the famous *Iuſtin*; through whoſe valour and prudence the clouds of calumnyes were quite diſperſed, the furious winds of perſecutions ceaſed, and a fayre tranquility returned to the *Church* of *Chriſt* againe.

S. Theodoſius *being returned againe to his Charge, cured a woman of a Canker. And works other myracles beſides.* Chap. 7.

NOw *S. Theodoſius*, with the ioy and Iubiley of al the faythful, being remitted againe into his former charge, betooke himſelfe with freſh courage to his wonted exerciſes; the which how acceptable and gratefull they were to the diuine Maieſty, beſides the aforeſaid ſignes, may likewiſe appeare by the merueilous things that follow. The *Exaltation* of the holy Croſſe, was kept feſtiuall there, in a certayne Temple built by *Conſtantine* for that purpoſe, in thoſe countryes. And to this Solemnity went *S. Theodoſius*, with many of his Monks. Wherof a certaine woman hauing got ſome notice, that had beene cruelly tormented a long while with a horrible canker in one of her breaſts, and who had proued diuers medicins in vayne; reſolued at laſt vpon diuine remedyes, and remembring her ſelfe of the generous reſolution of that famous *Hemoroiſſa*, with like fayth & greatnes of courage, ſhe entered into the Church

while

while the Office was celebrated. And being ſhewed the Man of God (whome ſhe knew not by face) with ſtealing paces, & without noyſe, approached behind him, and dexterouſly applying the agreiued part, to the hood of the *Saint*, moſt certayne it is, at the firſt touch of the ſacred cloth, all payne on a ſudden abādoned the breaſt and left no ſcarre of the vlcer.

This ſudden, and ſo perfect a cure, to the great glory of God, was proclamed through the *Eaſt*. Beſides which, that other which ſucceeded in his returne from *Bethleem*, gaue great matter of acknowledging, and prayſing the diuine power in the perſon of *S. Theodoſius*; when as he being lodged in the Conuent of the *Abbot Martian*, cauſed through this benediction, from one ſole grayne of corne, in a few houres, ſo great a quātity to be multiplied, as that the granary being not able to hold the ſame, in the ſight of all men, the corne brake forth at the doore.

Elſwhere agayne, a child being fallen into a deep well, through the ſame interceſſion, being held paſt all human ſuccour, in the preſence of many, to the inestimable ioy of the afflicted and dolourous Mother, came forth agayne, very ſafe and ſound. Through the fame of theſe, and other ſuch like meruaylous things, a certaine *Count* of the *Eaſt*, whoſe name was *Cericus*, being to paſſe with his army, agaynſt the *Perſians*, firſt viſiting the holy Citty of *Hieruſalem*, repayred alſo to the Monaſtery of *S. Theodoſius*, by whome being exhorted, with liuely reaſons, not to place his hopes of the Victory, in the multitude, or force of his ſouldiours, but in the ayde of him, who as well can worke wonders with a few, as with infinite nūbers, he became ſo enflamed with the admonitions, & māners of the bleſſed Man; as that to enter into battaile, he eſteemed he could not make vſe of armour of better proofe, then of the Cilice that *S. Theoſins* was wont to weare on his naked skin. Wherewith, being armed, together with the benediction of the ſayd Father, going his wayes, with his army, towards the enemy, he came very ſuddenly to handy blowes, and that with ſo much the greater confidence, as he had beſides the foreſayd coate of male, the perſon of *S. Theodoſius* alſo euer in his eyes; who in the heate of the battayle, with pointing, and ſignes of the hand, went ſhewing him ſtill, what part to enforce, what aduantages to take, where the enſignes ſhould be aduanced, and where couragiouſly he ſhould ſpur his horſe. By which apparition, the deuout Champion, being greatly encouraged

ged on euery ſide where he ſeemed but to caſt his eyes, as that putting the Pagans to flight, and terrour; it was not long, ere he returned backe full of ioy and glory, to giue *S. Theodoſius* a diſtinct accompt of all that dayes worke, with immortall thankes.

Many other apparitions, are recompted of this diuine Man, as heertofore of *S. Nicolas*. By meanes wherof, heere one at ſea very happily eſcapes out of cruell tempeſts; and heere another in the land from ſauage beaſts; and ſome from this perill, and ſome from that. There are likewiſe told diuers predictions of his, whence it appeares, how eminent he was in the ſpirit of *Propheſy*. But ſetting apart ſuch like graces, being common with men, ſometymes of no good life, my pen more willingly conuerts it ſelfe, to the intermitted diſcourſe of his religious Vertue.

The Humility, and Patience of the Man of God, eſpecially in his extremity of ſickneſs. And how ſweetly he gaue vp the Ghoſt. Chap. 8.

AMong the vertues of this Venerable man, the ſollicitude he had of manteyning continuall peace, and true concord betweene his Subiects, not deſerued the leaſt place. And this care of his, ſo boyled in his breaſt, as that when any of them, by ſome accident had broken any friendſhip betweene them, if by no other meanes, he could not peece, and reunite them agayne, he would not ſtick to caſt himſelfe downe at their feete, and to pray and coniure ech part ſo long, as that being mollifyed with tendernes, and confounded with ſhame, depoſing all rancour, they became reconciled to ech other. From whence, may likewiſe be gathered, how great was the humility of the holy man, moſt worthy of admiratiõ, were it only for this, that by ſuch acts he loſt no reputation, but rather how much greater contempt he ſhewed of himſelfe, he was ſo much the more eſteemed, and reuerenced by othes.

With this ſubmiſſion of his, was the vertue of *Patience* ſeene to march hand in hand with him, being a ſafe buckler, and ſecure bulwark of the ſouldiours of *Chriſt*, againſt the hoat and furious aſſaults of the ancient aduerſary. Of which kind of armes, how dexterouſly the Man of God would be helping himſelfe, he notably ſhewed in his extreme age. Becauſe, that being oppreſſed, through a moſt grieuous infirmity, which made him more then a yeare to keep his bed, with moſt ſharpe dolours; yet for all that, he fayled not of his

his inward peace, nor yet for ſhew his accuſtomed prayer, and familiarity with God. And they affirmed who aſſiſted him day & night, that in the greateſt extremity of all, and fury of his fits, he did nothing, or ſayd any word vnworthy of Chriſtian magnanimity, or of his former behauiour.

But euen rather the ſaid aſſiſtants auerre: That a certaine venerable old man, being come to viſit him, and through compaſſion, bidding him pray to God, to deliuer him of ſo great affliction, and he ſhould eaſily be heard; with no pleaſing countenance, contrary to cuſtome, he anſwered thus: Of charity, *Father*, ſpeake not to me any more in this manner, for as often as ſuch thoughts haue come into my mind, I euer held them, as ſuggeſtions of the enemy, & with all endeauour haue expelled them from me, diſcourſing in this manner with my ſelfe; that to abate the pride that may ariſe in me from the credit, which God hath pleſed to giue me on earth, theſe agonyes, and humiliations are to very good purpoſe. And what ſhare, trow you, are we like to haue in the conſolations of the Eternity, if in this ſhort ſpace, or rather moment of tyme, we ſuffer not ſome manner of affliction? In truth, Father, we needs muſt reſolue to ſuffer at this preſent, if we would not worthily be vpbrayded with theſe words hereafter, *Recepiſti bona tua in vita tua.* Thus *S. Theodoſius* ſpake: and the Monke admiring, and touched withal, went his wayes.

In the meane tyme, the Man of God, feeling himſelfe to decay more and more, & calling at laſt his ſad diſciples to his Cell, with his owne and their great feeling, he exhorted them to perſeuere in their vocation, and ſtoutly to reſiſt all temptations; and aboue all, to maynteyne faythfull and prompt Obedience, to whome ſoeuer with lawful election ſhould come to ſucced him in the gouerment. Moreouer, very humbly calling for three of the Biſhops of thoſe countryes, and communicating with them, ſome things of importance for the publique ſeruice; in the preſence of them, and of all the Monkes in teares, he alone being ioyfull, and glad, hauing with diligence procured already all things neceſſary for ſuch a preſage, did lift vp his eyes and hands to heauen, and then decently reſting them on his breaſt, without any difficulty, yeilded vp his ſpirit, being now of 105. yeares old.

And it pleaſed our Lord, that a man poſſeſſed of an ill ſpirit, who till that tyme could neuer be deliuered from ſo great a calami-

ty; now finally caſting himſelfe downe, with many teares, and bitter ſighes, on the couch of the *Saint*, at the firſt touch of the venerable Reliques (but yet more tormented then euer) in the preſence of as many as were there, was freed, and ſecure from that horrid tyranny.

The bleſſed Pope *Hormiſda*, had the care of the Vniuerſall Church at that tyme (though others according to *S. Cyrill*, would haue him to haue arriued to the tymes of *Pope Agapitus*, that is, to the yeare 536.) and in particular of *Hieruſalem*, in the tyme of the Patriarch *Peter*; who at the firſt aduertiſement of the departure of *S. Theodoſius*, came in haſt to the Monaſtery, while an infinite number of people, of all parts, came likewiſe in to obtayne ſome ſhred of the Garment, or Capuch of the bleſſed man, or at leaſt to come neare him, and contemplate more freely on thoſe chaſt lymmes of his, which had beene ſuch efficacious inſtruments of the high *Creatour*. Whereupon to ſatisfy the pious deſire of the multitude, the ſacred corps of force remayned vnburyed, vntill ſuch tyme, as the throng being ſomewhat ceaſed, he was, by his deereſt, & moſt deuoted friends, with teares and ſighes, depoſed in the boſome of the cõmon Mother, from thence to ariſe agayne, at the ſound of the laſt trumpet, with the other Elect, moſt glorious, and reſplendant for all Eternity.

FINIS.

S. BENET

S. BENET ABBOT.

THE ARGVMENT.

LOoke how the Roſy Daughter of the morne,
The Starre that glads ech mortall with its ſight,
Leauing at firſt old *Titans* bed forlorne,
About the Spheres doth caſt her Crimſom light;
Roſes and Lillyes hurling through the skye,
Quenching the ſtarres with rayes from thence that fly.
So glorious was thy morning, ſo bright rayes
Thy tender yeares did lighten, and foretold
The heauenly Sunſhine of thy riper dayes,
Diſpelling darkeneſſe, and inflaming cold
And ſenſeleſſe hearts with fire of holy loue,
And drawing all to ſeeke the ioyes aboue.
Thou taughtſt the way, remouing obſtacles,
That as they riſe depreſſe our mounting ſoules:
Thy doctrine thou confirmdſt with miracles,
And heau'n by thee both Death and Hell controules.
If Starre, or Angell bring Heau'ns influence,
Thou art that *Starre*, thou that *Intelligence*.

THE LIFE OF S. BENET ABBOT.

Taken out of the Dialogues of *S. Gregory.*

The Infancy, and more tender yeares of S. Benet; *With his inclination to piety and religion: And how* Romanus *a Monke aſsisted him therein.* Chap. I.

SAINT *Benet*, Founder of the moſt noble Congregation of *Mount Caſin*; gaue with his birth, no litle glory to *Nurſia*, though otherwiſe, a notable and famous Citty, in the Confines of *Marca*, and *Vmbria*. It was in the yeare of our Lord 482. when *Gelaſius* the firſt, gouerned the *Catholique Church*, and *Anaſtaſius* the *Empire*. The Father of *S. Benet* was called *Proprius*, the Mother *Abundantia*, of the family of *Riguardati*, at that tyme, not only Honourable, but potent and Illuſtrious. The *Child* of a rare towardnes, in wit farre outſtripping his yeares, in ſhewing himſelfe to be aliened from all manner of pleaſures and ſports, was ſent to *Rome*, to ſtudy, vnder the tutelage of one, that had a good care of him. Heere now being entred into profane ſchooles, he was ſoone aware of the perils, that

that hung ouer him, through vayne ſciences, ill companyes, and the ſnares and intrications of the world. So as, fearing ſome precipice, he made haſt to pluck out his foote betymes; with firme deliberation to repayre vnto the deſart, and with all endeauour to attend to the diuine worſhip, and to the ſaluation of his Soule.

With this deliberation, the *Saint* and *Elect* of *God* firſt retyred himſelfe from the concourſe of *Rome*, into the caſtle of *Offida*, without other company, then only of his *Nurſe*, that deerely loued him, from whome (as yet) he could not conueniently quit himſelfe. Nor was it long, erre the *Diuine Goodnes* with euident ſignes, began to ſhew forth how gratefully he accepted the religious purpoſes of *S. Benet*. For that a Scry wherwith they winnow corne, being broken by chance in two peeces, which the *Nurſe* had borrowed of her neighbours, and ſhe poore woman moſt pittifully lamenting for it, the pious youth could by no meanes endure to ſee her ſo diſtreſſed. Whereupon putting himſelfe into prayer, with the two peeces thereof by his ſide, as ſoone as he had ended the ſame, he found thē ſuddenly vnited, and the Veſſell as whole, and ſound, as if it had neuer beene broken or hurt at all. The miracle was great, & could not be concealed, whence all the inhabitants there-about, came running in to behold the ſame, bleſſing our Lord, and magnifying the *Child*, with the words that had been ſpoken heertofore of the holy *Precurſour* of *Chriſt*: and further for memory of the fact, they did hang vp the ſayd Scry publikely, at the entrance of the *Church*, where it remayed, till ſuch tyme, as the *Country* was ſackt by the *Lombards*.

Theſe fauours & acclamations were a great ſpur vnto *S. Benet*, to fly away thence, and to hide himſelfe, as ſoone as he could. So that abandoning his *Nurſe*, and as many as knew him; he ſecretly got him to the Mountaynes of *Sublacum*, about ſome 40. miles diſtant from *Rome*; a territory but obſcure in thoſe dayes, though illuſtrious afterwards, through the abode and long conuerſation of *S. Benet*. And it pleaſed God, that before his arriuall thither, he ſhould hap to meete which a certayne Monke, by name *Romanus*, who courteouſly examining him of his life, and vnderſtanding his heauenly Vocation, gaue him beſids good counſayls, the habit moreouer of an Hermit, with promiſe withall to keep it ſecret, and to be aſſiſting vnto him, in what he might. With ſuch direction, the new *Champion* of *Chriſt* being come to *Sublacum*, puts himſelfe into a moſt

ſtrayt caue, and therein remayned ſhut vp, for three yeares continually together, without the knowledge of any perſon, in the world, except *Romanus*; who liuing not farre off, in a monaſtery vnder the Obedience of *S. Theodoſius Abbot*, fayled not to ſteale ſome part of his leaſure, and reſerue alſo ſome pittance of the food allowed him, to viſit from tyme to tyme, and to ſuſteyne his deere diſciple. And foraſmuch as from the Conuent to the caue, no path way was to be found, there hanging a very high cliff iuſt ouer the ſame; *Romanus* was wont to tye to a long cord, that little bread he could get, with a bell vnto it, by ſound wherof *S. Benet* might conueniently vnderſtand, when his refection was brought him.

Our Lord appeares to a Prieſt, and ſends him with victuals to S. Benet. *He is aſſayled with a cruell temptation, which he ſtrangely puts away. And afterwards eſcapes poyſoning.* Chap. 2.

NOw the auncient *Aduerſary*, not brooking well the charity of *Romanus*, and the life of *S. Benet*; in letting downe the cord aboueſayd, threw downe a ſtone vpon the bell, & burſt it to peeces, which notwithſtanding *Romanus* fayled not to ſupply, and ſtill to perſeuer in that worke of mercy, vntill ſuch tyme, as our *Lord*, being willing to giue him reſt of ſuch labours, and to others the example of ſo high and ſublime vertue, appeared in viſion to a certayne Prieſt of thoſe countryes, who to feaſt himſelfe on the day of *Paſcha*, had made ready a good dynner to that end, and ſayd to him; *Thou ſtandſt heere preparing thee banquets, when loe, my Seruant the while, lyes ſtaruing yonder for hunger.* At which admoniſhment the good *Prieſt* ariſing ſudenly, on the ſame day of *Eaſter*, with his victuals, puts himſelfe on the way, and after he had fetcht ſome compaſſe about thoſe mountaynes and valleyes, a prety while, he found *S. Benet* at laſt, in the Caue. When ſaluting him fayrely, and making ſome prayer together with him: Let vs now, ſayd he, afford ſome little nouriſhment to the body, & reioyce in our *Lord*, for this is the Feaſt of the *Paſcha*. It is truly a Paſch to me, anſwered *S. Benet* (who in ſo great a ſolitude, vntill this tyme, haue not knowne the courſe of the yeare) and you haue afforded me a Feaſt ſufficient already with your preſence. Nay truly, not ſo (replyed the *Prieſt*) to day is celebrated the *Reſurrection of our Lord*, nor is it any wayes fit for you to faſt on this day, and that eſpecially ſo much the rather, as I

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am ſent hither of purpoſe, to communicate in charity with you on this day.

Then without more ſtriſe or contention they both bleſſing our *Lord*, fell to eating, and after a ſweete, and ſpirituall diſcourſe had betweene them, the *Prieſt* went his wayes. And now, as it were, at the ſame tyme, ſome thepheards alſo lighted on the ſaid place: Who beholding amidſt thoſe brakes, the holy yõg man to be clothed with skyns, at firſt they tooke him for a beaſt that might lurke there, but after approching neere vnto him, and illumined with his admirable aduiſes, & chriſtian doctrine; they knew anone themſelues, who till that tyme, had beene but as brute beaſts. Wherupon being touched with true Contrition, they gaue themſelues from thenceforth to a more reaſonable life. From whence, the fame of *S. Benet* began to ſpread it ſelfe, & the poore Caue to be frequented of many; who bringing him corporall food, returned from thence, well refreſhed with ſpirituall nouriſhment.

On thoſe dayes, he being once all alone, was aſſayled by the Deuill, in forme of a blacke Bird, being called a Moore-hen, which for a good ſpace, did neuer giue ouer from flying in his face, with ſuch importunity, and ſo neare withall, as he might eaſely haue taken her in his hand, if he had liſted. But he choſe rather to defend himſelfe, with the ſigne of the holy croſſe. Wherupon the bird flew away, leauing notwithſtanding a cruell temptation with an intolerable paſſion, enkindled in the members of the yong man. In ſuch wiſe, as the ſouldiour of Chriſt, ſtood now vpon ſtaggering, & deliberating, as it were, to returne back into the world agayne; when being ſudenly fortifyed with diuine Grace, he reentred into himſelf agayne, and beholding a buſh of ſharpe thornes, and ſtinging nettles at hand, with a generous force pulling off his clothes, on a ſudden caſts he himſelfe therinto, & ſo long rouled his naked body theron, as that being full of wounds, and bloud all ouer, with the external heate he extinguiſhed the internall, and through ſuch a noble act remayned ſo victorious ouer the rebellions fleſh, as that from thence forth (as himſelfe reported to his Diſciples) he neuer felt any more trouble therof.

After this, it pleaſed God, that diuers perſons of ſundry places ſhould repayre to *S. Benet*, deſirous not only of ſaluation, but euen likewiſe of perfection. And it was but iuſt, that he now poſſeſſing ſo peacefully the kingdome of his proper mynd, ſhould be applyed

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to the care & gouerment of others. For that we ſee alſo in the writ-ten Law, how the *Leuits*, in the ſeruour of their youth, were tyed to labour, & to ſerue in the Temple; nor before they were full 50. yeares old (at which tyme, it is ſuppoſed their paſſions, are in quiet, and the heart at reſt) were they made the Guardians, and Sacriſtans of the holy Veſſels, which are interpreted the reaſonable ſoules. But among others, who approched to *S. Benet* the ſeruant of God for his help, were ſome religious of a neighboui Monaſte-ry thereby, who in thoſe dayes being deſtitute of an *Abbot*, beſought him to take the charge vpon him.

Theſe men, were accuſtomed to a large, and more liberall life, and litle diſpoſed to conforme themſelues with the manners of *S. Benet*. And he being aware thereof, for a while made a ſtrong reſi-ſtance to their requeſt. But being conſtrayned through the prayers and coniurations of the whole Family, he accepted the gouerment at laſt; and firſt with example, and after with words, endeauou-red he to take away the abuſes, and then to bring in a forme of li-uing, worthy of the profeſſion they made. But ſoone it appeared, how the good inſpirations and deſires they had, had taken but litle roote in their ſoules; becauſe that ſhortly they were all aggrieued with the Rule, and reformation made; and the diabolicall inſti-gations had gotten ſuch power in ſome, as that not being able to endure in their ſight, ſuch a liuely and continuall example of ex-treme abſtinence, & perfect manners, they determined to take him away, out of hand, with poyſon. But the diuine iuſtice, ſuffered not their wicked deſigne to take affect: becauſe that at the tyme of the refection, while one of them, was preſenting the holy Father with a cup of poyſoned wine, it pleaſed God, with the ſigne of the Croſſe which *S. Benet*, according to cuſtome, vſed to make thereu-pon, the glaſſe, as with the blow of a ſtone, fell ſuddenly into peeces, and the wine from the brothers hand, dropt downe to the ground. Whence the Man of God, knew preſently, that drinke without doubt to be the potion of Death which could not endure the ſigne of life. And thereupon with a mind compoſed, and a face ſerene, turning himſelfe to the Monkes; God forgiue you (ſayd he) what a plot was this amongſt you? Did I not tell you at firſt, my manners would neuer ſeeme to agree with yours? Then reſt you in peace, and ſeeke you out ſome other, that may gouerne you bet-ter. And heerwith, leauing them quite confounded and aſtoniſhed

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he retired to his desired Caue agayne, and there attended seriously to himselfe.

How two principall Senatours of Rome *offer vp, and dedicate their children to* S. Benet: *and how a Monke was led away by a Deuill, which* S. Benet *discouers, and remedies.* Chap. 3.

TRue it is, that *S. Benet* was not suffered to enioy that estate any tyme, because that the odour of such a sanctity, continually spreading it selfe more and more; there repayred to him a new cõcurse of people, much touched with the *holy Ghost*, and cloyed with the world. With which multitude after a sufficient instruction had, he founded in those countryes, about a dozen Monasteryes, appointing Lawes, offices, and an Abbot to ech. So as diuers personages, and Senatours of *Rome*, began now to hold it a great felicity to haue any Children at such a tyme, to send to *S. Benet*, and to dedicate thẽ vnder the care of such a Father, to the seruice of the *diuine Maiesty*. Among which, were two principall, *Eutitius* and *Tertullus*. Whereof one offered *Maurus*, a yong man of so rare a wit and of such a spirit withall, as in short tyme, he became an assistant of the *Maister* himselfe. The other greatly addicted to the same discipline, with much veneration, offered in person his eldest sonne *Placidus* to him yet a Child, & then after made likewise, a free donation of a great masse of riches, farmes, manners, and Castles to the *Saint*, with cittyes both maritime, and in land, wherof the Catalogue would be heere too long: surely to the great confusion of our tymes, in which as the entring into Religion is ordinarily held desperatiõ, shame & madnes; so the taking away of subiects reputation and goods frõ them, is reputed, and that euen of those who call themselues *Christians*, to be good prudence, valour, and Iustice.

But to returne to *S. Benet*, vnto whome as well in the beginning, as in the progresse of his administration, there happened many notable things. The vigilant *Pastour*, with the greatest sollicitude that might be, was wont to apply his subiects to the study of prayer, as knowing well, how necessary the succour of Heauen must needs be, for the cutting off of disordinate affects, and repressing of passions withall, which euen from the mould whereof we are framed, do continually spring, For which cause, besids the particular deuotions of ech one, at certayne houres, he would assem-

ble them all togeather, in a certayne place deputed for holy exercises. Now it happened, that in one of thoſe aſſemblies, while diuine office being ended the Monks were meditating, & conuerſing with God; one of them, being vanquiſhed with tedioufnes, went forth of the Quire, and partly went idly vp and downe heere and there, and partly buſyed himſelfe in ſome temporall matter of litle moment. Which being known to his *Abbot Pompeanus*, after he had admoniſhed him thereof diuers tymes, but all in vayne, he brought him at laſt to *S. Benet* himſelfe, who with a good reprehenſion ſent him backe againe.

But yet this auayled not much, becauſe after two dayes, the Monke returned to his old cuſtome: and *Pompeanus* anew had recourſe to the *Saint*, who being moued with compaſſiō for the ſheep nigh loſt, determined immediately to go in perſon himſelfe to apply by all poſſible meanes, ſome preſent remedy thereunto. Taking then *Maurus*, for his companion, and *Pompeanus* withall, he went his wayes thither: and ſetting himſelfe to eſpy, in a fit place, what happened in tyme of prayer, he ſaw how a litle blacke boy, tooke the Monke by the hemme of his Caſſocke, and went leading him forth of the Oratory. Then the vigilant *Prelate* ſayd ſecrely to *Maurus* and *Pompeanus*. *Do you not ſee there who it is, that leades him thus away?* and they anſwering, no: *Let vs pray then*, ſayd he, *that you may be likewiſe made partakers of the ſpectacle.* And ſo they did all for two daies togeather, at the end whereof, *Maurus* did deſerue to ſee the reuelation, while the other found not the grace. Which done, yet *S. Benet* expected another day, and ſuddenly after prayer agayne, finding the Monke to be yet gadding as before, he gaue him a blow, which had ſo much efficacy with it, as that the diuell, as it himſelfe had been laſhed, had not the hart to returne any more to the ſame agayne. This accident ſurely, was very memorable, but yet this other which followes, is no leſſe glorious then it, though in a different kind.

S. Benet *cauſeth a ſpring to ariſe out on the top of a mountayne: With other accidents beſides.* Chap. 4.

AMong the Monaſteryes, whereof we haue made ſome mention aboue, three were ſeated on a high and craggy rocke, and ſo dry withall, as the Monkes were enforced, through thoſe cliffs & ſteepy places, to fetch their water from the Lake, which as then the

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riuer of *Teneron* cauſed, and that not only with extraordinary trauayle and paynes, but euen alſo with the manifeſt danger, & continuall feare of precipices. Whereupon the Monkes certifyed *S. Benet* of the greatnes of the difficulty they felt, and beſought him hũbly, that he would be pleaſed to place them ſomewhere els. The benigne *Father*, was touched with tendernes at the requeſt, and giuing them good hope, diſmiſſed them anone, bidding them to returne to him on the next day. In the meane while, the night being come, without taking any other then the innocent *Placidus* with him, he went ſecretly to the top of thoſe cliffs, where he made his prayer, and in the very ſame place, putting downe three ſtones, as a ſigne, with like ſecrecy as before, he returned home to his Cell againe. When day was come, behold the Monkes returne; to whome *S. Benet*, without more ado: Go your wayes, ſayd he, towards ſuch a place, & where you ſhall find three ſtones layd one vpon another, there dig, for God is able to produce water on the tops of mountaines to eaſe you of the paines of ſo tedious a iourney. And they going with great confidẽce to the ſayd place, found it already to wax moyſt, & to ſpring vp water, increaſing at laſt in ſo great abõdance, as vnto this preſent day, without diminiſhing a whit, it ſtil runs from that top, to the foote of the hill. With this remedy the *Saint* refreſhed and eaſed his diſciples of their trauayle and thirſt: & with this other that followes gaue peace to a timorous, and anxious ſoule.

A certayne poore man in thoſe dayes, was conuerted to the fayth, a Goth by nation, who putting himſelfe into the hands of *S. Benet*, by whome being exerciſed in his tyme, as well in ſpirit as in bodyly labour, he was appointed after prayer, to fell downe a peece of wood, vpon the banck of the Lake there, to make a garden plot of. Now it happened, while the prompt Neophit attended with all his forces, to cut downe the buſhes and bryers, that the head of his axe, flying off ſuddenly from the helue, fell into the deepe water, without hope of euer recouering it agayne. Whereupon, being afflicted for the loſſe, which it ſeemed to him, he had cauſed to the Conuent, he went trembling to accuſe himſelfe vnto *Maurus*, and to do penance for the ſame, in caſe he had committed any fault therin. *Maurus* was much edified at ſo tender a conſcience; nor was he ſlack the while to acquaint the common Parent, & Maiſter therwith. Thẽ *S. Benet* being moued to compaſſion, went his wayes to the Lake, and taking the helue of the hatchet out of the *Gothes* hand, threw it

into the water, and the head of the hatchet of it ſelfe immediately floating, tooke hold of the helue agayne, and came to the land: at which ſight, the Goth being aſtoniſhed, and quite as it were, beſids himſelfe, *S. Benet* puts the hatchet into his hand, ſaying: My ſonne, Goe to worke agayne, and trouble not your ſelfe any further in the matter. There followes yet another act, no leſſe admirable then this, and perhaps from the tyme of *S. Peter* the *Apoſtle* hitherto, not heard of before.

Placidus on a tyme, being gone to the ſaid Lake for water, while he ſtoopes with his veſſell, fell vnfortunately thereinto, and being ſnatcht by the ſtreame, in a moment was caryed away the diſtance for ſpace of a bowes ſhot from the land. This in ſpirit *S. Benet* did behold, being ſhut vp in his Cell, and calling *Maurus* very ſuddenly vnto him: *Go thy wayes*, ſaid he, *in all haſt, for the Child is drowned.* The good ſubiect, was accuſtomed to hold the Superiours becks as Oracles. Wherfore, without other reply, he demaunds only his benediction of him: and hauing taken the ſame, ranne violently to the danger, and that with ſo much ſpeed, as that going on the waters dry ſoote, he tooke *Placidus* by the hayre of his head, not being aware the while of the nature of the way he went on, vntill ſuch tyme, as he had pulled him ſafe to the land. When returning into himſelfe, and reflecting on what was paſt, his hayre ſtood an end, and giuing thankes to the higheſt God, led *Placidus* to the preſence of *S. Benet*. Heere aroſe a noble contention of profound humility betweene the Mayſter and diſciple; while *S. Benet* aſcribes the greatnes of ſuch a miracle vnto the fayth and promptnes of *Maurus*, and *Maurus* attributes all to the merits and interceſſion of *S. Benet*. The youth himſelfe, in part decides the controuerſy, affirming, that in ariſing aloft, it ſeemed to him, that he ſaw the habit of *Father Abbot* ouer him; whereby, he tooke it that he was deliuered by him. But howſoeuer it paſſed, it is euident, the obedience of *Maurus* was worthy of eternall memory.

Florentius *a Prieſt, ſeekes to poyſon* S. Benet, *but is preuented. He practiſeth alſo to corrupt his Diſciples; and is laſtly punished by the hand of God.* Chap. 5.

IN the meane tyme, the Followers and Deuotes of *S. Benet*, do continually multiply and increaſe, eſteeming themſelues amidſt the

the ſnares of this pilgrimage, very happy and ſecure, vnder the guiding of ſuch a Leader. But as Enuy alwayes ſpurnes at vertue; a certaine *Prieſt* of that countrey, called *Florentius*, being of the number of thoſe who couet the fruites of human prayſes, and fly the purchaſe of ſolid vertues, could by no meanes endure ſo much reputation, & ſo proſperous ſucceſſes of *S. Benet*. This vntortunate wretch being ſtirred vp and excited through blind paſſion, began firſt, with euill words to detract from the merits, and actions of *S. Benet*, and then to hinder by all meanes poſſible, the concourſe of people that went vnto him. After which perceiuing how he trauailed in vayne, and that, by how much he endeauoured to vilify, and depreſſe him, he was the more exalted by God, and reuerenced of men; he ſuffered himſelfe at laſt to be led into the ſame very deuiliſh plot, whereinto thoſe former traytours of the *Saint* had beene caryed. True it is that whereas they hid the fraud vnder a cup of wine, this vnder a loafe of bread. But as that was not able to deceiue the eyes of the Man of God, ſo was this alſo reuealed vnto him. Becauſe *Florentius* vnder the ſhew of charity hauing ſent him in almes, a Loafe of bread cõtempered with deadly poyſon, the holy man ſtuck not to receiue it with thanks giuing. But being ſoone certifyed, through diuine power, of the wicked deceipt, at the houre of refection, he threw it downe to a Crow, which at that tyme was wont to come to him to take her meate at his hands, & ſaid to her: On behalfe of our *Lord Ieſus Chriſt*, take you heere this loafe of bread, & cary it to ſome place where it may not be touched of any perſon lyuing. At which words the Crow ſpreading her wings, and opening the mouth, began to houre, with croaking, and ſhewing a will and feare alike to touch that peſtilent food: but the Man of God vrging her to obey, with confidence tooke it vp with her clawes, and flew away with it, and then after ſome three houres ſpace, returned agayne to her wonted meate.

At ſuch ill demeanours as theſe, *S. Benet* was exceedingly ſory, not ſo much for his owne ſake, as for compaſſion of his aduerſary. But *Florentius* the while, being full of gaul and obſtinate in malice ſince he could not murder the body of the Maiſter, endeuoured to deſtroy the diſciples ſoules. And among other things, he had the impudence to contriue in the very garden of the Monaſtery, and in the ſight of the Monkes themſelues, a laſciuious daunce of naked womẽ. At which ſpectacle, the *Abbot*, with reaſon feating ſome notable

diſorder, determined to giue wholy place to the fury of the Enemy, and to abandon the Country and manſion there built vp by himſelfe, with ſo great expences. Setting then the affayres of the Conuents in order, and exhorting the Monks to perſeuere in the ſtudy of perfection, with ſome of his companions, he puts himſelfe on his iourney, and through diuine inſtinct, or rather through a cleare voyce which came to him from heauen, he trauayled towards a Caſtle, about ſome two dayes iourney from thence, by name *Caſſin*, with ful purpoſe to announce the true light of the Ghoſpel vnto the Country people that inhabited there, which miſerably lay yet blind in the darknes of Gentiliſme, and the ſhadow of death.

Hardly was the ſeruant of God, departed from *Sublacum*, when as vengeance from heauen, appeared vpon *Florentius:* becauſe his howſe, being otherwiſe ſafe and ſound, the roofe only of the roome where he then remayned, falling downe on a ſudden, with a remedyles ruine, burſt all the bones of his body, and for his ſoule, that went to the tribunall of the eternall iuſtice. The accident was ſudenly diuulged, and one of the Monks, ran immediately in haſt after the holy *Abbot*, to carry him the newes, as he thought, very glad and welcome to him: but *S. Benet*, inſteed of reioycing thereat ſent forth ſighes vnto heauen for that ſoule, & with ſeuere words gaue a ſharpe rebuke to the Monke, who therein had ſhewed in himſelfe not ſo Chriſtian a mynd, as he ought. From thence, proceeding on his way, he arriued at laſt at the foreſaid Caſtle, ſcituated on the ſide of a ſteepy and high hill, in the top wherof, was a Temple ſeene amid the thickeſt of the woods, being dedicated to *Apollo*. Where *S. Benet* wanted not matter to worke on, or what to encounter.

But before he would enter into battayle, he would ſeeme to prepare himſelfe for that purpoſe, with eſpeciall care, by retyring him into ſome remote place: and there for fourty dayes continually togethe r, remaynes he in prayer, faſtings, and vigils. After which with the odour of ſo good a life, and with the efficacy of his preaching, being the fitteſt batteryes to Fayth; he ſets himſelfe, through diuine fauour, couragiouſly to deſtroy paganiſme, and ſo brake the Idol, demoliſheth the Aultar, hewes downe the woodes; & where before was the Oracle of the falſe God, he erects an Oratory to *S. Martin*, and in place of an Aultar builds a Chapell vnto *S. Iohn Baptiſt*, through whoſe interceſſion, obteyning alwayes new graces, & offering vp moſt pure and acceptable ſacrifices to the *Creatour*, he neuer

ner left labouring to acquit, and diſcharge poore mortalls from the cruell ſeruitude of the Deuill.

The Diuell appeares to S. Benet; *He throwes downe a wall new built vp, and kills one of the Monkes in the ruines thereof, who is reſtored to lyfe agayne: with other illuſions of the Diuell.* Chap. 6.

THe ancient Tyrant, no longer able to endure to foreſayd enterpriſes of *S. Benet*, beſides the diuers difficultyes and impediments which in vayne he ſtirred againſt the meſſenger of Chriſt; began alſo to appeare vnto him, not through in imagination, or dreame, but with open viſion, and with dreadfull figures, caſting forth, by the mouth and eyes, infernall ſmoake, and flames of ſulphure, and with a raging voyce, howling, and lamenting in ſuch manner, as that the diſciples, though they were not permitted to behold him, yet playnely might heare him to ſay, among other things; *Benedicte, Benedicte:* and while the Man of God, vouchſafed not to anſwere him, outragiouſly he added: *Maledicte*, and not *Benedicte, what haſt thou to do with me? Wherefore doſt thou perſecute me thus?* And heerewith, fell a vomiting of moſt horrible blaſpemies, and menaces; whereof, though the *Saint* ſeemed to make but light accompt, yet the ſtanders by euen the while feared grieuouſly.

That which increaſed his fury, was a certayne building begun by the Monkes for their habitation, which in proceſſe of tyme, from meane beginnings, amounted after to the magnificence we ſee at this preſent. Whereupon being incenſed more and more with anger, he appeared one day to *S Benet*, in his Cell, while the Monkes were a labouring, and fretting ſayd openly to him, that he was then going to worke what miſchiefe he could, both to the labourers, & to the worke in hand. Whereat the holy Father, ſends ſuddenly to aduertiſe his diſciples thereof, and to admonith them, to retire thẽſelues without delay: but the meſſenger arriued not ſo ſoone, but that the diuell had already throwne downe to ground, a very high wall, which they had built, and thereby cruſhed to peeces a Monke vnderneath the ruines: in ſo much, as to ſhew him to *S. Benet*, it was needfull to gather the peeces, and to put them vp in a ſacke together: When the man of God, cauſing them to be layd forth, where he was wont to make his prayer, and diſmiſſing the Monkes, ſhut himſelfe in the Cell, & prayed with ſuch feruour

vnto

vnto God, as euen at that houre he reſtored the yong man all whole and ſound agayne, and as able as the reſt, to continue and go forward with the worke interrupted.

Nor did the malignant ſpirit only in weighty matters, thus vent his choler; but euen ſometymes alſo in things, that were halfe ridiculous in themſelues: as was that of a ſtone, of no great bignes, which being to be placed in the wall, he ſets himſelfe vpon it, inſomuch, as they did but labour in vayne, to place it aright, being not able to ſtirre it awhit, vntill ſuch tyme, as the Man of God, in perſon, had giuen his benediction thereon. Whereat the deuill, as he is wont, goes his wayes, and the ſtone was ſuddenly lifted, & lightned, as it had beene of wax only. After which, it ſeemed good vnto all, to dig ſomwhat deep, & they found out an Idoll of braſſe, which after ſome houres caſting by chãce into the kitchin, it ſeemed to ſend forth fire on all ſides, as it would doubtleſſe haue burned vp the roome. This ſight, put the Conuent into a hurly-burly, all ſtriuing to runne in with their buckets of water, and calling for help. At which noyſe of theirs, the admirable *Abbot* arriuing, with one only caſt of the eye, was preſently aware of the illuſion; and then bowing the head prayes awhile, and bids the Monkes, to make the ſigne of the Croſſe vpon their eyes: which done, the flames immediatly vaniſhed, and ſo euery one vnderſtood it to haue been only a fantaſticall flame, and not true fire.

Through theſe perſecutions, and troubles, *Lucifer* did in fine effect no more, then to affoard new occaſions to *S. Benet*, to illuſtrate the name of *Chriſt*, and to purchaſe to himſelfe credit continually more and more, as well with the faythfull, as Gentills; and that ſo much the more, as to this ſo rare a grace of miracles, was added an extraordinary Gift of *Propheſy*, as by the following examples, may cleerely be gathered.

A ſecular man, but exceeding pious withall, was wont euery yeare, to go from home, a good way off, to the Monaſtery; as wel to take the benediction of the holy Father, as alſo to viſit a Brother of his, whome there he had in religion. And to the end the voyage might be the more meritorious, he would make it on foote, and remayne faſting, vntill his arriuall vnto the preſence of *S. Benet*. Now it hapened on a tyme, that another trauayler kept him cõpany on the way, who had brought along with him, good prouiſion of victuals; and after they had gone thus a pretty way togeather, while

while it grew ſomwhat late, the trauayler inuited him very friendly to eate a bit with him, and to refreſh themſelues, as well as they might. God forbid, Brother, ſaid he, ſince my cuſtome is, for to arriue faſting vnto *Father Abbot*. With this anſwere as then, the inuiter was quiet, but yet after a ſpace agayne, he vrged him afreſh, that now it was ful tyme of dynner. But the Man being reſolued to keep abſtinence, ſtill denyed him againe a ſecond tyme; ſo as the other was feigne to comply with him.

But not long after, behold a goodly meadow, with a limpid ſpring, preſents it ſelfe to them, which opportunely inuited them to recreate themſelues; when he that caryed the victuals, ſayd: O what water! O what a paſture is this! O what a place to repoſe in awhile, and to take ſome repaſt, reſt, and breath of our trauaile! The ſunne by this tyme was growne very forward on its way, the mẽbers weary, the ſound of the Byrds very ſweete to the Eares, the flowers and hearbs as ſeeming to flatter the eyes; beſides which many fayre pretences fayled not the ſenſuality, to excuſe withall. What more? The deuout pilgrim at laſt was ouercome. But then at the euening, being come into the preſence of the Man of God, & crauing his benediction, as he was wont, the *Saint* ſtucke not very dexterouſly to vpbrayd him, with what had paſſed with him on the way, ſaying. How goes the matter brother? The wicked enemy who ſpake to thee ſo, by the meanes of that Trauayler there on the way, neyther at the firſt, nor ſecond tyme could moue thee away whit, till at laſt, at the third he brought thee to his bent. The poore man hearing this, and acknowledging his great vnconſtancy, caſts himſelfe at his feete, full of teares, and confuſion. A fayre reuelation ſurely: but yet is this that followes, no leſſe prety, and admirable, then it.

The Gift of Prophecy, which S. Benet *diſcouers by occaſion of* Totila, *endeauouring to abuſe him by a tricke. And how he diſcouers, and chaſtizeth his Monkes, through the ſame Gift.* Chap. 7.

TOtila the King of the *Gotes*, hauing heard of the wonders of *S. Benet*, and meaſuring others manners by his owne perfidious mynd; determined with a ſubtile inuention to informe himſelfe better of the truth thereof. Trauayling therefore to *Mount Caſin*, he ſtayd a little way off, & ſent to certify the worthy *Abbot*, that he was

now come to viſit him: and being anſwered, he might come when he pleaſed, he cauſed a Fauourite of his, by name *Rigone*, to be decked vp with his Princely robes, and commaunded him to be accompanyed by his wholè Court, and attended by three principall Barons, vnto the preſence of *S. Benet*, as it it had beene the perſon of *Totila* himſelfe; and gaue good order beſides, that no inckling of the fiction, might come to the conuent. *Rigone* trauayling with ſuch Maieſty, and ſo great a pompe, was hardly arriued at the Cell, but the *Saint*, began a farre off to call vnto him, with a lowd voyce: Lay away, my ſonne, put off thoſe things thou weareſt ſo, for they are none of thyne. At which words, the Barbarian, as ſtrucken with thunder, fell ſuddenly downe to the ground, and feared worſe, for his great preſumption, in abuſing and mocking ſo great a Man. At which terrour likewiſe, all fell humbly proſtrate before him, & not daring to approach neerer, returned to the King, with pale countenances, and with faltering ſpeech, related vnto him how ſodainely the deceipt was diſcouered by the Man of God.

Then *Totila* himſelfe, went thither in perſon, with ſo much ſubmiſſion, and reuerence withall, as that being come in the ſight of *S. Benet*, who was ſitting a farre off, he caſts himſelfe preſently on the ground; and howbeyt the Man of God, ſome twice, or thrice, ſaid to him, *Get vp I pray*; yet durſt he not do it, vntill ſuch tyme as *S. Benet*, with his owne hands, went and lifted him vp. And after this, in few words in priuate, he reprehended him ſhrewdly of his euill manners, and acquainted him beſides, with what was like to ſucceed with him, ſaying: Thou doſt much miſchiefe, & many euils thou haſt hitherto wrought, but now refrayne frō thy iniquityes at laſt, & know thou ſhalt enter heereafter into *Rome*, thou ſhalt croſſe the Seas, nine yeares thou ſhalt raigne, and dye on the tenth. With theſe newes, *Totila* being exceedingly terrifyed, moſt humbly craning the interceſſion of the Seruant of *Chriſt*, departed thence: and from that tyme afterwards, began to be leſſe cruell and fierce. Not long after the ſame, he entred into *Rome*: from thence he ſayled into *Sicily*, and being arriued vnto the tenth yeare of his raigne, through diuine Iuſtice, came to looſe both life and kingdome at once.

The foreſayd reuelations of the *Saint*, and other the like, which for breuity ſake we let paſſe, haue happened with ſtrangers only: While theſe others haue ſucceeded, partly for amendement, & partly for the conſolation of his Monkes.

Two

Two whereof, being once gone forth, about ſome worke of *Charity*, the buſineſſe held them ſo long, as the poore Monkes were perſuaded to eate in the houſe of a certayne deuout woman. Wherupon returning late to the Monaſtery, and craiuing the wonted benediction of the *Venerable Father*; he ſuddaynely demaunded, where they had dyned, and they anſwering confidently, in no place; he replyed, why tell you me a lye in this manner? For you did enter into the houſe of ſuch a woman; and did you not eate of ſuch and ſuch meates? And haue not ech of you drunke ſo often? They being conuinced with theſe circumſtances, and with ech particular thereof, being full of confuſion withall, caſt themſelues at his feet confeſſing the fault, and demaunding pardon at his hands. And the good *Father* ſhewed mercy to them, as knowing they would run no more into the like default.

There was not farre from the Monaſtery, a village inhabited by many, conuerted by *S. Benet*, among whome; were found ſome Women, conſecrated to the diuine worſhip; and the ſollicitous *Paſtour*, being carefull to conſerue that flocke, was wont often to ſend ſome one of his diſciples thither, to make ſome ſpirituall exhortations to them. One of which, hauing ended his diſcourſe with them, was perſuaded through the intreaty of thoſe deuout Women, to accept a ſmall preſent of lynnen cloth, at their hands, and ſo he puts it vp in his boſome; but the Gift coſt him full deare, becauſe returning to the Monaſtery, he had of *S. Benet* a moſt bitter reprehenſion for it: for among other things, it was demaunded of him, how crept that iniquity into his breaſt? when as he halfe beſides himſelfe, had quite forgot his fault, nor could well tell, wherfore he was ſo accuſed; when lo, the holy *Abbot* replyes: Belike then, I was preſent with thee, when thou receiuedſt ſo that lynnen cloth of the Seruants of God, and didſt put it in thy boſome? With this, at laſt the Monke came to acknowledge his fault, and with a great deale of contrition, taking it forth of his Caſſocke, threw it away to the ground.

S. Benet *diſcouers a temptation of Pride in the hart of one of his Monks: with a briefe Relation of the life of* S. Scholaſtica *his Sister.* Chap. 8.

ON a tyme, in the euening, the man of God taking ſome litle repaſt, a certayne Monke ſtood holding him a candle, who

in the world had beene the Sonne of a certaine *Protectour*, which in thoſe dayes was an Office of great dignity. Now while he wayted in that manner vpon him, he was halfe vanquiſhed with a grieuous temptation of *Pride*, ſaying within himſelfe: Who is this heere, that ſitting at the Table, I ſhould not only not ſit beſides him, but ſtand holding him the candle, and ſerue him as a Page? He had hardly giuen place in his ſoule to theſe ſuggeſtions, but that the *Saint*, with great vehemency of ſpirit, began to rouſe him vp, ſaying; Make the ſigne of the Croſſe on thy hart, Brother: what is that thou thinkſt on? Make the ſigne of the Croſſe I ſay: and ſudenly calling in others, he made them to take the candle out of his hand, and willed him to ſit downe at the table himſelfe. He being afterwards demaunded of the Monks apart, what was that which he was thinking of at that tyme, he ingenuouſly confeſſed, the aſſault of pride which he then had, and the formall words, he was then framing in himſelfe. They all wondered the while, and were much aſtoniſhed thereat. Nor can it eaſily be expreſſed, what a ſpurre to perfection were theſe kind of diſcoueryes, and fatherly admonitions of his, vnto them. And thus *S. Benet* of purpoſe, vſed ſome acerbity with them, as knowing that medicines for the moſt, are the more holſome, as they haue more bitternes in them: whereupon the diſciples of neceſſity muſt needs ſtand the more on their guard, & become more vigilant vpon their defects, in beholding the maſters eyes ſtill ſo vpon them, and alwayes intentiue, not onely to what they did, but euen likewiſe to what they thought.

But as the diuine *Prelate*, with ſuch oracles as theſe, vſed to cauſe a great feare and ſollicitude in his ſubiects: ſo with others in its turn he would deale as ſweetly, and giue as much ſecurity and comfort. At ſuch tyme then as Mount *Caſſin*, and all the arable Land thereabout was oppreſſed with a great and extraordinary dearth, that ſacred Conuent alſo, what with the nouriſhments of thoſe of the howſe, as with the almes which were diſtributed to ſtrangers, was brought to ſuch ſtraits, as there remayned no more, then fiue loaues of bread in the Monaſtery, & the Granary quite empty. Whereupon the Monkes, but litle acquainted with ſuch manner of extremityes, were now ſo ſad and conſtriſtate with it, as they could not chooſe but in words, & countenance, bewray their puſillanimity. The man of God then being aware therof, very modeſtly reprehéded ſuch diffidence in them; & after that afforded them great hopes

not

notwithſtãding, affirming that though they had but ſmall prouiſion for that day, yet ſhould they haue the next day following a great aboundance. Nor tayled he in his promiſes, ſince on the very next day were found at the Gate 100. buſhells of meale in ſacks, without knowing euer by what way or meanes Almighty God had ſent them thither: whereby, the Seruant of *Chriſt*, beſides the help and conſolation they felt therein, had likewiſe occaſion to dilate their harts, and to truſt in the diuine Goodneſſe, and in their greater ſcarcity not to doubt of reliefe any more.

The newes alſo of the happy paſſage of *S. Scholaſtica* out of this lyfe, gaue them extraordinary contentment. This ſame was the natural Siſter of *S. Benet*, & wholy dedicated to the diuine ſeruice from a child. Who being of riper age was wont euery yeare to viſit her Brother, and to receiue ſpirituall inſtructions from him, who in cõpany of ſome diſciples of his, would go forth to meete with her ſomtymes, at a certayne Grange of the Conuent. Now in their laſt viſit, there happened a thing of great aſtoniſhment; which was this, that they hauing paſſed ouer a whole day togeather in ſweet and deuout diſcourſes, and then after, in the euening, hauing giuen ſome refection to their body, *S. Benet* being about to take his leaue of her to returne to his Cell agayne; the holy Virgin, being then more taken with his ſweet conceypts, and diſcourſes then euer; began to intreate him, with the greateſt inſtance that might be, he would pleaſe to ſtay with her, and there paſſe away that night in ſuch diſcourſes, and particularly in treating of the future life, and of the glory of Paradiſe. At which requeſt, *S. Benet* being angry, as it were, ſeuerely anſwered: What ſay you Siſter? And know you not, that by no meanes, it is lawfull for me to lye out of the Monaſtery? And thereupon being ready to ariſe, and go his wayes, *Scholaſtica* obtayning yet ſome delay, and graſping her hands vpon the table, put her head thereon, & powring forth a floud of teares, made ſecretly her prayer to God. A ſtrange thing! the Heauens before being ſo cleere, as no cloud appeared in the skies, on the ſudden, in the lifting vp of her head, there followed ſuch thunder, & hideous noyſe thereupon in the ayre, & ſuch a floud of rayne withall, as it was impoſſible for *S. Benet*, and his companions, to put forth of doores that night.

Then the venerable *Abbot*, perceiuing himſelfe to be thus layd vp as it were, being ful of ſorrow for it: God forgiue thee Siſter (ſaid

he) what haſt thou done? When ſhe anſwered; I intreated you, Syr, and you would not heare me, and I prayed to my God, and he hath vouchſafed to heare me: now then go forth if you can, and leauing me, returne to your Cell. In the meane while, the ſtorme ſo increaſed, as the holy old man was enforced to remayne there, againſt his will, for to ſatisfy the deſire of the thirſty virgin to heare the word of God. The morning being come, ſhe vrged no more, but taking her leaue of *S. Benet*, he returned to the Conuent, & after three dayes, remayning in a cloſet of his chamber, and lifting vp his eyes, beholds the bleſſed ſpirit of his ſaid Siſter, to go forth of her body, in forme of a doue, & thence to fly vnto heauen. For which, he firſt gaue due thankes to God, with pſalmes, and hymnes, and thē likewiſe acquainted the Monks therwith, to their extreme ioy, & ſo ſent them without delay to fetch the ſacred corps, & to carry it into the Church, where he cauſed it to be layd in the Sepulcher, which already he had prepared for himſelfe, to the end that as their mynds had beene alwayes vnited in life; ſo their ſpoyles after death might not ſeeme to be ſeuered and diſioyned. This ſame was ſurely a notable viſion, and full both of iubily and wonder. But yet was that other, more ſtraunge and admirable, which he had in the Monaſtery of the Abbot *Seruandus*, not farre from Mount *Caßin*.

A Notable viſion of S. Benet, *together with* Seruandus *Abbot: with diuers other admirable things.* Chap. 9.

Seruandus was a perſon of a great ſpirit, and very learned withal, and as he often viſited *S. Benet*, to conferre with him about matters of the diuine ſeruice; ſo *S. Benet* mutually, from tyme to tyme, would repayre to him: & one day among others, after they had talked a prety while together of God, thirſting after the heauenly coūtrey, whither as yet they could not arriue; the houre of reſt being come, *S. Benet* retires himſelfe vnto the vpper Chambers in a tower where he then lodged, and *Seruandus* reſted in another beneath; & right ouer againſt the ſaid tower the Monkes lodged in a great howſe. Now *S. Benet* ariſing by night, according to his manner, ſome while before the others to contemplate, and treate with God, ſtanding at the window, and looking vp to Heauen-wards, eſpyes a ſudden light to illuminate the ayre. with ſo great a ſplendour, as it farre ſurpaſſed the brightnes of the day itſelfe. In which ſpecula-

tion

tion of his, happened an incredible thing, if the *Saint* himſellfe had not reported the ſame: which was this: That the whole world was repreſented to his ſight, as gathered together through diuine power, vnder a beame, as it were of the Sunne. And while he fixeth his eyes in the pureſt light; he ſees alſo, by an inexplicable way, the ſoule of the bleſſed *Germanus* Biſhop of *Capua*, to be conueyed to Heauen, by the Angels, in a Globe of fire.

Then *S. Benet*, that he might haue ſome companion of ſo glorious, and admirable a ſpectacle, with a voyce, as lowd as he could called the Abbot *Seruandus* to him, ſome twice or thrice: who being awaked, and troubled with the noyſe, made extraordinary haſt to get vp to him; but yet came but to a peece only of that great light. Howſoeuer, he was much aſtonished thereat, & ſo much the more when he vnderſtood, what firſt his holy Gueſt had ſeen. And howbeyt, the matter was ſuch, as there could be no doubt made of any falſe imagination therein, yet for the greater euidence, it ſeemed not amiſſe to ſend that night, a graue and pious Monke, by name *Theodoſius*, vnto the Citty of *Capua* it ſelfe, to vnderſtand what was become of the holy Biſhop. And in effect it was found, that he was dead indeed; and informing himſelfe more punctually of the matter he was certifyed, his paſſage was iuſt at that houre, or rather in that very moment, wherein the man of God, had ſeene him to aſcend to eternall glory.

The bleſſed *Gregory* the Great, relates other viſions, and propheſyes of him; which to declare at length, would ſeeme a ſuperfluous thing, and farre from our purpoſe: and much longer would it be, to vnfold one by one, all the other merueylous works, which in diuers ſubiects are recounted of him. While once he lamented & foretold a long tyme before, the deſtruction of Mount *Caſſin*, which followed through the incurſion of the *Lombards*, and agayne of the ruine of *Rome*, not by the hand of the armed *Barbarians*, but through Earthquakes, winds, thunders, & horrible tempeſts from Heauen; he appeared to ſome Monks in ſleepe, who were ſent to *Terracina*, to ſet vp a Conuent there, and gaue them the whole modell, and order of the building. He threatned excommunication to two Religious women of a naughty and ſlaunderous tongue, if they amended not the ſame, and after the menace giuen, without more adoe the effect followed, ſince dying in that vice, and buryed in the Church, they were ſeene to go forth, as often as Maſſe was celebra-

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ted there: nor euer found any reſt vntill ſuch tyme, as the Man of God, with his owne hand, had giuen an hoſt to the Prieſt to offer for them.

A certayne yong Monke, going forth of the Monaſtery, without leaue, to ſee his Father and Mother, was ſuddenly at his arriuall thither fallen dead in the houſe; and there was no meanes to keep the body in the Sepulcher, vntill ſuch tyme, as *S. Benet*, had cauſed a conſecrated hoſt, to be put on his breaſt; when the earth being ſo pacifyed, as it were, with the ſame, reteyned him ſtill. With another Monke being fickle and vnconſtant, and who with great importunity had obtayned leaue to go forth of Religion, he ſo wrought with his prayers, as that going forth of the Monaſtery, he was aſſayled by a dragon with open mouth; with which terrour he calling for help, had the grace to returne into his Cell agayne, where gathering his wits togeather, he perſiſted allwayes after very found in his Vocation.

A child being couered all ouer with leproſy, inſomuch as the hayre fell off his head, and his skinne all ſwolne and puffed vp, being brought into the preſence of the *Saint*, was ſuddenly cured. Through prayer he got likewiſe a good ſumme of money for a man that was ſhrewedly vexed by his Creditour; and that inough, not only to ſatisfy and defray the debt, but euen alſo to liue, and maintayne himſelfe withall afterward.

In the tyme of the dearth aforeſayd, he ordayned that a litle oyle which remayned in the Diſpenſe, ſhould bee giuen to *Agapitus*, a ſubdeacon, who had demaunded ſome of him: and knowing the Diſpenſier had not executed his order, he comaunded the veſſell which was of glaſſe, ſhould be throwne out of the window, which was done; and howbeyt the place beneath was all very rugged, and full of the ſharpeſt ſtones, yet remayned the veſſell as entire, as it had fallen vpon ſoft feathers. When cauſing it to be preſently giuen to *Agapitus*, he puts himſelfe with the Monks into prayer ouer another veſſell which was empty, & couered; and it was not long ere it was full of oyle, inſomuch as it heaued vp the couer withal, & ran ouer on the ground. Heerewith the *Saint* made an end of his prayer, and the flowing liquor ceaſed. Whereby the diſobedience, & infidelity of that Monke, became iuſtly reprehended.

Another old Monke, in whome the deuill was entred, and whome he cruelly tormented; a ſecular man being poyſoned by his enemy

enemy; a Country ſwayn, being miſerably beaten, and tyed with cords by a Souldiour of *Totila*, were all quite deliuered. The firſt, with a light ſtroke; the ſecond with a ſimple touch; the third only with a glaunce of *S. Benets* eye.

Another country man, with much fayth, and a great deale of teares, laying his dead child at the gates of the Monaſtery, had him agayne reſtored by the *Saint* aliue and luſty. The like effects aboue nature wrought, through diuine power, by meanes of *S. Benet*, are worthily celebrated by Writers. But I for my part, do make a farre greater reckoning of the burning zeale, which he had of the glory of God, and of the eternall ſaluation of Men, then of all theſe: in reguard that the vertue of miracles, and other ſuch like gifts of Heauen, are ſeene alſo ſometymes to be found in the reprobate; while Charity is it that makes vs gratefull, and acceptacle to the diuine Maieſty.

S. Benet *hauing founded many Conuents, and giuen a Rule to his Monks, knowing the tyme of his death before hand, made a moſt bleſſed End.* Chap. 10.

Saint Benet, as we haue ſaid aboue, was no ſooner taken out of the caue, through diuine prouidence (where for three yeares continually together, ſo expoſed to the iniuryes of the ayre, incommodityes of the body, and temptations of the enemy, he had exerciſed a very ſharp and ſtrict penance) but that with all his power he attended to the reducing of mortals, according to the capacity of ech one, partly to the precepts, and partly to the counſayles of Chriſt. Nor being content with the founding of many howſes of Monks well ordered in the ſame Country, he went in perſon, with a few ſouldiours of his, to aſſayle the Idolatry of Mount *Caſsin*, and to chaſe away the deuill from thoſe old lodgings & ancient holds of his. Nor there only by himſelfe, and others, did he fortify & eſtablish whatſoeuer he had gayned to God: but likewiſe ſent very choyce Captaynes into diuers and remote prouinces, to promote & conſerue the Catholique Faith. Moreouer, though he left good orders & rules of life to the Conuents there which from tyme to tyme he had founded: yet neuertheleſſe he wrote afterwards of purpoſe rules full of wiſedome and equity for the whole vniuerſal Religiõ, which being publiſhed to the world, were, and are continually of

ſingular auayle.

Among theſe Heroicall enterprizes, *S. Benet* by this tyme approaching to the end of his trauayles, had knowledge a little before of the day of his death, and openly auerred as much, partly by word of mouth to his diſciples preſent, and partly by letters to others abſent: and moreouer added, he ſhould haue from heauen ſome manifeſt ſigne therof ere it came. Nor was this laſt propheſy of his awhit in vayne, ſince what he told infallibly fell out. As yet, there appeared no other infirmity in him then meerely of old age, when ſix dayes before his paſſage, he cauſed his ſepulcher to be opened, and prepared. And from that tyme, being taken with a burning feauer, which went alwayes increaſing more & more; on the ſixt day he made himſelfe to be caryed into the Oratory, where fortifying himſelfe with the holſome viatique of the *Body* and *Bloud* of our Lord, & with the help of his deere diſciples, putting himſelfe on his feete, & lifting vp his eyes and hands to heauen, amidſt very amorous and ſweet words of holy prayers and diuine colloquyes, he gaue vp the ghoſt: and two Monks in diuers places, on the ſelfe ſame day, had a like reuelation therof.

For they ſaw a way in the ayre, adorned with rich tapeſtryes, and ſhining all with innumerable lamps, extending it ſelfe from *S. Benets* Cell, by a ſtrait path, to the Eaſt-wards: vpon which a certaine perſon preſenting himſelfe in a venerable habit very glorious, enquired of them, what way was that they ſaw there, and they anſwering they knew not, he told them, how this was the way by which *Benet the beloued of God, aſcended vp to heauen*. So as according to his promiſe, as well the abſent, as preſent had knowledge of his paſſage. He was buryed in the Oratory of *S. Iohn Baptiſt*, neer to his Siſter *S. Scholaſtica*: and as well heere, as at the Caue of *Sublacum*, fell out afterwards, and ſtill do happen, according to the diſpoſition of the faythfull, many very great, and manifeſt miracles. Though to me truly, this only one ſeemes to be the notableſt of all, to ſee that illuſtrious Cõgregation to haue held out ſo long, afterwards in holy diſcipline, and in that ancient feruour of ſpirit it beganne with, & to haue brought forth ſuch, and ſo great lights of ſanctity, & knowledge, as it may worthily be called a fruitfull Seminary of perfect Monks, eminent Doctours, and irreprehenſible Prelats, & Paſtours of ſoules.

FINIS.

S. STE-

S. STEPHEN KING.

THE ARGVMENT.

THe goods of Fortune like our garments are,
That heat do giue, but firſt from vs it take.
Riches do good to thoſe that can them ſpare
For their ſoules health: our mynd alone doth make
Them good or bad; from thence they haue their Fate,
And thence are happy or infortunate.
This Saint adorn'd with Royalty, enricht
With all the ornaments great Princes haue,
Glittering in pompe that hearts and eyes bewitcht,
What was moſt deare vnto his Sauiour gaue:
And laſt himſelfe a free-will-offering brings,
So doing homage to the King of Kings.
Looke how the weary Hart deſires to taſt,
The chryſtall brooke, or ſiluer ſtreaming fount:
So ſeem'd his rauiſht ſoule to thee to haſt,
O deareſt Sauiour, that doſt farre ſurmount
All pleaſures, treaſures which we heer poſſeſſe,
The ſumme and ſcope of all our happineſſe.

THE LIFE OF S. STEPHEN THE first King of *Hungary*.

Ghiesa *Prince of* Hungary, *endeauouring the conuersion of that Country, sees a comfortable vision to that purpose; and entertaynes* S. Adalbert *comming thither to that end.* Chap. I.

OF all all the barbarous nations, which at diuers tymes, haue through diuine iustice, concurred to the ruine of the Roman greatnes, were (as it is well knowne) the *Huns*: who hauing left the inmost parts of *Scythia*, or *Tartary* rather; haue more then once, gone forth, and finally entred into *Pannonia*, and thence driuing out the *Lombards* (for what occasion, it is not certaynly knowne) haue been called by the new name of *Hungars*. From which tyme, with a natiue fiercenes and rapacity, they haue not ceased, to molest the Church of God; being giuen wholy to the impure worship of Idols, and rather guiding themselues, with vnbridled wills, then with lawes or decrees, vnder the heads which successiuely they made choyce of. Of these heads, *Gheisa* was the fourth, who though cruel and seuere by nature; yet neuertheless, eyther by instinct of reason, or through the noyse which ran euery where of Christian Religion

ligion, becomming more temperate, & desirous to haue a distincter knowledge of the same Religion; procured of purpose to make peace with all the neighbour Prouinces about him, and with publique Proclamation, gaue not onely secure passage to as many Christians, as would enter into *Hungary*, but ordeyned further that they might all euery where be cheertully receyued, and benignely intreated: & particularly extending humanity towards the Clerks, and Religious, he began to admit them into his sight without difficulty, & with attention to listen to what they seemed to propose. In so much as what with the example of their life, and the efficacy of the diuine word, and the power of the heauenly rayes, and the excellent disposition of *Gheisa* himselfe; came the holesome seed of the ghospell, by litle and litle to take roote, and to bud in his breast. And in short tyme, the matter went so faire, as that he, not only with a good part of his familiars, tooke the water of holy Baptisme, but likewise made a full purpose, to bring as many as were vnder his gouernment, to the same fayth.

To which effect, according to the instructions of the seruants of God, he designed missions of preachers, building of Churches, foundations of Parishes and Bishoprickes: when on a night, there appeared to him sleep, a yong man of more then human beauty who sayd to him: God saue thee, O elect of Christ; Leaue of these plots of thine, for they are not to be perfected by thee, who hast thy hands too much embrued in bloud; but thou shalt haue a Son, who through the diuine will, shall put the things in execution which now thou proiectst in mynd; and he shall be a King, and be of the number of those, whome God hath predestinated, first to a temporall crowne, and then likewise to an eternall. In the meane while, shall come to thee a personage, with spirituall embassies. See thou receiue him honourably, and haue him in much veneration, and giue thou full credit, and perfect obedience to his aduises, and exhortations.

Gheisa, being astonished at this vision, and considering the same with himselfe, made his Domestiques acquainted therewith, and being humbly prostrate, with infinite thankes, and abondance of teares, recommended himselfe and his states, togeather with the sonne he was to haue, to the care and protection of him, that neuer sleeps, nor shuts his eyes. After which, remayning in much suspense of mynd, about the aforesayd Embassadour; behold the

newes, that *S. Adalbert*, Biſhop as then of *Prage* (which came afterwards to be the *Metropolis* of *Bohemia*) was coming to him, to procure the conuerſion, & ſaluation of ſoules. This newes was of great conſolation to thoſe *Neophites*; when without delay, the *Prince*, with all the Court, went to meete with the Man of God, and receyuing him with al honour, ſhewed himſelfe moſt prompt and ready to an entire and filiall obedience.

This *Prelate*, was of great fame, & of the illuſtrious bloud of *Bohemia*, & of ſcience no leſſe then zeale, & as one who hauing twice in perſon, viſited the Mother of all Churches, and humbly adored the *Biſhop* of Rome, had among other emprouements from thence ſuckt forth the pure milke of Apoſtolicall doctrine, and further obteyned a moſt ample leaue, in caſe his *Bohemians* ſhould obſtinately reſiſt the Ghoſpell, to paſſe into any country of the Infidels, to announce the kingdome of Heauen. It cannot be then explicated, while he ſaw through the goodnes of God, ſo great a gate ſet open to him, vnto the *Hungars*, with how much feruour, and with what induſtry, he ſuddenly applyed himſelfe to all the ordinary meanes, requiſite to the eternall ſaluation of his Neighbours; the ſecular Power for its part, concurring likewiſe to the ſame, as hath beene ſayd; the which euery one ſees, of what moment it is, for the happy progreſſe of the Eccleſiaſticall.

S. Stephen *appeares in ſleepe to* Saroltha *the Princeſſe, deliuered afterwards of a Sonne, by name* Stephen; *to whome his Father in his life tyme ſurrenders his Kingdome.* Chap. 2.

IN thoſe dayes, *Saroltha* the wife of Geiſa, being now ſomewhat neere to her childbirth, for the greater confirmation of the heauenly promiſes; there appeared to her in ſleepe, euen he, who had the glory to be the firſt that ſhed his bloud for *Ieſus Chriſt*, in the habit of a Leuit, & called to her with a ſweet countenance, ſaying: Be of good cheere, *Saroltha*, and know for certaine, thou ſhalt haue a Sonne, who ſhall bring into thy howſe, the title and crowne of a King, and as ſoone as he is borne, ſee thou impoſe my name vpon him at the ſacred Font. At theſe words, full of wonder and conſolation, the *Woman* demaunds of the *Saint*, who he was, and how he was called? whereto hauing anſwered, that he was *S. Stephen* the *Protomartyr*, without any more, he vaniſhed away. This happe-

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ned about the yeare of our *Lord* 969. in the *Citty* of *Strigonium*, where within a few dayes after, the child was very happily borne: & being baptized, with due rites in the lauer of water, by the hands of *S. Adalbert*, according to the precept of the viſion & Crowne that attéded him, had the glorious name of *Stephen* impoſed on him.

There liued as then, in thoſe parts, an Italian Knight, thurſt out of his Coũtrey by Ciuil warres, by name *Theodatus San-ſeuerinus*, who by nobility of bloud, and much more, through his valour, & dexterity, was riſen to a high degree, both of reputation, & fauour with *Geiſa*. This was a wiſe, & diſcreet *Baron*, and the Princes Godfather at his entrance into the Chriſtian warfare, and then after, his Mayſter and Tutour in behauiour: and therefore after the Italian manner, with a childiſh ſimplicity holding him to be his Father, he would ſalute him by the name of *Tara*; & *Theodatus* in memory of ſo pleaſant a word, founded a towne & Monaſtery of Religious men hard by *Danubius*, which being afterwards increaſed by the great *Matthias Coruinus*, with ſtately buildings, gardens, lakes, & fiſhpõds, euen to this preſent day, is called ſtill by the name of *Tara*.

And as the pious child, was very diligently brought vp by *San-ſeuerinus* in princely manners; ſo in the elements of the Chriſtiã faith and in thoſe vertues, which are moſt gratefull to the eyes of God, he was inſtructed, with great care by *S. Adalbert*, in ſuch ſort, as that hardly was he weaned frõ the beaſt, but he brought forth the name of *Ieſus* before that of bread; and in his childhood, together with the Grãmar, he became very expert in the Catechiſme; and being now entred into his adoleſcency, with his acts, gaue not only a noble example of Chriſtian piety, but euen alſo in publique meetings, he would euer ſpeake with merueilous efficacy, of the deformity of vice, of the beauty of vertue, of the feare of God, of humility, of charity, and of all iuſtice: ſeeking by all meanes poſſible, to mollify the natiue fiercenes of the *Hungars*, and to reduce them, through diuine aſſiſtance, vnto a feeling of humanity, and to the vſe of right reaſon. And was ſo enflamed with the loue of equity, and amendment of the people, that as occaſions happened, he would not ſtick to accuſe, and ſometymes alſo to reprehend, in conuenient manner his very Father himſelfe, yea and to ſupply now and then at his requeſt, with the ſingular approbation of al, the principall cares, in giuing audience, diſpatching of publique and priuate buſineſſes, in admitting of the Embaſſadours of Princes, & giuing them anſwers,

with

with all ſatisfaction, that might be.

So that *Geiſa*, being now weary with trauailes, and worne out with yeares, acknowledging, with his infinit contentment, very able & ſufficient qualityes in the yong man, for an ample gouernemēt, wiſhed nothing more, then to diſcharge himſelf of the weight and to lay the burden on his ſhoulders, and forthwith to behold him with his eyes, inueſted in the throne, which he well deſerued. And to that end hauing called a generall diet, he had no great difficulty, to perſwade the States, to diſpoſe themſelues to honour his ſonne before hand, by ſubſtituting him in his place, being now already ſpent, and wholy vnable, admitting him to be their lawfull Prince and Lord, and affording him all prompt ſubiection, and aſſured oath of fidelity. At ſo earneſt exhortations, and iuſt requeſt of *Geiſa*, the mind of the multitude, remayned ſo enflamed, as that without delay, in the eyes of the old man (which euen for ioy were powring forth teares) *Stephen* was with great applauſe, proclaymed not *Duke*, or *Vayuod*, but lawfull *King*, & on the ſhoulders of the great men, lifted vp to the higheſt throne, and thence conueighed, with the ſame applauſe, to the Souldiours tents.

Heere had he likewiſe, the title of *King* afforded him, with the greateſt veneration, and conſent of all, that poſſible might be. For which benefit, *Geiſa* ſhewing himſelf to be no whit vngratful, with ample donaryes, with taking away the old aggreeuances, with ſcattering of mony to the people, and words of much courteſy, continually obliged to him, & his ſonne more & more the harts of men, and (that which more imports) was not behind to acknowledge the diuine goodnes, with ſolemne ſacrifice, & extraordinary yielding of thankes. Through which, in the ſpace of a few dayes being oppreſſed with age, & with a great Catarh, he dyed in the yeare of our *Lord* 997. and the new King, as he had alwayes borne due reuerence in life to ſo worthy & well deſeruing a Father, ſo ceaſed he not to performe the ſame, after his death, with deuout prayers, and moſt ſumptuous exequyes.

King Stephen *makes peace with his Neighbours, and ſeeks to pacify all at home, but is reſiſted by one* Cupa *a Rebell, whome he labours to ſuppreſſe.* Chap. 3.

IN the meane tyme, *Saint Stephen* applying himſelfe with more liberty, and exacter diligence to the gouerment, the firſt thing he ſought for, was to haue the glory of God for his finall end, in all his actions, eſteeming him euer to be no leſſe a Cenſour and ſeuere Iudge, then a benigne Father, and bountifull rewarder. And that by ſo much the more, as he vnderſtood of what importance, the Example of a Prince was, as well to the good direction, as the ill gouerment, and totall ruyne of his people. And not to be at the ſame tyme diſtracted with internall and external cares and moleſtations, and with the thoughts both of peace & warre at once, he earneſtly laboured in the reeſtabliſhing of friendſhip, and the Capitulations already concluded by his Father with his neighbours, as well by Embaſſies, as letters, cutting off by this meanes likewiſe all hope of forraine ſuccours to any male-content with the preſent State, or who ſhould otherwiſe be any wayes deſirous of nouelty. And forasmuch, as he well vnderſtood, how the nerues, and ſinewes of empire and rule do principally conſiſt in iuſtice, as well towards God as to mortalls, he truſting but litle in his owne knowledge, would ordinarily recurre partly to the documẽts of diuine ſcriptures, wherin day and night, he made himſelfe very conuerſant, and partly to the counſayle of prudent and learned men, & ſuch as feared God, but eſpecially of *S. Adalbert*; who now perceiuing, through diuine clemency, and the valour of *S. Stephen*, how well matters had proceeded in *Hungary*, determined to paſſe ouer into other countryes more remote, and which ſeemed to ſtand in more need of the light.

Taking then his leaue of the *King*, though giuen with a very ill will; he went his wayes with two choyce companions, and no more, towards *Pruſsia*, where till that tyme had arriued no knowledge of the Ghoſpell. Heere while he trauayles, to deliuer the *Pagans* from the ſeruitude of the diuell, & from their ancient warlique exerciſes, fierce cuſtomes of Barriers, Tourneaments, and the like, vnto the knowledge of the true God, and loue of Chriſtian meekenes; being taken by that wicked nation, and tyed to a ſtake on the top of a high and ſteepy hill, & ſo transfixed with ſeauen launces,

ces, was added to the merit of his preaching, the palme of a glorious martyrdome. In this interim, *S. Stephen* ceased not also, to hew downe the woods, and to cultiuate the deserts of that Gentility; being resolued, eyther to reduce all his subiects, vnto the knowledge of the Creatour, or in the enterprize, to part with his Kingdome, and life at once.

And for that a good part of that people being brought to be Christians, rather to please the Prince, and for terren ends and designes of theirs, then through any deliberate consent, & stable will; and many others, by no meanes would seeme to admit of such maner of doctrine, *S. Stephen* was enforced against his will, to vse now & then, somewhat bitter, and biting remedyes, whereby he came to exasperate some Nobles in such sort, as that shaking off the yoke of subiection, partly despising the simplicity, and partly hating the seuerity of the Euangelicall discipline, they rose vp in armes against him, and in the lower *Hungary* began to wast, rob, and destroy the deuout places; and persons there, and such as were found to be most obedient to the name of *Christ*, and of *S. Stephen*.

The *Baron* of *Singia*, by name *Cupa*, was the head and Captayne of the Seditious; a man of exceeding power, and greatly followed of many, who a good while since, hauing by indirect waies, aspired to the Kingdome, now taking occasion from these noueltyes, went raysing vp the people in such sort, as that what with Large promises, what with subtile calumnyes against the persons of *S. Stephen*, and *Gheisa* the Father, and with horrible blasphemies against the Religion brought in of new, as enemy to the Gods, and of their auncient ceremonies and institutes, as also of the glory of the *Hungarian* name, so alwayes mayntayned and augmented, not by the way of bookes, or of slouthfull ease, but with hardy enterprises, and expeditions of armes, being not content with harrying the Champenys, boroughs, and villages; with in a few dayes he lifts vp his horns, to the assaulting euen of the walled townes, nor doubts he awhit to the greater despite, and contempt of the holy *King*, to besiege the towne of *Vesprimio* it selfe, being a Citty very especially beloued, and fauoured of him. Who at the first tydings of the rebellion, hauing tryed with all possible meanes, to temper the mynd of *Cupa*, to winne the people, and to quiet the tumults, at last after many, and earnest intreatyes, gathering a full and competent army, vnder the ensignes of *S. Martin*, the glory of the

the *Hungars*, and of *S. George* that renowned Martyr, and marching along towards his Enemy, he entrenches himselfe in *Cupa* his sight, along the riuer of *Gara*.

Saint Stephen *makes* Vencellinus *his Lieutenant Generall, and giues battell to* Cupa, *who is slayne. And the Rebells being defeated, the King ordaynes Bishoprickes, Parishes, and Monasteryes.* Chap. 4.

SAint *Stephen*, among other personages of quality, had three noble *Alman Lords* with him, very zealous Christians, and exceeding expert in feates of Armes, who from the first newes of the pious inclination of *Ghiesa*, had voluntarily put themselues into his seruice, to help and promote the holy Ghospell, to their vtmost power. One of these, by name *Vencellinus*, was by *S. Stephen* declared Lieutenant Generall of his forces; & between the other two *Hunte* and *Pasna*, was the Cauallery, or horse deuided; while the charge of the Fantery, or foote, were distributed to excellent Collonells and Captaynes: and as soone as the Souldiours had taken a little breath, and repose, *S. Stephen* was not slacke, with great courage, and good order, to offer battayle to the perfidious Enemy. Nor was *Cupa* himselfe awhit behind to go forth to meete him, with great vehemency, and with equall hope of victory. The encounter endured many houres, not without a great slaughter betweene them, & still with vncertayne and doubtfull euent: the King himselfe went heer and there very manfully vp and downe the troups, encouraging the doubtfull, inciting the valiant, hartening the cowards, and very readily sending still succour where greater necessity appeared; and aboue all, neuer ceased he to inuoke the diuine assistance, in a cause so iust: and his prayers were not cast into the Winds, because, that *Vencellinus*, who had the right wing in charge, perceiuing himselfe to be secretly renforced, as it were, with new breath; after he had fought a good while, with his eye vpon the disloyall *Cupa*, finally knew him, and went suddenly to meete him, & while they both were buckling together, hand to hand, the *King* perceyuing the encounter, with a good number of choyce horse made hast to succour him; whē approching neerer, he sees *Vencellinus* hauing now vnhorsed his enemy, to be cutting of his head with his owne hands; the which to the great ioy of the Christians, was put on the point of a speare, and being carryed heer and there, did giue

great terrour to the Rebels, for without more adoe, they fell into route, and direct flight: while our men purſued them with hoat executions, and with the ſame violence entring into the enemies trenches, neuer gaue ouer from cutting in peeces, as many as they found therein, vntill *S. Stephen*, who grieued at the effuſion of ſo much bloud, cauſed the retrayt to be ſounded.

The Captiues as guilty of high treaſon, eſcaped not without cõuenient puniſhmẽt: one quarter of *Capa* body, in terrour of the reſt, was affixed on the gate of *Veſprinio*; another of *Strigonium*; the third at *Gauerino*; and the fourth, at *Alba Iulia*, the principall Citty of *Tranſiluania*. And if *S. Stephẽ* in chaſtizing had vſed iuſtice, he ſhewed it no leſſe, in largely rewarding his Captaynes, and ſouldiours, according to the dignity and deportement of ech one: but his principall ſtudy was, amidſt ſuch proſperous euents, to ſhun vayneglory, and to ſhew forth that piety and gratitude, which he owed to the Authour of all good, and the Court of Heauen. And to that end, deuout proceſſions being made, with ſolemne maſſes, he began from the very foundations a magnificent Temple to *S. Martyn* his Protectour, in a ſcite, which is called the holy *Hill*; where is ſayd, the great Seruant of God, was wont to remayne in contemplation, for the litle tyme he abode in that Country: and beſides the applying of the third part of the ſpoyles to the fabricque, he aſſigned for all the Prieſts that ſhould inhabite there, the whole Tithes of corne, wine, & of cattell; and moreouer of the children themſelues of the inhabitants of the Citty and territory of *Simigia*. And the reſt of the goods which he might well haue put into the Fiſcall, he deputed part to the maintenance of the poore, & part to the increaſe of the diuine worſhip. And being inflamed with new feruour of charity, he neuer left crauing of the Higheſt, at all houres, & ſomtymes in ſackcloth & aſhes, the grace to ſee before his death, all *Hungary* conuerted vnto the fayth, as forſeing for certayne, that being ſo, it ſhould come to be (as it fell out afterwards) a perpetuall, and ſtrong bulwarke for the *Church* of *Chriſt*, agaynſt the violence of the *Barbarians*.

Many difficultyes ſeemed to croſſe this pious deſire of his, but none greater, then the want of ſufficient Cathechiſts, & Preachers; while the number of them who had come to thoſe parts, in the tyme of *Geiſa*, through diuers accidents, was much diminiſhed. Whereupon in imitation of his Father, with ample patents, and ve-

ry liberall offers, he ſent to al the religious Orders of Chriſtendom, to inuite the good, and learned vnto him: Inſomuch, as many Monkes, and Prieſts repayred thither, partly moued at ſo honeſt a requeſt, and partly alſo of their proper will. Among which, was one *Aſtricus* a Benedictin Abbot, called *Anaſtaſius* by another name, with ſome diſciples of his, who in the lower *Hungary*, receyued ſome wounds for *Chriſt*. From *Polony*, reſorted two famous Hermits, *Andrew* and *Benet*; whereof the one was famous for miracles, the other honoured with ſacred martyrdome. By meanes of theſe, & others, who came to that worke; the *King* attended to inſtruct the Gentils in the principles, and manners truly Chriſtian; alluring them with ſweetnes of words and workes, and likewiſe when need required, conſtrayning thē by mayne force, to forſake the impious worſhip of the Idols. Nor euer ceaſed he from the worke vntill ſuch tyme, as he had purged all thoſe lands of their profane rites, and abhominable filth of the Diuells. And to the end, that all might proceed with due forme, and that the fruit of theſe labours, might be durable, he takes in hand, with mature conſideration, & with the counſayle of the wiſe, to ordayne in fit places, with ſufficient rents, Parochiall, and Collegiate Churches, & diuers Conuents of Monkes; and diuided the Kingdome it ſelfe into ten Biſhoprickes, declaring the Citty of *Strigonium* the Mother of them all, & chooſing Prelates of honourable fame for ech one, and ſuch as were apt, with the word to feed the flocke, and to lead them with good workes.

King Stephen *ſends to* Rome *an Embaſſadour, to ſubmit himſelfe, and his Kingdome to the Sea Apoſtolique: & marryes with Giſla, of the houſe of* Bauary. Chap. 5.

THe rumour and applauſe of theſe ſo heroicall actions of *S. Stephen*, immediately ran through all *Europe*; and there was none who vnderſtood the noble proceedings, and ſpirituall conqueſts of the new *King*, that deemed him not worthy of eternall prayſe, and royall Maieſty. Yet he alone could not ſatisfy himſelfe, nor euer repute that Hierarchy Canonicall, or the Title acceptable to God vnles the free aſſent, and full confirmation of the Pope were added thereunto, who in thoſe dayes was *Benedictus* VIII. Some foure yeares then, after the death of *Geiſa*, the Rebels for the moſt being ſuppreſſed, the publique affayres put in good order, and the faith

dilated now as farre as *Danubius*, he ſent Embaſſadour to the Citty of *Rome*, with a goodly and decent pompe the aforeſaid *Anaſtaſius*, by him named already *Biſhop* of *Coloiz* : who after kiſſing of the feet, and tender of obedience, and a full relation of what had happened in *Hungary* in theſe latter yeares, was humbly to beſeech his *Holynes* for three things. Firſt, that he would daigne to bleſſe, and admit that new Chriſtianity into the myſticall body of the faythfull. The ſecond, to ratify, with his ſupreme power, what *S. Stephen* had already diſpoſed, about the Biſhopriques, & Metropolis. The third, to approue, and declare valid the name of *King*, wherewith he had beene voluntarily honoured by his ſubiects ; to the end, that the iudgment of the *vicar* of *Chriſt* concurring thereunto, he might, with ſo much the greater authority, ſeeme to promote the diuine ſeruice, whereto only had all his induſtryes, thoughts, and deſignes their whole ſcope.

The *Pope* at ſo noble an Embaſſage, and ioyfull tydings, felt extraordinary conſolation in himſelfe, nor euer ceaſed trō prayſing God for the happy increaſe of the Catholique Church, eſpecially there hauing beene that yeare likewiſe, *Polony* vnited thereto, vnder the *Duke Miſcha*, and thither come from thence in like manner an Embaſſage, to acknowledge the chiefe Sea, and to yeild due obedience to his *Holynes:* wherefore very freely with the generall conſent of the ſacred Colledge, it pleaſed his *Holyneſſe* to giue full ſatisfactiō to the petitions of *S. Stephen*, & to accept the *Hungars* into the flock of *Chriſt*. And for royall Enſignes (being a thing that ſeemed moſt iuſt to all) he made him a gift of a Crowne of gold, of great price, and of excellent workmanſhip: and moreouer ſent him a Croſſe, to be caryed before him in publique, in ſigne of the Apoſtleſhip, and adorning the preſents, with theſe very words : I am, ſaid he, an Apoſtolique man, but he may worthily be called the Apoſtle of God, ſince through his meanes, *Chriſt* hath gayned ſo great a multitude: and therefore, do we remit alſo to this good *King*, the care of reducing thoſe Churches to better forme, with Pariſhes and Dioceſſes.

In this manner, *Anaſtaſius* with a happy expedition, hauing now obtayned what he would, returned againe very glad into *Hungary*. In whoſe approch to *Strigonium*, he was met by *S. Stephen* forth of the territory there, with a great multitude of the Clergy, & Nobility. Then were the Apoſtolicall Briefs read, and the Crowne and Croſſe preſented; which things *S. Stephen* receiued, not only

with

with extreme ioy, but alſo with much veneration, kneeling himſelfe, among other things, in publique, at ech mention which was made of the holy *Father*, to excite with his example, his ſubiects to a great eſteeme and reuerence due to the Roman Sea. Then being anoynted, conſecrated, and crowned, with ſolemne ceremonyes & triumphes, by the *Arch-Bishop*, he attended with more ſeriouſnes thē euer, to take away the impediments quite from the courſe of the Ghoſpell, maynteyning the external peace with a good neighbourhood, and louing offices, and the internall, with Edicts, & Lawes full of iuſtice, and equity.

And foraſmuch, as to conſerue the ſtate, and life of the *Prince*, and to reſtrayne the pride and animoſity of the more ſtubborne ſubiects, it is of no light regard beſides the good intelligence, of neighbour-Potentats, to haue like wiſe ſome number of Children; he determined, with the iudgement, of his more truſty and wiſe Counſaylours, not to differre his mariage any longer, eſpecially there offering it ſelf, the moſt noble cōdition of *Giſla*, of the illuſtrious bloud *Bauary*, and Siſter of *Henry* the ſecond, being he that comming into *Italy*, and crowned by the *Pope*, to his immortal prayſe, had chaſed away the *Saracens*, and their fauourits from *Capua*; and thoſe neighbour countryes. The *Spouſe* then, was decently conducted to the *Husband*: and as that Sacrament was celebrated with all the circumſtances, and reſpects due vnto Chriſtian Princes; ſo is it no wōder, the march ſucceeded to be one of the moſt bleſſed, which for many yeares haue flouriſhed ſince in the world. Into that royall houſe neuer entered any vayne pompes, no importune ialouſyes, no falſe ſuſpitions, nor bitter contentions; while the happy couple ſtriued not between themſelues but in charity vnfaigned, & in the continuall ſtudy of the diuine glory. For which end, hauing obteyned (as we haue ſaid) confirmation from *Rome*, of the *Strigonian Metropolis*, and of the Seas ſubordinat thereunto, to eſchew all occaſion of ſtrifes, he cleerly determined and lymited the confines of ech; & the ſame did he alſo, to diuerſe Abbacyes, founded by him.

Saint Stephen *and his Queene build many Monaſteryes. His piety shewed to all; and the marueilous eleuation of his in prayer.* Chap. 6.

IT cannot eaſily be expreſſed what ſollicitude, and magnificēce Saint *Stephen* alwayes ſhewed in ſacred buildings. He built a marueilous

ueilous goodly Temple in *Alba-regalis*, to the moſt Bleſſed *Virgin* (to whome he was ſingularly deuoted, and ſo would he likewiſe haue all thoſe vnder him, and to keep the vigils of all her Feaſts, and eſpecially of the *Aſſumption*) prouiding it with moſt ample priuiledges, of large rents, and ſumptuous furnitures, of veſſels both of ſiluer, and gold, beſet with iewels, and ſo finely wrought, as the metall though of exceeding price, was the leaſt part of the valew therof. In the ancient *Buda*, called *Sicambria* of old, he erected a moſt noble Temple to the glorious Apoſtles *S. Peter* & *S. Paul*, hauing for that end, with great rewards, cauſed certaine Architects to come from *Greece*, and as many artificers, as he could procure to come thither. And to the end, the *Hungars* might conuerſe more freely in *Rome*, and continue alwayes firme in deuotion to the chief *Bishop*; he dedicated that gallant Temple of *Mont Celius* there, to *S. Stephen* the *Protomartyr*, without ſparing any coſt, which for the figure is commonly called the *Rotundo*, and there richly founded withal a Colledge of twelue Prieſts: and built in the *Vatican*, & ſufficiently prouided an Inne, for a welcome receptacle of thoſe of his nation, who ſhould go to viſit the *Princes* of the *Apoſtles*. And extending his liberality alſo into *Thracia*, and *Soria*, he erected in *Conſtantinople*, a holy place very ſtatly and goodly to behold; and a conuent of Religious in *Hieruſalem*, that ech day at the holy Sepulcher, ſacrifices might be offered for the publique good.

Theſe, and other very pious places, are recounted to be built by that holy *King*. And the *Queene Giſla* alſo, beſides the participation ſhe had with his merits, in applauding her husband in all things, & concurring therto as much as ſhe might, would needs build likewiſe at her proper aſſignements, and adorn at all points, the *Church* of *Veſprinio*, and there maynteyne at her owne coſts, a good number of Prieſts to ſay diuine ſeruice. And if ſuch were the greatnes of mind of theſe two happy *Princes*, and continuall profuſion of expēces, in materiall wals, and other dumbe works; euery one may eaſily gheſſe, how much their benignity was, and how great their tendernes to men, created for the heauenly country, and oppreſſed and afflicted in this baniſhment of theirs, through various neceſſityes & miſeryes. It is reported of *S. Stephen*, that there neuer came any pilgrime to him, whome he lodged not, and after diſmiſſed with a viatique. He had an extraordinary care of the ſicke, he would ſend them, beſides dayly relief, now and then ſome louing preſent or other

ther, and immediately cured ſome of thoſe, whome he but commaunded to ariſe in the name of God. By night, with a pleaſing, and cheerfull countenance, he would put himſelfe, to waſh the feet of moſt abiect people, and then at laſt beſtow mony vpon them. He would further in the night go alone vnknowne, to viſit the Hoſpitalls of the poore with his full purſe.

And it happened on a tyme, that ſome of them, eyther through greedines of the preſent obiect, or for ſome other vniuſt occaſion, meeting with the pious benefactour, moſt furious and vngrateful as they were, fell a pulling of his beard; with which fact of theirs notwithſtanding he was nothing moued, but paſſing from thence, to the Church of the *Mother* of *God*, gaue her thankes, with all his hart, for that through her interceſſion, our *Lord* had vouchſafed him, in ſome manner, to make him partaker of the moſt vnworthy outrages, villanyes, and iniuries done vnto him. And from thenceforth, more earneſtly purſued he to giue large almes, to all ſorts of miſerable, and calamitous people as well in publique, as in ſecret, with his owne hands, and by meanes of his familiars, and eſpecially of the bleſſed *Gunther* of *Bohemia*, an *Hermit*.

And as often, as this *Gunther* the man of God, did come from his Country, to viſit him; *King Stephen* would put all the prouiſiõs & ſtore of the pallace into his hands; when the *Hermit* diſtributing what he found, vnto widdowes, Orphans, ſtrangers, and beggars, would ſoone leaue the Royall Pallace voyd and deſtitute of all things. Whereat *Saint Stephen* would take very great contentment; feeling himſelfe by ſuch acts of charity, towards his neighbour continually enflamed, more and more in the loue of *Chriſt*, and to the ſweet contemplation of inuiſible things. And now and then was ſo highly rauiſhed withall; as that praying once, on a tyme, in his Pauillion, in the open fields, he was playnely ſeene with the pauillion it ſelfe, quite rayſed a pretty way from the earth.

The Beſſians *of* Bulgary *do forrage* Hungary, *but are deſeated by S.* Stephen: *and* Conrade *the Emperour with great forces being ready to giue him battell, is miraculoſly preuented.* Chap. 7.

KIng *Stephen* had likewiſe through the great familiarity, which he had with God, ſome reuelations of no ſmall importance: as then when the *Beſſians* (being a people of *Bulgaria*, with whome af-

terwards they confounded their proper name) and Pagans at that tyme accuſtomed to rapine, and moſt bitter enemyes of the *Hungars*, were euen ready to forrage and deſtroy *Tranſiluania*; whereof *S. Stephen* in the night being aduertiſed from Heauen, diſpatched immediatly with all care and diligence, a Poſt vnto *Alba-Iulia*, who arriued ſo early thither, as that all the country people of thoſe parts, had ſpace ſufficient, to retire themſelues, with their moſt precious commodityes, into walled townes: and there remayned expoſed to fire and ſword, and pillage of the Enemies, the houſes only with the beaſts, and ſuch like Cattell. With which notwithſtanding that rauenous people went not long away ſo triumphant and proud: Becauſe *S. Stephen*, being prouoked with new iniuries, made incurſions into their Confines, with a flouriſhing army, and comming to encounter with *Cea*, the head of the *Beſſians*, ſlew him, and taking his baggage, made a moſt rich booty of him, and without cõuerting it to priuate vſes, applyed it to pious workes, and to the ornament of Churches.

Heerupon the fame of S. *Stephen* now continually increaſing, and ſpreading it ſelfe through the world; it fell out, that whereas at firſt, for the inſtruction and conuerſion of *Hungary* there had come thither from diuers parts, very learned and pious men; now for to learne good lawes and laudable cuſtomes, began thither to reſort many rude and ignorant people, with deſire of inſtruction, & light. As among others ſome ſixty of the principall *Beſſians* themſelues, though not without great perill and danger, through default of the garriſons appointed there by *S. Stephen* in thoſe frontiers, who at the appearing of ſuch a troupe (which beſides the rich furnitures of their perſonages, brought with them a good number of carriages) eyther allured by the greatnes of the booty, or moued of hatred, or iealouſy towards them, without more ado, ſet vpon them, & not ſatifyed with the vniuſt ſpoiles they tooke, ſome they killed, & others they left halfe dead, & wounded. The *King* receiuing the complaint of ſo haynous a fact, cauſed without tumult and delay the malefactors to be brought into his preſence; & after a ſhrewd reprehenſiõ giuen, ſetting vp gibbets in all the principall paſſages of the Kingdome, he made them publikely to be hanged vp by two and two. Through which ſeuerity, beſides the puniſhing of the inſolence and preſumption paſt, he ſo wrought, that while he liued afterwards there was no more any violence offered to any ſtranger. To this zeale of Iuſtice,

Iuſtice, and care of ſtrangers, may be attributed a great part of the continuall protection, which the diuine Maieſty had of him, in his greateſt daungers: whereof beſides the euents declared aboue, the aduentures which now we ſhall ſpeake of, doe giue ample teſtimony.

His Couſen *Henry* being dead, *Conrardus Suenus* entred into the Empire. Againſt this man, while for diuers reſpects he differred his going to *Rome*, the Dukes & Communaltyes of *Italy* making a conſpicacy, to ſet themſelues at liberty, fell flatly into rebellion; and the better to ſtand againſt the power of *Cæſar*, beſides the cõbining of themſelues togeather, they further demaunded ayde of ſtrangers, and eſpecially of King *Stephen*, and the *Sclauonian* nations which extend themſelues from the vtmoſt bancks of the Adriatique Sea, through *Dalmatia*, *Bohemia*, *Seruia*, *Bulgaria* and *Polonia*, euen to the Artique pole, by the meanes of commerce of a common language amongſt them. With all which preparation notwithſtanding, *Italy* was not of power ſufficient to reſiſt the forces of *Conrad*; who at the fame of ſuch comotions, deſcended with a dreadfull army vnto *Millan*, and ſo ſtrayghtly beſieged that Citty, as all the reſt being terrifyed therwith, laying aſide all ſtubbornes of hart admitted him, with all humble homage and obſequiouſnes that might be. Whence applying himſelfe to find out the origen and trace of the whole cõſpiracy; he found that among other ſtayes and vpholders, it was foũded particularly on the ſuccours promiſed by the *Hungars*, as wel for the naturall auerſion they had from the name of the *Dutch*, as for the eſpeciall deuotion they bare, from the tyme they receyued the *Holy fayth*, to the Italian name, & to the Biſhop of *Rome*.

Conrad, being exaſperated with theſe informations, and moued to a bitter deſire of reuenge, was no ſooner returned into *Germany* agayne, but he tooke vp armes anew to reuenge himſelfe of his aduerſaryes, and after he had waſted *Bohemia*, and the neighbour countryes, and ſeuerely chaſtized *Boleſlaus* the new *Duke* of *Polony*, and chaſed away his Sonne *Meſtou* thence, he ſets forth a great Army againſt *Hungary*: at which newes *S. Stephen*, though a great deale inferiour in forces, endeauours notwithſtanding to gather vp an army, and to prepare for his defence, confiding yet aboue all things in the diuine ſuccours. Of which his confidence at this tyme neyther, was he awhit deceyued. Becauſe the *High dutch* very fiercely entring into thoſe parts, and being now encamped in a place

commodious, *S. Stephen* was not ſlacke to meete them with his ſquadrons, and now were matters diſpoſed on both ſides, for a cruell and bloudy battell; when beſids all opinion, appeares in the field, an Imperial Herald, who running through all the tents of the Captaynes and ſouldiours, gaue expreſſe order, to take vp the pauilions, and bagage, and to returne agayne into *Almany*. There could not happen to *Conrad*, a thing more ſtrange, and new at that tyme, who examining his officers with great diligence, and not finding he had giuen any ſuch commaundement at all; was ſatisfied at laſt, how that Herald could be no other, then an Angell ſent from Heauen, in fauour of S. *Stephen*; and being touched with religion, not only for the preſent renewed a firme peace with the *Hungars*, but holily reſolued withall, perpetually to beware of moleſting ſuch any more, whome he manifeſtly ſaw to be ſo ſafe, and ſecure vnder the diuine protection.

Gynla *the vncle of* S. Stephen *rayſeth a rebellion, and is ouerthrowne: & after that receiueth Baptiſme. With another notable conſpiracy againſt him diſcouered, and punished.* Chap. 8.

THe good *King*, being thus deliuered from ſo great a daũger, had ſoone after, a new occaſion, to acknowledge the eyes of the diuine clemency to be caſt vpon him. Among the remaynder of the rebellious and contumacions people, againſt the yoke of *Chriſt*, & obedience of the *Prince*; was an vncle of his, by name *Gynla*, who had the mountaynes of *Tranſiluania* in his gouerment. This man, after he had often ſought to recall to the anciẽt profane rites, not only the people but euen his Nephew himſelfe; takes vpon him through diabolicall inſtinct, to endomage with inrodes and incurſions the *Lower Tranſiluania*, & the *Cityes* of *Hungary* it ſelfe. While *S. Stephen*, on the other ſide, hauing tryed all wayes to quiet *Gynla*, and to put him in the way of ſaluation; being finally enforced to recurre to armes, had ſo much furtherance from him that can do all things, as that paſſing into his *Vncles* gouerment, in a few monthes, he ſubdued him quite, and conuerting the neighbour people to the Fayth, led *Gynla* with him priſoner into *Hungary*, with his wife, and children: and laſtly alſo hauing induced them to Baptiſme, he ſet them at liberty and treated them alwayes very honourably. To this perſecution, there ſucceeded afterwards another, ſo much more daungerous, as it

was

was more ſecret.

Foure of the principall Palatynes of his Kingdome, with many familiars of the Court, being but ill founded in human and diuine fayth, and not able to endure the preſent tranquility & peace, and throwly reſolued ere Chriſtian religion tooke deeper roote, to reduce *Hungary* agayne to the ancient fiercenes; determined firſt of al to take away *S. Stephens* life, and thence afterwards to put all into hurly-burly, and to ſtirre vp heere and there, reuolutions and tumults: With this purpoſe, one of the conſpiratours, being the moſt temerarious of the reſt, hiding his Scimetre vnder his coate, and entring one Euening into the Pallace, in the ſhutting of the night, before that candles were lighted (it being then ſommer tyme) went priuily inſinuating himſelfe into the Kings lodging; where while he goes feeling the wals vp and downe into the darke, with dubious hands; behold his Fauchon vnawars fals from him: at the noyſe whereof the *King* crying out, the Palatyne being wholy terrifyed and confounded, found no better euaſion then to preſent himſelfe vnto his preſence, & humbly to craue pardon at his hands; nor was the ſame denyed by the *King:* who making neuertheleſſe moſt diligent inquiſition of the cõplices, for publique example, would haue them by no meanes to be left without due puniſhments.

The Sanctity, and vertues of B. Emericus, *ſonne to* S. Stephen: *his eſpecial gift of diſcerning the merits of others. And how* Maurus *a Monke was eſpecially honoured by the ſaid King.* Chap. 9.

SAint *Stephen*, in the meane tyme, had many Children, & among them, one *Emericus*, who being adorned with more then human vertues, was by poſterity afterwards, with the authority of the Pope Beatifyed. It cannot eaſily be explicated, what conſolation tooke, not only the Parents from the bud, but euen likewiſe all thoſe, who being neere him had any knowledge of him. For firſt; being preuented from heauen, with plenty of benedictions, and alwayes afterwards brought vp with exact tendance of Nurſes, Tutours, and very excellent choyce Maiſters, and principally aſſiſted by the liuely examples, and holſome documents and admoniſhments of the Father, (who not content with his preſent aduices to help him, did write himſelfe alſo a Booke of that matter) he came in ſhort tyme to worke thoſe fruits which from ſo rare a towardnes, & diligent edu-

cation, the world might well expect.

And among other notable things, recounted of him, this was one, that euen from his tender age, through his great moderation of dyet, reſtrayning himſelfe, with much watching; he would riſe at midnight, to recite deuoutly the diuine the office, and pauſing betweene pſalme and pſalme, examine the diſtractions ſuffered therin, and with hart contrite, craue pardon of God for them; and would endeauour beſides with heauenly grace, to reduce his actuall intention to a moſt perfect habit. *S. Stephen* ſometymes beholds the ſame through a certaine chincke of the wall, and keeps it ſecret, reioycing in himſelfe, at ſo new and pleaſing a ſpectacle. Now the holy *King* was wont (according to his commiſſions and facultyes, receiued from *Rome*,) to obſerue the cuſtomes, and behauiours of Eccleſiaſticall perſons, and to go in perſon to viſit the Churches and Conuents of his Kingdome: and among others, going once to *S. Martyns* hill, where (as hath beene ſaid) many Monks of the *Order* of *S. Benet* did liue very orderly & regularly togeather; it pleaſed him once, to cary his beloued *Emericus* thither with him, & at his coming neere to the place, perceiuing the venerable family to come in proceſſiō towards him, he ſudenly ſent his Sonne before to meete them, & entertayne them the while, who being receiued with great honour by the Seruants of God, began in the ſight of his Father, to kiſſe him one by one, but yet not all alike, ſince that knowing by diuine reuelation the merits of ech one, to ſome he gaue two kiſſes, to others three or foure, and fiue to many, ſaue only to *Maurus* he gaue ſeauen. Whereat the *King* merueyling much, and thinking it likely not to happē by chance, would needs be ſatisfyed therof; when Maſſe was ended he familiarly demaunded of *Emericus*, what was the reaſon, that to one, and the ſelfe ſame habit of Religous, with the ſame manner of ſalutation of kiſſing, he had obſerued ſo great diuerſity in the number: whereto the *Youth* very promptly anſwered, that in ſuch diſtribution he had had regard to the purity and continency of ech one, & that with the number of ſeauen ſo perfect, it pleaſed him to honour him ſo, who from a child to that tyme, had kept his virginity entire.

The Father remayned with this anſwere, much more in ſuſpenſe, then before: and to be the better certifyed therof, taking his leaue from thence for the preſent, returned thither agayne, a little after vnknowne, with two only familiars, and no more: and dexterouſly

terouſly comming by night into the Quire, in time of the Mattins, the office being ended, he noted how the greateſt part of thoſe Regulars, immediately retyred themſelues, to repoſe in their Cells, & how ſuch only as *Emericus* had fauoured moſt, remayning behind, went to hide themſelues in certayne corners, to continue their feruent prayer. Then *S. Stephen* approching firſt to one, and then to another a part, diſcouering who he was, very courteouſly ſaluted them all; who at the ſight of his Royall Maieſty interrupting both prayer and ſilence not fayled to ſalute agayne with all reuerence: but ſo did not *Maurus*, being wholy rauiſhed the while with celeſtiall things; for being ſaluted by the *King*, with moſt ſweet words, he opened not his Mouth, and being ſharply rebuked by him for it continued ſtill mute. Whereupon the day following the *King* for better proofe of the inward qualityes of *Maurus*, cauſing the bell to ſound to a Chapter, in the preſence of all, with ſeuere countenance, at laſt charged him with many things that by no meanes became a religious perſon: but the diſciple of Chriſt, confiding in the teſtimony of a good conſcience, and in the iudgement of him that ſees all, keeping al wayes a good compoſition, and modeſty with him, anſwered not a word. Whereupon the *King* apprehended the ſanctity of this man, was with reaſon ſo ſingularly honoured by his ſonne *Emericus*, & laying all diſſimulation aſide, he diſcouered moſt cleerly to the Monkes, the intent wherefore he came thither, and the experience he would needs make of *Maurus*. Nor did he extoll him only for the preſent, with extraordinary prayſe, but further elected him a litle after, to the Biſhopricke of *Cinq-Egliſes*, and obtayned the full confirmation therof from his *Holynes*.

A ſingular act of Chaſtity in Emericus, *preſeruing his virginall purity in the ſtate of Matrimony.* Chap. 9.

IN this meane while, *Emericus* went dayly increaſing, both in yeares and vertues, & felt a generous deſire to burne in his breaſt of doing ſome notable ſeruice to the diuine Maieſty. With this deuotion, entering on a tyme, with one page only, into the *Church* of *S. George*; he puts himſelfe on his knees to meditate, and to find out with himſelfe, what Preſent to offer, that might be moſt grateful & acceptable to the eyes of his *Creatour*: and behold on a ſudden, the whole place to be repleniſhed with an immenſe light, and a voyce

heard

heard which ſaid: *Virginity* is a fayre and beautifull thing; this is that which I ſeeke entirely of thee, as well in mind, as body; This then, do thou offer to God, and ſee thou perſeuere therein with full purpoſe. Theſe words arriuing in the eares of the Page withall, did ſo penetrate the mind of *Emericus*, and ſo wrought with him, as that being enflamed with the deſire of obeying, and diſtruſtfull withall of his owne forces, he prayed in this manner.

My *Lord God*, to whoſe eyes euery thing is open, and naked, & who, as thou knoweſt, through thy iuſt iudgment how to take away the life from great men, and are very dreadful to the Kings of the earth; ſo to their frailty, who preſume not of themſelues canſt tell how to afford opportune ſuccour; Graunt I beſeech thee, thy moſt holy will, may completely be performed in me, and with the dew of thy mercy, extinguiſh in my hart al noxious concupiſcéces: Fortify the weaknes of thy poore Seruant through thy benignity, that he may neuer ſwearue from the right way: Guard him from al the allurements of ſenſuality, and cauſe that he neuer commit any thing, whence he may ſeeme to fall from thy grace.

The Colloquy ended, *Emericus* felt himſelfe to be fully repleniſhed with extraordinary conſolation, & wonderfully encouraged withall, yet to eſchew vain-glory, would neuer reueal the fauour to any, but commaunded his ſeruant vnder grieuous paynes, as long as he liued, to keepe it ſecret. When cooperating afterwards, with the diuine mercy, he neuer left at tymes to macerate the fleſh, with prayer faſtings, and vigils: and that with reaſon too, becauſe God, (who is not pleaſed with vertues not come to the Chiſel, and proued by the Hammer) diſpoſed, that by meanes of his Father, he ſhould be tẽpted to marry with a yong Lady of rare qualityes, and of Princely bloud, though by Authours vnnamed. To which importunity, after *Emericus* had reſiſted a prety while at laſt, not to contriſtate his Parents, he yields, ſecure the while, that the diuine Goodnes for the obſeruance of his promiſe, would not fayle him of ſome ſuccour or other, as indeed after he found it ſo.

For that as ſoone, as he had with ſolemne ceremonyes, publiquely accepted the Spouſe, in priuat being aſſiſted from heauen, as well with reaſons, as with prayers, he eaſily induced her, to cõſerue with him, vnder the cloake of Matrimony, the flower of virginity, preferring it (wiſely) before all reſpect of yſſue, and all the greatneſſes, & Signoryes of the world. Wherof in progreſſe of tyme,

S. Stephen was aware; but yet ſetting the greater glory of God before his eyes, by all meanes he abſteyned frō withdrawing *Emericus* frō his holy purpoſe. Amidſt ſo great variety of human accidents, & among ſo many proſperityes of glorious victories and ioyfull ſucceſſes, had *S. Stephen* no want notwithſtanding of his probation & ſcourges. For of ſo numerous an of-ſpring, which he had, while one dyed after another, in their childhood, there was only *Emericus* left him, with whoſe ſafety alone, to him it ſeemed were counterpoyſed all other loſſes whatſoeuer; when he alſo, in the flower of his age, was ſnatched away, ſo accompliſhed with merits, to be an aduocat in Heauen, for thoſe nations, which in earth by lawful inheritance belonged to him.

S. Stephen neuertheleſſe at ſo grieuous a blow felt incredible ſorow; eſpecially ſo redoubled a little after, by the death of his wife, not finding the while, any one of his ſtock, to whome ſecurely he might leaue the gouerment: and the whole kingdome ſtanding in daunger to returne to their old vomit, and cuſtomes as before, whē through want of a good ſucceſſour, the good exerciſes began, ſhould be quite giuen ouer. *Emericus* his exequies were celebrated in *Alba-Regalis*, ſome 30. dayes after his happy paſſage, with ſo euident miracles, and ſo full perſuaſion of his eternall felicity, as in a moment all the cloudes of ſadnes and mourning were vaniſhed quite, when his wife, now Widdow, gaue faythfull teſtimony of her husbands virginity, and the Page to confirme the fame, diſcouered what had happened in *S. Georges* Church.

How S. Stephen *dyes, and is buryed with pompe in the Church of our Lady which himſelfe had built, where he workes many miracles. With the tranſlation of his holy Body afterwards.* Chap. 10.

Saint Stephen perſeuering ſtill in his wonted yielding of due thankes vnto God, and conforming himſelfe with the diuine will in all things, came ſhortly after to fall into a grieuous palſey, wherewith being held more then 30. months in his bed, he was finally ſeized with a ſtrong feauer, which brought him to the end of human miſeryes. And now at laſt, perceyuing himſelfe to decay, cauſing the Prelats and Barons which were in Court, to be called vnto him, he delt with them about a future Election, hauing alwayes an eye on the diuine ſeruice, & increaſe of his holy fayth, &

exhorted them with fatherly affect, to eſteeme it aboue all things, and for the ſame to be ready to ſpend their bloud, when occaſion ſhould require. Moreouer, he recommended to them the obſeruance of the diuine precepts, & of the Popes ordinations, the maintenance of Iuſtice, concord, and of peace, not only among themſelues, but likewiſe with ſtrangers: In ſumme, to ſhew themſelues Chriſtians to euery one, and faythfull no leſſe in hart, and deeds, then profeſſion, and title.

In this manner in ſubſtance, *S. Stephen* ſpake to the principall of the Kingdome, with the great reſentement, and ſorrow of as many as heard him; when lifting vp his eyes and hands to heauen, not without teares, but with voyce interrupted, he ſpake in this manner; O glorious Queene of Heauen, O noble reſtorer of the world, into thy hands do I recommend, togeather with my ſoule, the Churches, the Clergy, the Primates, and the people of *Hungary*. Heerupon, hauing receyued, in the preſence of all, after the Sacrament of *Penmance*, the celeſtiall *Viatique*, & *Extreme vnction*, he quietly rendred his ſpirit, vpon the very Feaſt of the *Aſſumption*, as he had alwayes deſired, a happy day, and with reaſon euer celebrated by him from a child with ſingular ioy, being then the yeare of our Lord, one thouſand thirty & eyght, or thirty foure, as ſome will haue it, being the 69. of his *Stephens* life, and 41. of his Crowne.

His body, with magnificall pompe, and moſt frequent concourſe of all the States, was carryed likewiſe to *Alba regalis*, there to be depoſed in the Temple of the moſt *bleſſed Virgin*, by him built, as we haue ſaid aboue: but being not yet conſecrated, it ſeemed good to the Biſhops, that ceremony ſhould firſt precede the funeralls, which being ended, he was there placed with pſalmes and canticles, and other ſolemnityes, in a vault of white marble; where a long tyme the diuine Goodnes continually glorifyed his ſeruant, giuing health to the lame and diſeaſed; and conſolation, and ſuccour to the miſerable & afflicted. There were heard alſoin the ſame place, oftentymes by night, angelicall ſongs, with a moſt fragrant odour diffuſed on euery ſide. The precious members lay there in a Sepulcher, ſome 45. yeares: at which tyme *Ladiſlaus* the 7. raygning, there came order from *Rome*, that diligent ſearch, and enquiry ſhould be made of all the reliques of ſuch, as from the beginning had been the inſtruments of God, in the preaching of the Word, & conuerſion of *Hungary*; and for the renewing of the memory of ſuch labours,

labours, and ſo great merits, that a very Honourable, and Noble tranſlation, ſhould be made of their bodyes.

In vertue of this Order, by the vniuerſall Dyet, was a Faſt intimated of three dayes, with prayers and almes; after which *Ladiſlaus*, with much veneration, being accompanied by the Court & people, came firſt to the Monument of *S. Stephen*: but with all the engins, and ſtrength that might be, was it not poſſible to be opened and diſcouered; vntill ſuch tyme, as by the aduiſe of a Virgin, whoſe name was *Carite* (who being immured beſides the Church of our *Sauiour*, was held in great opinion of ſanctity) he was reſolued to deliuer *Salomon* his brother, impriſoned by him for grieuous ſtrifes and diſgults betweene them. Heerupon now the Faſt being redoubled, that immoueable ſtone, was ſo eaſily remoued as it had been of wooll, or ſtraw. The Coffin then of lead being taken from thence, and carryed in proceſſion, and the Veſpers ſung, it was reuerently depoſed vpon a moſt glorious Aultar, in the midſt of the Church; and all that day, and the night following, there continued very euident miracles.

In the morning, which was the 20. of Auguſt, the Maſſe being celebrated, and prayer ended; the *King*, with the principall of the Clergy, and Nobility, approching to the coffin, keeping the multitude off, for feare of ſome theft, with deuotion they opened the ſame, and now the fleſh being diſſolued, the bones appeared to lye within a certayne liquour, like balme, which euen ſauoured of an odour of Paradiſe, being much conſumed with tyme. *Ladiſlaus* beheld it attentiuely, and with great curioſity ſeeking for the ring of *S. Stephen*, cauſed for that purpoſe, the ſaid oyle to be laded forth by hands of the worthyeſt Prelats, into ſiluer veſſells: but by how much the coffin was emptyed by others, it was agayne filled vp of it ſelfe, and all their diligence ſucceeded in vayne: being then amazed thereat, they powred it in agayne, and yet the quantity increaſed not a whit eyther more or leſſe. When the bones withall, being put thereinto, they were thence tranſlated, into a moſt ſumptuous, and rich Chapell.

An Angell appeares to Mercurius *a Monke, and deliuers him a hand with the Ring of* S. Stephen. *With a Miracle happening at the shrine of* Emericus. Chap. 11.

OF the number of thoſe, to whome, in the miniſtery of the Prieſts, was denyed acceſſe to the ſacred reliques, was a Mõke whoſe name was *Mercury*, deputed to the ſeruice and cuſtody of that Church. This man, taking it very heauily to hart, that he could not be ſuffered at pleaſure, to behold and kiſſe that great treaſure, retired himſelfe a part; and there in the dead tyme of the night, ſat mourning and lamenting, when beſides all hope, there appeared to him a yong man, of a heauenly countenance, who reaching him a peece of fine holland, enfolded and wrapped vp together: Take heere (ſaid he) O *Mercury*, the ſame which thou haſt ſo much deſired, & when thou haſt kept it *in depoſito* for a day, do thou carry it to the *King*. After theſe words, the Angell vaniſhed away: and *Mercury* ful of vnſpeakable ſweetnes, vnfolding the cloth, found there the hãd and Ring, ſo much ſought for of the *King*, and when it ſeemed to him, to be now high tyme, he went and made a preſent thereof to the King *Ladiſlaus*, who receiued it moſt ioyfully, & in a ſumptuous Reliquary, cauſed it to be layed apart in another Oratory. And it was but iuſt, that ſo beneficious a right hand, with particular care, without all iniury ſhould be kept and reuerenced, in a place by it ſelfe, which ſo often had beene ſo profuſedly ſtretched forth, to the benigne ſuccour, and liberall reliefe of the poore.

This particular, from a heape of relations, we haue thought good to ſelect forth, about the life, cuſtomes, and greatneſſes of *S. Stephen*, the firſt *King* of *Hungary*. With which, ſince we haue accidẽtally likewiſe fallen vpon thoſe of the bleſſed *Emericus*; it may not happily be amiſſe, to conclude the whole narration, with an admirable effect, wherof they both, though not equally, might ſeeme to participate.

In the tyme of the ſame *King Ladiſlaus* before mentioned by vs, a certaine High-dutchmã, one *Conrad* by name, a man of a moſt wicked life, and plunged in all manner of debauchnes, being at laſt compunct, and contrite for all; went his wayes to *Rome*, and there making a generall Confeſſion of his whole life, had for his penãce, to weare on his bare fleſh, a breaſt plate of ſteele, tyed on with fiue chaynes

chaynes of iron, with a ſheet of paper written therein, wherein his more enormous crymes were conteyned, ſigned with the ſeale of his *Holynes*, and in this habit to go viſit the holy places of Chriſtendome, vntill ſuch tyme, as through diuine power the bands ſhould be vndone, & the writing be wholy cancelled. This man obeyed with great promptnes, and after he had beene at *Hieruſalem*, and other famous Monuments of *Saints*, he came at laſt vnto *Alba-regalis*, & there putting himſelf in prayer, at the ſhrine of the holy *King Stephē*, he determined not to ariſe from thence, vntill he had perfectly obteyned the grace. And now he had perſeuered from one, to nine a clock at night, when ſleepe through wearynes oppreſſed him, and immediately the *glorious King* appeared vnto him, ſaying: Get vp friend, and go thy wayes to the Chapell hard by, of my ſonne *Emericus*, who through eſpeciall priuiledge of incorrupt virginity, ſhall obtayne thee vndoubtedly pardon of thy ſo great crymes, he being one of the number of thoſe, who haue neuer defiled their garments, but accompany the *Lambe* whereſoeuer he goes, and who ſtand ſinging before the Throne of God, that new ſong.

Which ſaid he vaniſheth; & the *Penitent* without delay, paſſing to the Monument of *Bleſſed Emericus*, had no ſoonet begun to frame new prayers, but that in a moment, his hard knots fell looſe of themſelues, & the ſeale broke open, & diſcouered the paper to be blank. At the noyſe of the cheynes falling off, the Keepers of the Church, & others, at that tyme entring to do their deuotions, came running to him, and ſome of them vnderſtanding particularly by relation, and the reſt with their owne eyes what had happened, neuer ceaſed to magnify God, the giuer of all good, and merueilous in his *Saints*. To whome be all honour, power, and benediction for all eternity. *Amen.*

S. EDVVARD KING.

THE ARGVMENT.

AN Orphan left, and in minority,
Heauen was my Guardian; this did mee protect:
To this I did assigne my custody;
My raging foes heerby suppress't and checkt
Yielding to it, did grant me liberty
To serue my deare Aduancer, and reflect
On this false world, which promising content
Doth only yield vs matter to repent.
As those that, in the Eternall Essence see
What ere falls out, what euer was before:
Veyl'd vnder bread, Deare Lord, I view'd in thee
The machinations of the Prince * that bore
A Rauen bath'd in Martiall Gules, to bee
Dissolu'd: I stretcht mine Empire fast the shore
That *Albion* bounds: my force did *Ireland* tame
That thought my standards fatall where they came.
Treasures so much I slighted, that I view'd,
Vnmoued thereat, my treasures borne away.
The stately Fane at * *Thorney* rays'd, hath shew'd
My end, Heau'ns glory: Still it doth display
A mynd with true Magnificence endu'de.
Heerby I gaind what neuer shall decay:
And with a Ring espous'd me to the skie,
Where my Raygne done, I raygne Eternally.

* The Dane.

* Now VVestminster

THE LIFE OF S. EDVVARD KING OF ENGLAND.

Written by *Alred* Abbot of *Ridall*, of the Order of *Cisterce*.

S. Edward *is chosen King in his Mothers Wombe.* Ethelrede *the Father dying,* Edmund *succeeds.* Canutus *rages.* Emma *flies with her two yonger Sonnes into* Normandy: *With the great towardlines of* S Edward.

IT pleased God, the Blessed *Edward*, through especiall prerogatiue, should be chosen *King* before his appearing to the world: for that at the instance of his *Father Ethelred* King of *England*, a Parliament being called, as well for other publique affayres, as to declare, & sweare to a new Prince, how beit already there were two sõnes of his of strong constitution, *Edmond*, and *Alfred*. yet the Nobility & Clergy, being but little satisfyed with eyther of them; with a wonderous inclination, concurred to yeild homage vnto an vncertaine

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yſſue, as yet encloſed in the Mothers wombe, which being borne a little after, was called by the name of *Edward*. True it is, that *Ethelred* dying in thoſe dayes, and moſt cruell tempeſts threatning the *Iland* on euery ſide, with conſent of the *Barons*, not to leaue things altogether without a head; the ſaid *Edmond*, tooke the rule vpon him. Nor was it long, but that a terrible inundation of the Barbarous *Danes*, came ruſhing into *England*, vnder the *Tyrant Canutus*. Who beginning to put all things to fire and ſword, the *Queene Mother*, whoſe name was *Emma*, a *Norman* by natiō, was conuayed for greater ſecurity, with her yonger ſonnes, into her *Fathers* Country.

Heere the child *Edward*, began betymes to giue forth very euident ſignes of the mature piety he was like to atteyne in tyme. In reguard, that hauing in ſcorne all childiſh ſports, he attended ſtill, among other tokens of a Chriſtian mind, to viſit now this, now that holy *Conuent*, and to linck ſtreight amityes with the moſt famous Seruants of God. In the meane tyme, in *England* the fury of the *Enemy* grew day by day more cruell, then other: nor was now to be ſeen at laſt, or heard any other then ſlaughters, rapins, bitter plaints, and terrible outcrys. The *Temples* burned, the ſacred habitations ruined, the Guardians, and Paſtours of ſoules, for feare of the worſt puniſhments, hid themſelues in the moſt craggy, and deſert places.

Among which, was *Britwald Biſhop* of *Wincheſter*, a man of great prayer, and of a notable ſpirit. Who praying one day, with many teares, for the health of the *Kingdome*, and powring forth his afflicted hart with ſighs and laments before the diuine preſence, after much wearynes of mind, and body, fell finally aſleepe. Where behold the *Prince* of the *Apoſtles* appeared to him, from an eminent place, with *S. Edward* before him, a youth very gracious in countenance, and adorned with a ſcepter, diadem, and royall mantle, who after he had with ſolemne vnction, conſecrated him with his owne hands, gaue him many good documents withall, full of verity and life; and in particular exhorted him, to keepe virginity, reuealing to him beſides, for how many yeares he ſhould hold the dominion.

Now *Britwald* being ſorely aſtoniſhed at ſuch a viſion, as ſoone as he returned agayne to himſelfe, tooke hart, & beſeeched *S. Peter* to vouchſafe to manifeſt to him ſome things of the eſtate of that miſerable Coūtry, & of the end of the troubles, which afflicted the ſame. To which demaund, the *Apoſtle* anſwered, with a ſeren counter āce.

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Kingdomes, *O Bishop*, are of God, he is the *Lord*, and *Maiſter* of all; he at his pleaſure alters, and changes gouernments, & for the ſinnes of nations, doth ofte exalt the Hypocrit. The *diuine Maieſty*, is grieuouſly offended with thy people, and therſore they are falle into the hands of their moſt capitall aduerſaryes: but yet neuertheleſſe God ſhall not be vnmindfull of his wonted mercy, nor ſtretch forth his iuſt vengeance, for euer vpon them: becauſe many yeares ſhall not paſſe after thy death, but the preſent calamityes ſhall ceaſe, and the wiſhed redemption ſhal come to this people ſince his eternal goodnes, hath already deſtined a man, according to his hart, and wholy at his deuotion; who being placed through my help in the royall Throne, with the infinite conſolation of the ſubiects, ſhall abate the forces, and bridle the *Danish* fury; and who after he hath many wayes rayſed, and aduanced the *Church*, being deere to God, very acceptable to his friends, and dreadfull to his enemyes, ſhall termine his glorious life, with a moſt holy end.

From this ſo benigne an anſwere, together with the ſight of him there promiſed, the *Bishop* tooke new courage, and ſtuck not to enquire of the Oracle it ſelfe, of the poſterity, and ſucceſſours of *Edward*. To which demaund, with obſcure and dubious words, the *Apoſtle* replyed no more, but that, *God was Lord, and after this, he would prouide another, according to his good pleaſure.*

Edmund *with his Children are put to the ſword.* Alfred *is made away.* S. Edward *prayes, and makes a vow to God and* S. Peter; *and* Canutus *with his children dying, is recalled into* England *agayne.* Chap. 2.

THe Engliſh troubles, continuing ſtill, with ciuill diſcord among themſelues, being ioyned at laſt with externe warres, came to be ſo miſcheiuous and pernicious, as that deſpiſing all law of fayth, all vicinity of bloud, all obligation of friendſhip, al things were full of fraud, factions, and iealouſies. And euen malice proceeded ſo farre, as that the *Nobles* themſelues, forgetting their oath ſhameſully renouncing their lawfull Kings, and putting *Edmond* to the ſword, with his children at Nurſe, they continually prepared tragedyes. *Canutus* with a wicked marriage, poſſeſſing the *Widdow* the *Wife* of *Edmond*, left nothing vntryed, to confirme himſelfe, in the vnlawfull vſurpation of the Kingdome. Wherein he had ſo faſt a hold, that *Alfred* for the quieting of tumults in ſome manner, too

boldly paſſing ouer from *Normandy* into his *Country*, was with extreme cruelty, made away, as well by the *Danes*, as *English*, and at the ſame tyme, the deſolate *Queene Emma* dyed in her *Fathers* houſe.

Then *Edward*, being depriued of all human ſuccour on earth, and fearing euery houre, his laſt ruine from others, amidſt many troubles, and anguiſhes, proſtrating himſelfe moſt humbly before the diuine preſence, prayed in this ſort. Behold, *Lord*, how I haue now, no more help in me, and my neereſt friends are farre of from me: my friends, and neigbours, are all become my aduerſaryes; I haue neyther Father, nor Mother in the world; my Brothers and Nephewes, are betrayd and ſlayne; the widdow my kinſwoman, is become our aduerſaryes wife. So as I am left without all ſtay, & they ſeeke moreouer, to take away my lyfe. But I (*O Lord*) poore wretch, am left to thee, and thou ſhalt ſuccour the orphan, as heeretofore in a meruailous manner, thou haſt done to *King Edwin*, enuironed on euery ſide. Thou, that madeſt *S. Oſwald*, the ornament of *England*, of an exile, to be *King*, and by meanes of the ſigne of the Croſſe, didſt ſubiect to him, all thoſe that hated him; If thou ſhalt be with me, and through thy protection, remit me into my *Fathers* kingdomes, thou ſhalt be alwayes my God, and the bleſſed *Apoſtle Peter*, ſhall be my eſpeciall Protectour, whoſe moſt holy reliques, I do promiſe to viſit in the Citty of *Rome*, with his direction.

With this Vow, *S. Edward* felt himſelfe exceedingly reuiued, and repleniſhed with no vayne hopes. For that *Canutus* in few daies dyed, and his children alſo, of tender age, not long ſuruiued. By occaſion whereof, the *English*, as awakened out of a dead ſleepe, very ſuddenly tooke vp armes, and ſhaking of the yoke of intruding tyranny, recalled the deſired *Edward* into the land agayne, and receyuing him with all the honour poſſible, with one accord, they placed him in the royall throne. At the comming of *S. Edward*, all good arts, and Chriſtian vertues did returne from baniſhment. The vacant Seas were ſoone repleniſhed, Churches, and Monaſteryes repayred, and the diuine ſeruice, in ſhort tyme brought to its auncient ſplendour agayne. Hence through welcome peace, enſued the tillage of the waſt and deſert champaynes, and the Iudges and Magiſtrats being kept in their duty, more through example of the *King*, then feare of puniſhments, attended to adminiſter vpright iuſtice, to all ſorts of perſons. The iubily, and content of the preſent

ſent felicity, was much augmented by the freſh memory of the miſeryes paſt; inſomuch as not only the reaſonable creatures with prayſes and thankes-giuing, but euen the land it ſelfe, with extraordinary fruittulnes, the ayre with fayre and ſerene weather, the ſea with ſtill and quiet waues, and ſmiling countenance, ſeemed to acknowledge him, and the Cittyes daily to multiply in laudable cuſtomes, riches, and multitude of inhabitants.

Two notable examples in S. Edward *of contempt of Riches. With his vow of chaſtity, maintayned in the ſtate of Matrimony.* Chap. 3.

IT was not long, ere the fame of ſo great proſperity, extended to the Prouinces beyond the Seas. And from all the *Potentates*, the *Dane* excepted (for they left not their pride) came very honourable Embaſſages, from tyme to tyme, to congratulate, to make leagues of freindſhip, and to eſtabliſh ſome good correſpondence with *S. Edward*. And he the while, not puffed vp with pride, nor diſſolute with vayne triumphs, hauing alwayes the *diuine Maieſty*, before his eyes, with an euen tenour of life, carryed himſelfe very meeke to his domeſtiques, reuerent to Prieſts, gracious to the people, compaſſionate to the afflicted, and aboue all things, a great Almoner, & a ſtrange neglecter of money; inſomuch, as once, among the reſt lying on his bed, & his priuate Treaſurer, *Hugoline* by name, hauing vnawares, left open a cheſt of mony in that chamber, a groome of the place, being inuited through the commodity of the purchaſe and the ſeeming ſleepe of the *Prince*, approaching boldly, tooke away from thence a good quantity therof, & put it vp in his pocket; and being glad of ſo happy a ſucceſſe, returned againe a ſecond tyme and ſo a third; When as the *King*, who had feigned till then, perceiuing *Hugoline* to be comming, brake ſilence, and with friendly voyce, ſaid to the wretch: Get thee gone, for the Treaſurer comes; who if he chaunce to catch thee once, will not leaue thee a farthing of all thou haſt. At this voyce, the fellow fled aſſoone, and ſcarcely had got his feete forth of one doore, but *Hugoline* entred by the other, and finding ſo great a ſumme of treaſure to be wanting, he was euen ready at firſt to faynt for griefe, then entring into a rage with himſelfe began to rent the ayre with cryes and ſighes: When *S. Edward*, ariſing from his bed, & ſtill diſſembling the matter, quietly demaunded the occaſion of ſo great a heauynes, and hauing heard it:

Hold thy peace man (ſaid he) perhaps he who hath taken it away had more need thereof, then we: Much good may it do him, the reſt I hope will ſerue for vs. With ſuch quietnes, he paſſed ouer that act. Whence may be gathered, how well ſubdued he had his paſſions, & how farre he was, from all rapine of others goods, that was ſo prōpt to yeild his owne.

To which purpoſe likewiſe, we may not let this paſſe; there hauing beene in his *Fathers* tyme, a moſt grieuous taxation, layd on the people, in reſpect of an army to be leuyed againſt the *Danes*, and yet the ſame exaction ſtill continuing (as it happens) though the warre were ended; *S. Edward* as a good Father, and Paſtour of his people, with princely liberality, diſcharged them thereof, for euer: whereto, beſides the greatnes of his mynd, he was likewiſe moued by ſeeing playnely, vpon a heape of the ſame money, an vgly Deuill to ſit, and ſport himſelfe. In ſuch like acts as theſe of religion, equity and bounty, with the edification of all the world would *S. Edward* ſpend the tyme afforded him for the purchaſe of the Eternity. And yet among theſe ſame honourable thoughts, he forgot not a whit, the virginall title, ſo ſeriouſly recommeded to him by *S. Peter* the Apoſtle: which thing indeed, proued to be ſo much more violently aſſaulted by his green yeares, hoat complexion, eaſy acceſſe vnto delights, as through the ſubtilityes of the enemy, and ſtore of ſeruants, moſt prompt to him at euery becke. Which aſſaults notwithſtanding, though grieuous and faſtidious, yet moſt commonly being open and manifeſt, *S. Edward* did manfully reſiſt, through diuine grace, and went continually away with glorious triumphes. The battayles which perpetually day and night he ſuffered, from the Communalty, and ſtates of the land, were cloaked with honeſty, and coloured with the publique good, and conſequently more treacherous, and terrible to him; who ſhewing infinite care of the vniuerſall peace, and ſecurity, which greatly depended on the future ſucceſſion of the *King*, neuer left vrging opportunely, and importunely, in tyme and out of ſeaſon, with reaſons, and examples, with prayers and coniurations, and thoſe mingled now and then with ſome manner of threats, that he, forſooth, hauing pitty on his country, and of the daungers, that hung ouer it through his ſingle life, would be pleaſed to differ no longer to prouide for progeny, to wit, ſome fruitfull and honourable mate.

Such were the requeſts, and ſupplications of the people, and

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Barons. Among which, with apparence of right intention, and holy zeale the *Earle Godwin* ſhewed himſelfe moſt earneſt, being a perſon, very potent, politique, and ambitious, and who by the opinion of all, had a hand with the tyran *Canutus*, in the impious murder of *Alfred*; and now with thoughts, wholy pointing to his priuate greatnes, plotted to mary his daughter *Edith* with *Edward*, and that to the notable increaſe of his eſtate, to ſee her Queen. This *Lady*, was not any thing like to the *Father*, as one that feared *God*, being a friend of abſtinence, very prompt to read and worke, farre from pratling, & all feminin diſports; in ſumme, a roſe ſprung from thornes, ordained by God for a faithfull Companion of *S. Edward* in all vertues. This *yong Virgin*, by publique decree, was commended and tendred to the good *Edward*, with the common importunityes and prayers perſeuering ſtill; ſo much more liuely, as the neceſſities of the Kingdome, and qualityes of the *Spouſe*, made a repulſe to the more inexcuſable. All this now, the *King* knew very wel, but on the one ſide being reſolued, not to manifeſt, or breake his ſolid purpoſe of virginall chaſtity; & on the other, very hardly able to reſiſt any longer, the petitions and moſt earneſt importunities of his ſubiects; being put into ſuch ſtreights, and fallen into an agony, he could find no better remedy, then euen the ſame by him ſo often tryed, of voluntary pennances, and feruent prayers. So as after many faſtings, and other corporall afflictions, which doubtles do ſeiue very much, to render the *diuine Maieſty* propitious to a man, being proſtrate on the earth, full of humble affect, and firme fayth, he ſpake to his *Creatour* & *Lord*, in this manner following: *O good Ieſu*, by thee the *three Childrē* haue been deliuered from the *Chaldean flames* of old. Through thee *Ioſeph* leauing his cloake behind, had ſaued this honour: and the conſtant *Suſanna* got the victory of the lewd old Men: and the holy *Iudith* through thy help could not be tempted by *Holofernes*. Behold mee heere, thy ſeruant, and as I haue beene heertofore, fauoured and beloued of thee, in diuers accidents: So ſuccour mee now alſo, *O Lord*, in this neceſſity, and graunt, that in ſome manner, of imitation of *Mary* thy *Mother*, and *Ioſeph* her faythfull Guardian, ſuch eſpouſalls may be had betweene *Edith*, and *Mee*, that my Chaſtity may ſuffer no wrong, or empeſchement whatſoeuer. So *Edward* prayed, and moreouer added thereunto the efficacious interceſſion of the *Queene* of *Angells* herſelfe: by whoſe interceſſion and meanes, ſo great deſire of purity, was infuſed into

the *Spouſes* mind, as that being brought with ſolemne pompe and royall preparations to her *husband*, ſhe was by him, without the mediation of any other teſtimony at all, in the diuine ſight, very eaſily brought to a perpetuall purpoſe of entire *Virginity*; in ſuch ſort as being both vnited with the holy band, contenting themſelues with the *Sacrament* of *Matrimony*, they alwayes kept themſelues pure and far from any worke of wedlocke.

S. Edward *being myndfull of his vow of Pilgrimage, conſults with the Peeres of his Kingdome thereof: But after debate reſolues, & is diſpenſed therewith by the Pope.* Chap. 4.

THis difficulty, now by diuine help, being ſo paſſed ouer, there remayned yet another, of ſome moment; which was the fulfilling of his vow (as we haue ſayd) heertofore, in his greater troubles, to viſit perſonally in *Rome*, the Memory of the *Apoſtles*. The pious *King*, kept faythfull record ſtill of this ſo great an obligation, and the care he had of performing the ſame, did now continually burne in his breaſt. Whereupon, as ſoone as matters ſeemed to affoard opportunity, he immediately began to make prouiſion of magnificent and ſumptuous gifts, for to offer vp at the holy *Aultars* of *Rome*; & beſides went putting of things in order for the voyage. To this effect, calling the chiefe of the Kingdome into counſayle, he diſcouered this thought of his vnto them; and reducing to all their memoryes, the vnhappy ſtate, and extreame calamityes of their country, which had brought him to recommend himſelfe to the diuine *Clemency*, and to make a vow of pilgrimage to *Rome*, to obteyne more eaſily the Protection of the *Prince* of the *Apoſtles*, he demonſtrated with many reaſons, how abominable, and impious it was, to forget ones duty, and to become vngratefull to him, who had deliuered the whole nation from the hand of moſt cruell enemyes: wherefore, euery one ſincerely ſhould propound, what beſt occurred to him, about the accommodating of things, in ſuch ſort as through his abſence, might neyther the traffique by ſea, nor cõmerce by land, nor Townes, Caſtles, or Cityes, nor finally the priuate, or publique affayres come to ſuffer any hurt: and laſtly bids them be of good cheere, affirming, he was moſt ſecure that the *Great God*, would both aſſiſte him, in ſo long a iourney, and conſerue his ſubiects in the peace and abundance, which of his benignity

nignity he had graunted to them of late.

To this ſenſe did *S. Edward* ſpeake, and ſcarcely had he finiſhed, but all thoſe *Counſellors*, and heads of the Prouinces, began to complayne with a lowd voyce at ſuch a reſolution, as not being fit the land ſhould ſo be abandoned of its guide, and the ſubiects expoſed to the ſlaughters, and outrages of the Enemyes, who were ready at al occaſions, that ſhould be offered them, to returne againe into the Iland in armes: His vow was laudable, but yet coũterpoyſed with too grieuous and manifeſt perils. In this ſort contended they a good while, and after many anſweres, & replyes to and fro, he finally tooke reſolution, to remit all to his *Holynes*, being at that tyme *Pope Leo*, the *Ninth* of that name; who being fully informed by expreſſe men, and letters at large, wrote back to the *King*, in this forme.

Leo Biſhop, the *Seruant* of the *Seruants* of God, to his deerely beloued Sonne *Edward*, *King* of the *Engliſh*, Health, and Apoſtolical benediction. Knowing thy good deſires, worthy of prayſe, and moſt acceptable to God, we do yeild due thanks for the ſame, to him through whoſe meanes Kings and Princes do rule and gouerne, & execute iuſtice: but foraſmuch, as God in euery place, is neere to thoſe that call vpon his name, in truth and equity, and the *holy Apoſtles* are vnited with their head, with one, and the ſelfe ſame ſpirit; and that he equally attends to pious prayers: And that beſides being euident, the *Kingdome* of *England* would come to be in great daungers, if thou ſhouldſt leaue the ſame, that with the bridle of thy power reſtreyneſt the ſeditious motions of the people: We by the authority committed to vs from God, & his hõly *Apoſtles*, do abſolue thee from the band of that vow, for which thou feareſt to offend the *diuine Maieſty*; and likewiſe, in vertue of that power, which was graunted to vs, by our Lord, in the perſon of the bleſſed *Peter*, when he ſaid: *Quæcumq; ſolueris ſuper terram, erunt ſoluta & in cælis*, we do firſt abſolue thee, as well from this band, as from all other negligences and defaults whatſoeuer, incurred in thy whole life: then, in vertue of holy *Obedience*, and by title of penance, we do commaund thee, thou diſtribute the money, aſſigned to this Pilgrimage to the poore; and to erect beſides, a Monaſtery of *Religious*, vnto the honour of the *Prince* of the *Apoſtles*: yet leauing ſtill to thy diſcretion, eyther to reare it from the firſt foundations, or to repayre or augmẽt ſome other in ill plight, and ruined already through iniury of tymes or other accidents: & furthermore, that thou endow the ſame, with

rents

rents ſufficient, to maynteine a good number of the Seruants of *God*; to the end, that while they there attend to prayſe the *diuine Maieſty*, the glory may redound to the *Saints*, and pardon and indulgence to thee. Beſides, we do will and declare, whatſoeuer ſo conferred & applyed, eyther by thee, or any others, to be firme and ſtable, and to be alwayes the habitation of the Monks, and not to be ſubiect to any ſecular perſon whoſoeuer, except the *King*. Moreouer we confirme, with moſt ample authority, what priuiledges may ſeeme good to thee, to be graunted, ſo as truly they may be to the honour of God. And for concluſion, we do curſe him with eternal maledictiõ, whoſoeuer ſhall once ſeeme to haue the boldnes to violate, or break the ſame.

This Brieſe of the Pope, though otherwiſe true and authenticall inough, was notwithſtanding by the diuine will, confirmed with an admirable euent, as followeth.

S. Peter *appeares to an Hermit, and bids him in his name to aduiſe* S. Edward, *not to doubt of the Popes Briefe. The ioy of the King hereat: and what followed therupon.* Chap. 5.

THere liued in thoſe countryes a *holy Hermit*, who hauing beene now, for many yeares voluntarily ſhut vp, in a deepe Caue, with deſire of *Contemplation*, came at laſt, to receiue the crowne of Iuſtice. To this man, on a night *S. Peter* appeared, and ſaid to him: *K. Edward*, through anxiety which he feeles, for a certaine vow that he made, in the baniſhment from his Country, & for the care, which he hath for the quiet of the Kingdome, and neceſſityes of his Subiects, hath taken reſolution, to ſeeke the pleaſure of the *Pope* of *Rome:* Let him know then, that of myne authority, he is diſpenſed of the ſame obligation, with condition to found a Monaſtery to my honour and therefore he ſhall make no doubt of the *Apoſtolicall Brief*, but ſhall endeuour to diſpoſe himſelfe without delay, to performe what he commaunds him to do for that end. Becauſe the whole order proceeds from me, being his ancient *Protectour*, and perpetuall Aduocate. And to the end, he may ſee the better to reſolue vpõ the execution therof; let him know, that in the weſt ſide of *London*, are yet to be ſeen the ruines of a moſt noble Temple, and Conuent of the Monkes of *S. Benet*, which heertofore hath beene fauoured with my preſence, illuſtrated with miracles, and conſecrated moreouer with my proper hands. This place is called *Thorney*; which for the ſins

ſinnes of the Inhabitants there, now for many yeares, being giuen ouer into the hands of barbarous people, of very opulent, and famous, is now become moſt poore and deſpicable. This would I haue the *King* take in hand to renew, adorne, and endow with ſacred pictures, ſtately buildings, and rich poſſeſſions, that well may they ſay thereof: Heere truly is the howſe of God, and the Gate of heauen. Heere will I ſet vp a ladder, by which the *Angels* may aſcend, to cary vp the ſupplications of Mortals; and I will not fayle according to the diſpoſitiō of ech one, to open him the gates of heauen. But do thou, for the preſent, put downe in writing, what heere thou haſt heard, and vnderſtood of me, and without delay ſend the ſcroule to the *King*, that ſo he may reſt both the more ſecure of the diſpenſation, and more prompt to obedience, and ſtable in my deuotion. Which ſayd, the *Apoſtle* vanithed, and the *Hermits* relation, came into the hands of the *King*, euen iuſt at the howre, when the *Apoſtolique* Brief was deliuered and read.

Of which concurrence ſo together, it cannot eaſily be expreſſed, how glad *S. Edward* was thereat, and how greatly aſtonithed were all the ſtanders by. From hence, he did wholy apply himſelf to the execution of the precept: and the firſt thing he did, was to diſtribute to the poore, that whole ſumme of mony, which was prepared for the voyage of *Rome*; and then after, hauing taken very diligent information of the place of *Thorney*, he came to vnderſtand, how in the tyme of *Ethelbert*, who reigned in the Country of *Kent*, and was conuerted to the Fayth, by meanes of the bleſſed *Auguſtin*, being ſent into thoſe parts by *Gregory* the great to preach the Ghoſpell, his *Nephew Sebert* who ruled the Eaſterne part of *England*, at that tyme, was likewiſe baptized by the ſame *Seruant* of *Chriſt*, & in ſigne of his true piety, built a *Church* in honour of *S. Paul*, within the walls of his principall Citty by name *London*, & gaue good rents to *Mellitus*, for that purpoſe, newly created *Biſhop*. Then after, without the walls, to the Weſt-ward, he built, and richly endowed another, with a ſumptuous Monaſtery, in honour of the *Prince* of the *Apoſtles*.

Now being to make the *Dedication* of the *Temple*, the night before, the ſame *Apoſtle S. Peter*, appeared to a Fiſherman of the Riuer of *Thames* which paſſeth along that *Monaſtery*, vpon the banks thereof on the other ſide, in the habit of a *Pilgrime*, who promiſing the Fiſherman a good reward, made him to waft him ouer, and paſſing

out of the barke, in ſight of the Fiſherman, went directly into the *Church*, and behold on a ſudden, a ſplendour ſo bright and glorious, as banithing all darknes, made of an obſcure night, a goodly day. There was then preſent with the *Apoſtle*, a multitude of the *Bleſſed*, who by turns went in and out, and melody was heard from Heauen, while odours of vnſpeakeable ſweetnes, were ſpread vp and downe.

The *Conſecration* being finiſhed, the *Great Fisher* of *Men* returned agayne to the *Fisher* of *Fish*, and finding him amazed & aſtoniſhed at that vnquoth diuine light, entring agayne into his boate with him, ſayd to him: Haſt thou not ſomething to eate? and he replying. The hire you promiſed, ſo contented me at firſt, and then thoſe heauenly rayes, did ſo quite bereaue mee of my ſenſes, as I had no thought at all of taking any fiſh. Go to then, ſayd *S. Peter*, caſt thy net into the water. And ſo he did without reſiſtance, when in a moment, he tooke a huge multitude of fiſhes, and all of one ſort, ſaue one of an vnmeaſurable Greatnes; which being drawne to the ſhore, the *Apoſtle* ſayd: Thou ſhalt make a preſent to the *Biſhop Mellitus* of this heere, which exceeds ſo much the other in worth, & bignes. The reſt, do thou keep to thy ſelfe, for thy hyre: & know that as long as thou liueſt, thou ſhalt alſo haue ſtore of them, & likewiſe thy Succeſſours for a long time after; ſo that you all take heed, not to fiſh vpon *Sundayes*. I am *Peter* that ſpeakes ſo vnto thee, and who in company of other *Cittizens* of *Heauen*, haue dedicated this *Church*, as Titular to me, and with this ceremony haue been pleaſed to ſupply the Epiſcopall rite therein. Do thou tell then *Mellitus*, what thou haſt ſeen and heard, and for his more ſecurity heereof do thou ſhew him, the ſignes which are left in the walls. Whence he ſhall not need to reiterate the ſame any more, but there only to celebrate a *Solemne Maſſe*, and preaching to the people, giue them plainly to vnderſtand, that I ſhall often viſit that place, and there be fauourable to the vowes and praiers of the faithfull, to open them the gates of Heauen, and to euery one heere beneath, who ſhall lead a ſober, pious, and iuſt life.

At the end of theſe words, the *Saint* was ſeene no more. When the morning being come, and the *Biſhop* now in going in proceſſion to dedicate the *Church*; the Fiſherman went to meete him, with that great fiſh, and declared to him faythfully, what was recommended to him. *Mellitus* ſtood wonderfully in ſuſpence heerat, and opening

opening the Church, finds the flore to be all markt with the Greek, and Latin Alphabet, and the walls in twelue ſeuerall places to be anoynted with holy oyle, and as many ends of wax tapers, ſet vpon twelue Croſſes, and all theſe things, as freſh as they ſeemed to haue been but now finiſhed. At which ſight, the good *Biſhop*, with all the multitude, beginnes to bleſſe, and thanke the *diuine Goodnes*, without end. Nor fayled the prophecy of its effect likewiſe, in the promiſe made to the Fiſherman, foraſmuch as he, and all his poſterity had euer after a lucky fiſhing; & in ſigne of gratitude for it, they were volũtarily wont to giue the Monaſtery the tithes therof: till at laſt, one of them, who would needs craftily haue ſubtracted the wonted tribute, came to be depriued of the benefit, vntill ſuch tyme, as being humbly confeſſed, and penitent for it, he had made reſtitution thereof, and promiſed not to fall any more, into that fault.

S. Edward *ſends to Pope* Nicolas *to confirme the Grants of his Predeſſour, which was accorded. He cures a Cripple, and the Kings euill; with diuers other Cures beſides.*

Saint Edward hauing had certayne notice, of ſuch a tradition by diuers wayes, without more ado, was enflamed to the reſtauration, and reedification of the ancient *Thorney*: and for the obteining to that end, the confirmation of the priuiledges and ſpirituall graces already affoarded by the *Sea Apoſtolique*, he ſent againe certaine men of purpoſe to *Rome*, with an Epiſtle, to the new *Pope*, in this tenour.

To *Nicolas*, chiefe *Father* of the vniuerſall *Church*. I *Edward* through the grace of God, *King* of the *Engliſh*, do preſent all due ſubiection, and obedience: Let vs glorify God, who hath care of his elect, and who in place of a good Predeceſſour, hath ſubſtituted in his place, a very excellẽt Succeſſor. Wherupon we do thinke it meete, to come to your *Holynes*, as to a ſolid rocke, to refine and examine ech action of ours, how good ſoeuer it may otherwiſe ſeeme to be, that betweene vs, in our *Lord*, may ſtill be receyued a due acknowledgement and ſweet accord togeather; by meanes whereof, it may not be grieuous vnto you, to renew and amplify, at our inſtance, the graũts and fauours, which your ſayd Predeceſſour heertofore hath affoarded vnto vs; eſpecially in diſpenſing with the vow, by me formerly made, of my comming to *Rome*, being changed not with-

'out the full remiſſion of my ſinnes, into the building of a Monaſtery of Religious, vnto the honour of *God*, and the bleſſed *Peter* his *Apoſtle*: as I alſo, for my part, will not fayle to confirme, & augment, the good cuſtomes of annuall contributions, which are made to the ſayd *S. Peter*, in theſe my Prouinces: of which Collections, with other appendices, I do ſend your *Holines* a preſent, to vouchſafe to pray for me, and for the peace and tranquillity of my Kingdome, and to ordayne that continuall and ſolemne memory be had of all this *Nation*, before the *Aultar*, where the ſacred *Bodyes* of the two moſt glorious *Princes* of the Earth be kept.

The *Pope*, very eaſily aſſented to his ſuites, ſo iuſt; he confirmed the diſpenſation, ratifyed the priuiledges, exempted thoſe Monks from the iuriſdiction of the Ordinary, and recommended to the *King*, not only the protection of the ſaid place, but euen likewiſe the defence, and good direction of the *Churches* of the *Iland*. So that all things were done in name of the *Roman Biſhop*, & with the aſſébly and counſayle of the *Abbots*, & *Biſhops*. In this manner, an end was put to the buſynes of the Pilgrimage: & the moſt deuout *King*, went ſo perſeuering in holy workes, as it pleaſed the diuine Goodnes, to make him continually more great, and more illuſtrious then euer, not onely with fame, and worldly honours, but euen alſo, with the gift of *Curing*, and *Prophecy*, and of other not ordinary miracles.

He being once at his pallace, hard by the *Church* of *S. Peter*, there came thither a certaine *Irish man*, of a miſerable forme, or figure; for that beſides he was full of vlcers, and that the nerues and ſinewes of his knees, were ſo ſhrunck vp, and ſo attracted together, as they had euen retorted his legs to his very backe, his ſhancks and ſhins ſtuck cloſe to his reynes; whence he was forced, with certaine Pattins, in his hands, to go creeping on all foure, with trayling his lyms after him. This man hauing thus a good while been a burden to himſelfe, to his owne exceeding payne, and trouble, and not finding any human remedy, recurred deuoutly to the diuine: and after he had recommended himſelfe, many tymes, with great feruour, to the *Prince* of the *Apoſtles*; going laſtly forth of the *Church*, & approaching neere to *Hagelune*, whome we mentioned aboue, being the Kings ſeruant and fauourit, he ſpake vnto him thus.

And will you not once looke vpon me? and haue you no compaſſion on me? and do not any ſo great miſeryes moue you awhit? What wouldſt thou haue me do to thee (ſaid the other;) when the

Irish

Irish man replyed: It is now ſix times, that I haue gone, in this manner, as you ſee me heere, to viſit the *Aultar* of the *Apoſtles*, in the *Citty* of *Rome*, to obteyne health, which yet at laſt *S. Peter* hath not denyed, but only ſeemed to differ awhile, and put me off, as willing to haue for company in the worke, his client *K. Edward*, for ſo hath he commaunded me to ſeeke him out, and to pray him to beare me on his ſacred ſhoulders, into this *Church* at hand, with promiſe that if the *King* may once be brought thereunto, I ſhal recouer perfectly my lymmes.

Hugoline ſtood awhile in doubt, as at a thing that ſeemed ſo abſurd at firſt: yet notwithſtanding did the meſſage to his *Lord*, who immediately gaue thankes to God for the ſame, and without delay, cauſing the *Cripple* to come before him, tooke him cheerfully on his back, and began to carry him to the place deſigned. Thus hung ſo poore & noyſome a Wretch on the ſhoulders of ſo great a Monarke, who with botchy hands, and loathſome armes, clung faſt to that royall breaſt, and neck. At this ſight, ſome Courtiers fell a laughing; others with a ſcornefull and diſdayneſull eye, lookt on the *Irish* mā, as a Diſſembler and Hypocrite; others finally, who would ſeeme wiſe, began to tax the ſimplicity, and folly of the *Prince:* but he vnder this ſtraung burden, had not gone many ſteps, when ſudenly the nerues of the *Cripple*, began to ſtretch forth themſelues, the bones to be ſetled agayne in their places, the dead fleſh to wax warme, and the legs and feete, now vnlooſed from the loynes, to returne agayne to their naturall place. Whereby a great quantity of corrupt humours, guſhing out from diuers parts, did very fowly defile the embrodered Robes, wherwith the King was cloathed. Then could not the multitude cōteyne themſelues from crying out alowd, *Hold, hold, for that the Irishman is made ſound, the King need not to proceed any further ſo to weary himſelfe, and to moyle and ſoyle his robes, in that manner:* While he on the contrary keeping the heauenly precept ſtill fixed in his mind, ſhutting his eares to the Sirens ſongs, paſſed yet further, and entring into the Temple, repoſed that ſacrifice before the *Aultar*; and the *Wretch* moreouer hauing a good ſumme of mony for his Viatique, returned full of ioy, and iubiley to *Rome*, to giue due thanks to *God*, and his *Saints*.

A certaine woman, had kernells growing vnder her throat, or as we call it, the malady of the *Kings Euill*, which continually ſwelling with putrifyed bloud, beſides the poſſeſſing of the whole,

with a deformed aſpect, gaue alſo forth an intolerable ſtench afarre off; this miſerable wretch, after ſhe had tryed many wayes, to be rid of this euill, was finally aduertized in ſleepe, that her Health remained in the Kings hands, who if he would but once vouchſafe to touch, and waſh the affected place, ſhe ſhould be cured without any more ado. The ſick party, being encouraged with ſuch an Oracle comes to the Pallace, declares the dreame, implores cõpaſſion. And the King, without any loathing of the fowle corruption, beginnes with his owne fingars, to ſtroake the tumours; then hauing waſhed them with water, he made the ſigne of the *Croſſe* vpon them; Whẽ behold in a moment, the skynne being broken, came forth togeather with goare bloud, a great multitude of wormes, the kernels were aſſwaged, and the anguiſh went quite away. This is certayne likewiſe of ſome blind people, who hauing their Eyes ſpurted with the water, wherein the King had waſhed his hands, they recouered their ſight in the preſence of many. But leauing the meruayles of this ſort; let vs come to ſome of the extraordinary reuelations which he had, as follow.

S. Edward *beholds, in viſion, the King of* Denmarke *drowned, in comming to inuade* England. *With diuine iuſtice ſhewed vpon Earle* Godwyn, *for his periury.* Chap. 7.

The hatred of the inhabitants of *Denmarke* (aſ we haue ſaid) againſt the *Engliſh* continued ſtill. And ſo much the more increaſed their rage, as more happy, and glorious were the ſucceſſes of this good King. In ſumme, the Enuy augmented ſo much, as that after long conſults, they determined to vſe all endeauours to recouer the poſſeſſion agayne, whence they were ſo ſhamefully thruſt out. In the meane tyme, *S. Edward* being at *Maſſe*, on the day of *Pentecoſt*, while the *Body* of *Chriſt* was eleuated, ſhewed a ſmiling countenãce, with the eyes attentiue, and fixed more then ordinary. The ſame, was much noted by the ſtanders by, & the *Sacrifice* being ended, his moſt familiars were ſo bold in confidence, as to craue the occaſion of ſuch a nouelty: and he with his natiue candour, and humanity confeſſed what paſſed, ſaying thus.

The Danes had agreed with their King, to returne to their ancient exploits of armes, and to come and diſturbe with hoſtility, that peace & quietnes, which the diuine Goodnes hath vouch-

ſafed

ſafed to affoard vs: and for that they placed the foundation of the whole enterpriſe in their owne valour, not regarding the Higheſt to be the only Maiſter, and Diſtributer of victoryes; his diuine Maieſty hath been pleaſed, to let them ſee their vnmeaſurable confidence. Now had they their army in readynes, and being iouiall, and proud of a proſperous gale, were at the point of hoyſing ſayle; when the King in leauing his long Boate, to board the Admirall, ſlipping with his foote betweene both the decks, fell downe into the ſea, & was drowned without remedy, deliuering his followers at once from a new ſinne, and vs from a new daunger. And this happened iuſt this very morning; and I hope in our Lord my God, and his moſt ſweet Mother their impious deſignes ſhall take no effect in my tyme: & this is that which our Sauiour Chriſt hath cleerely ſhewed my this day. Great ioy and iubiley was this newes to the hearers; eſpecially when ſending ſome of purpoſe, to be fully enformed thereof, they found and reported the fact, the day and houre, to be iuſt the ſame, which was told by the King.

The Seruant of Chriſt, on a tyme ſitting at table, and the *Earle Godwyn* his Father-in-law by him, it happened, that two Sonnes of the ſayd *Earle*, yet children, the one *Harold* by name, and *Toſto* the other, in playing together, in the preſence of the King, grew hot (as it happens) into a kind of quarell, & with bitter rancour, their ſport was turned to a Duell. *Harold* being ſomewhat the more robuſtious and bold, ſets vpon his Brother, and with both hands pulling him by the hayre of his head, ouerthrew him to the ground, & would haue ſtifled him doubtles, had he not beene ſuddenly taken forth of his hands. Then *S. Edward*, turning himſelf to *Godwyn* asked him if he did ſee nothing in the ſcuffling of theſe two boyes, but a ſimple fray? And he affirming, he did not. But to me, replyed the *King* in this childiſh brable of theirs, farre greater things then it, are repreſented. For that, as ſoone as both ſhall arriue to mans eſtate, they ſhall be taken with blind Enuy, and wicked Ambition: as firſt with traynes, and hidden frauds, they ſhall ſeeme to ſport, and be in ieſt, with one another; but the ſtronger at laſt ſhall preuayle, & chaſe away the other: and then againe attempting to rebell, he ſhall againe be ſuppreſſed by him; and after he hath put him to death, it ſhall not be long ere himſelfe do likewiſe come to ruine. Which to haue fallen out effectually, *England* it ſelfe ſaw afterwards, and truly may teſtify the ſame.

And

And ſince now we are fallen to ſpeake of *Earle Godwin*: it is ſayd of him, that he another tyme being at table with the King, one of the Squires ſtũbling with his foote vpon a rub, was ready to fall on his noſe, had not the other foot which ſtood faſt vpheld him the while. At which ſight, the ſtanders by reflecting, how one foot had helped his fellow; the *Earle* ieſted, Euen ſo it is (ſaid he) when a Brother helps a Brother, and one ſuccours the other, in his greateſt need. Whereupon, replyed the King: And ſo might my Brother likewiſe haue done for me, had *Godwin* beene ſo pleaſed. At theſe words the *Traitour* was afrayd, and with a ſad cheere ſayd withall: I ſee *Syr*, I ſee very well you ſuſpect me likewiſe for the death of your Brother, and giue credit to thoſe that falſely terme me a Traytour. But God be the Iudge heerof, who knowes all ſecrets, and ſo may this morſell in my hand heer, do me good, as I was far from working any plot eyther agaynſt thee, or thy Brother.

K. Edward accepted the condition, and gaue benediction to the meate, which as ſoone, as it came to the midſt of the *Earles* throat, ſtucke there ſo faſt, as he was neuer able, withall that he could do, eyther to ſwallow it downe, or to put it vp agayne, ſo as the paſſages of reſpiration, being ſtopt, his very eyes ſtarted forth in fearfull manner. Whereupon, as many as were preſent, were aſtoniſhed and cleerly acknowledged the heauenly reuenge; when the King ſayd to them: *Take away this dogg*, as they did. This wicked man, among many things, committed agaynſt the diuine, and humane lawes, was growne at laſt to be ſo bold, and abuſed ſo much the goodnes of the King, as that to ſway and rule alone, through diuers calumnies, he had baniſhed by litle and litle, all the friends & kinſfolks that came from *Normandy* with the King. Nor was *Edward* vnaware thereof; but politiquely proceeding, not to put things into *hurly-burly*, referred, and reſerued all to the *Higheſt*, as knowing certaynely, he would make ſome demonſtration therof in its time, which he foretold more then once, not only to others, but euen to *Godwin* himſelfe.

One *Eaſter day*, the King ſitting likewiſe at table (where euen amidſt the royall Feaſts and great aſſemblies of people, no leſſe then when alone, he was wont to take many occaſions to enter into God) he recollected himſelf more ſtrictly then ordinary, & muſing vpon the celeſtiall goods, with an eleuated mynd, acknowledged

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the vnworthines and baſenes of all worldly things: & while he remained thus in this conſideratiõ, his face was ſeen to be more ſeren then vſually, and his lips to moue with a modeſt ſmile, and then anone to become wholy ſad and penſiue: the ſame was noted by by ſuch as were preſent, and the Table being taken away, Duke *Harold*, with a Biſhop, and an Abbot accompanying him to his chãber, were ſo bold, as to demaund, what had happened to him: When *S. Edward* anſwered.

The more a man ſhall ſeeme to ſubtract himſelfe from tranſitory, and externall things, ſhall the true and eſſentiall make the more impreſſion in him. Behold how I amidſt the precious wines, and cates moſt delicate, and amidſt the luſtre of veſſels of gold, & ſiluer, lifting the eyes of my mynd, to my Lord God, haue firſt felt my ſelfe to be repleniſhed with ſpirituall conſolation, and then in vnſpeakable manner, haue been with the mynd, rayſed to the ſight of very ſad diſaduentures, which for theſe ſeauen yeares next, with a ſudden mutation, ſhall hang ouer the head of mortalls. Becauſe God, ſhall not fayle to viſit the iniquityes of the Chriſtian people. He ſhall deliuer them into the hands, and power of the Infidels, the ſubiects ſhall rebell agaynſt their Lords: and Kings ſhall lay traps for Kings, Princes for Princes: and in euery Country, the cruell ſword, ſhall reuenge the iniuries done to the Redeemer. Which things, and others like to theſe, fell out afterwards, euen iuſt in the manner, as the King had preſaged. And this may ſuffice vs for his Prophecyes.

S. Edward *being at Maſſe beholds our bleſſed Sauiour on the Aultar. And being deuoted to* S. Iohn *Euangeliſt giues a ring to a Pilgrime for his ſake, and dyes ſoone after.* Chap. 8.

KING *Edward*, was wõderfully deuout to all the Eccleſiaſticall Sacraments, and particularly to the moſt holy *Euchariſt*: and in this point had, from the diuine Goodnes, among others, one notable fauour. For being at Maſſe one day in the Monaſtery of *S. Peter*, before the Aultar of the indiuiduall Trinity, with one *Leofricus* an Earle (of whome it is ſaid, that he liued very holily in the company of his wife *Gothgina*, and founded many religious Conuents) the Sauiour of the world appeared to him on the Aultar it ſelf, & ſtretching forth his right hand, gaue him his heauẽly benedi-

diction, with the ſigne of the Croſſe, while the King in bowing with his head, was adoring the diuine preſence. The ſayd Earle *Leofricus* was likewiſe made partaker of the ſame apparition, who not knowing what paſſed in the Kings mynd, was approching to aduertiſe him thereof; whereof *S. Edward* being aware: Stand ſtill *Leofrick*, ſaid he, ſtand ſtill: what thou ſeeſt, I ſee alſo: and then Maſſe being ended, he added: I cõiure thee, *O Earle*, for the Maieſty of him, we haue both ſeene to day, that while we are in this life, thou ſpeake not a word of this viſion, to the end, that eyther throgh popular applauſe, we may not fall into pride, or through ſo rare a nouelty, occaſion may be giuen of murmuring to thoſe, who belieue no more, then what they can touch or feele with the fingar.

Among theſe things, *S. Edward*, being now well ſtept in yeares, and loaden with merits, was certified, that now at laſt his reward approched, and his certificate was in this manner. He held (next *S. Peter*) *S. Iohn* Euangeliſt the beloued Diſciple of *Ieſus*, in greateſt veneration: inſomuch, as he neuer denyed any honeſt petition, that euer was made to him, in the name of *S. Iohn* Euangeliſt. When among other times it happened one day his priuy Almenour being abſent, that a certayne Pilgrime, with the ſayd inuocation, moſt importunely craued an almes of him, and he not hauing any thing at hand, pulling off a precious ring from his fingar, very graciouſly gaue it him. It fell out afterwards, that two Engliſh men, went in pilgrimage to the holy *Sepulcher*, & hauing croſſed the Seas and now ſtrayed vnawares, out of their way, in that errour they were ouertaken by the darke night, wherein very ſad and afflicted, they could find neyther Guide, nor Counſayle, till beyond all hope appeared a venerable old man, who conducting them into the Citty of *Ieruſalem*, benignely receyued them as gheſts into his houſe, and after a dainety ſupper, brings them to their lodgings, with great charity. The morning being come, they both hauing giuen thankes, & ready to take their iourney, the good Hoſt ſayd to them.

Know Brethren, you are like to haue a good voyage, and ſhall returne ſafe, and ſound againe into your Country: God ſhal be propitious to you, & I for your Kings ſake, in all this time, will regard you ſtill. I am *Iohn* the Apoſtle, that loues your King very tenderly for the excellency of his chaſtity. You ſhall carry him backe this ring

ting, which he gaue me ſome dayes ſince, when I appeared to him in forme of a Pilgrime: and acquaint him that the day of his depoſition approches, and ſix months ſhall not paſſe ouer his head, ere I put him into the company *who follow the Lambe, whereſoeuer he goes.* Which ſaid, the Apoſtle vaniſhed, & they happily arriuing at home gaue faythfull accompt to the King, of what they had heard, and ſeene, Nor was the prediction vayne, becauſe *S. Edward*, very ſoone after fell into his laſt ſickneſs: wherein purpoſing to edify by all manner of wayes, as many as conuerſed with him, now feeling himſelfe to decay apace, ordayned his death, ſhould be preſently publiſhed, though all the kingdome, that his ſoule, being looſed from priſon might haue the ſuffrages of the faythfull, aſſoone as might be, and with this, he paſſed to his moſt deſired Lord, on the 5. of Ianuary 1066. hauing held the ſcepter 23. yeares, 6. months, and 27. dayes.

He was bewayled, and buryed with that feeling and concurſe of the people, as became ſuch a Ruler and Gouernour. Two tranſlations haue been made of that veſſell of the holy Ghoſt: the one ſome 36. yeares after his pappy paſſage, which vntil the other, was the ſpace of 60 yeares. In both diſcoueryes, not only thoſe ſacred members, but euen alſo his Princely robe, and habit appeared very whole, and vncorrupted. The firſt Tranſlation was made, to afford him a more honourable funerall. The other followed, at the tyme of his Canonization, vnder Pope *Alexander* the III. When depoſing the venerable Reliques, there ſucceeded ſo many miracles anew, as would be too long a matter & far from our purpoſe, to make narratiõ of them. Whence we may, with reaſon hope through the merits, and interceſſions of this great Seruant of God, that as ſo many particuler perſons, haue obtayned the graces which they craued; euen ſo that moſt noble Kingdome, all ſcandals being taken away, and Hereſies deſtroyed, may one day be reduced, to the vnion of the faythfull, and to the lap of the holy Catholique Church.

S. ANSELME.

THE ARGVMENT.

SEe in the Weſt *Arabia's* wonder bred,
With gorgeous luſtre fayre embelliſhed;
Rich in all colours which our eyes behold,
Vying agaynſt the Sunne his natiue Gold,
The Phœnix of his age. His Parents left
And of all help and ſuccour quite bereft,
Heau'n vndertooke his charge. He needs not feare
The want of friends, whoſe friends, whoſe Hopes are there.
Deuided from the world can *England* be,
The worlds chiefe Grace hauing eſpous'd in thee?
Or ſeeme diſcourag'd now, or hartleſſe growne,
When ſuch a Saint is denized her owne?
No, ſhe may hope, that though ſome clouds may hide
A while the light, it will at length be ſpi'de:
And that th'offended Sunne will gliſter more,
And ſpread his rayes far brighter then before:
When you, Deare Saints, ſhall put an helping hand,
That you agayne may on our Altars ſtand.

THE LIFE OF S. ANSELME ARCH-BISHOP OF CANTERBVRY.

Written by *Edinerus* a Monke of *Canterbury*, vvho liued in his tyme.

What the condition of S. Anſelms *Parents was. The preſage of his future life. His good inclinations, and firſt vocation to Religion.* Chap. I.

WE being to vnfold the Life and manners of *S. Anſelme* Archbiſhop of *Canterbury*, a moſt noble Citty of England; will firſt touch ſome things of his Parents. His Father then was one *Gondolfus*, who being borne in *Lombardy* of *Italy*, and comming to liue in the Citty of *Auguſta Prætoria*, now called *Auſt*, in the confines of *Piemont*, tooke to wife a gentlewoman, whoſe name was *Ermenberga*. Theſe two conſorts, for riches & nobility were equall, but in manners and diſpoſition far vnlike. Becauſe the husband, being giuen to his pleaſures, was held to be no good husband for his family

mily. While the wife on the contrary, being ſerious in the gouern-ment of the houſe, and a wiſe diſpenſereſſe of his goods, gaue alwayes forth, a moſt excellent odour of her life vnto her laſt, leauing *Gondolfus* aliue; who ſeeing himſelfe vnlooſed from the bands of Matrimony, being now growne of great yeares, became a Monke, and dyed in his Monaſtery.

Of this couple *S. Anſelme* was borne, of whome, as through a certayne preſage of his future ſanctity, it is reported, in his tender yeares, hauing heard his Mother ſay, that aboue in Heauen, was but one God only, who ruled and maynteyned the whole Vniuerſe, he thought with a childiſh imagination, that the Heauens were ſhored vp, and ſuſteyned by the mountaynes, & that from the tops of them, one might reach to the royall pallace of that great Monarke: and as he often had this thought, it happened one night, that he ſeemed, to mount vp by one of thoſe tops to the forſayd pallace, and beholds at the foote therof, certaine ſeruants of the King reaping of corne with much ſlouth and negligence: Whereat being ſcandalized, he determined to accuſe them to the Lord himſelf. Whereupon, aſcending to the top, and being admitted to the Pallace, he found the King, with the onely attendance of one Squire and no more, hauing ſent away the reſt of his family to reape, it being then harueſt tyme. The child then entring into the hall, & being called by the King, approches neere him, and ſits him downe at his feete. After which, being pleaſantly demanded by him, who he was, and from whence, and wherefore he came: he anſwered to all without difficulty. And immediately heerupon he cauſed a loafe of moſt pure bread to be giuen him, which *S. Anſelme* eating in the King his ſight, felt meruaylous comfort. Being afterwards awakened in the morning, and reducing this viſion to memory, the innocent child held it to be a certayne truth, & no fantaſtical thing; & verily belieued, he had been in Paradiſe indeed, and had taſted of the bread of our Lord, and ſo publikely affirmed to his companiõs.

He went after increaſing in yeares, and vertue ſo, as for his good behauiour, he was beloued of all. Being ſent to Schoole, as he was of an excellent wit, in a very ſhort tyme, he profited exceedingly in learning: & for his chooſing of a ſtate of life, he was not yet entred into the 15. yeare of his age, when he began to thinke in what manner he might beſt obſerue the diuine precepts, & ſaue his ſoule: and after a long diſcourſe thereupon with himſelfe, he came

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at laſt to reſolue, there was nothing more apt for the purpoſe, then to become a Monke, & to conſecrate himſelfe forever to the diuine Seruice. With this determination, he went his wayes to a certayne Abbot, intreating him to admit him into Religion. But that Prelate for feare of *Gondolfus*, durſt not receyue him. And yet was not the good youth awhit coole therwith in his purpoſe: but rather beſought God, he might fall into ſome grieuous malady, to the end the Abbot by meanes thereof, being moued to pitty, might admit him at laſt.

The prayers of *S. Anſelme*, were more efficacious with God then with men. Being ſuddenly ſicke then of a dangerous infirmity, he beſought the Abbot anew, he would daigne to accompliſh his deſires, and not ſuffer him to dye in the world. But he fearing yet the offence aforeſayd, was ſtill very ſtiff in the negatiue: and that not without the diuine Will, ſince the chaſt youth was deſtined to the help of other nations, and for other enterpriſes of greater glory of Chriſt, as we ſhall ſee anon. He recouered then his perfect health, & for that tyme withall renewed the good purpoſes; but afterwards what with the heate and feruour of youth, and the riches and commodityes of home, ſuffering himſelfe to be carryed away with pleaſures, and company keeping; he came wholy, as it were to looſe, not only his Vocation, and ſpirit he had, but euen alſo the ſtudy of letters, wherein he had been ſo diligent before. One thing only for awhile, detayned him ſomewhat, from complying too much with his ſenſes therein, the reſpect of his deere Mother, whome he loand reuerenced much. But after ſhe was paſſed from this lyfe, being then meerly without any tye at all to hold him too, that frayle barke was carryed away into the waues and ſtreames of the world.

S. Anſelme *being tyred with the bitter vſage of his Father, goes into* Normandy *to* S. Lanfranke, *and becomes his Scholler.* Chap. 2.

IN his manner went *S. Anſelme*, with the greater part of mortalls into manifeſt perdition; when the heauenly Father beholding him with the eyes of clemency, to vnty him from the world, permitted his Father to be ſo fraught with hatred, and auerſion from him, as that equally the good and bad, or rather more the good actions of *S. Anſelme*, then the bad, diſpleaſed him: nor was there any meanes left to pacify him, with all the humility and ſatisfaction the

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yong man could yield vnto him. Inſomuch, as ſeing euery day the old man to be more bitter to him, and intollerable then other; for feare of ſome great inconuenience, he determined to leaue his Country, Parents, and friends, as well to deliuer himſelfe of ſo great tribulations and troubles, as to apply himſelfe anew, more ſeriouſly to learning. Putting himſelf then in order, and laying his fardell on an Aſſe, he went towards *Burgundy*, with onely a certaine Clerke his familiar friend in his company: and paſſing ouer *Mont-ſeneſe*, being not much accuſtomed to the labours of the body, he felt himſelfe, ſo weary of the way, and of climbing vp the hill, and ſo afflicted withall, as not hauing other ſuſtenance, he began to eate the very ſnow, inſteed of food. Whereat the Clerke being moued to compaſſion, did preſently looke into his ſachell to ſee if there were ſomwhat there to eate: when beſides all expectatiō, he found therein a white and ſauoury loaſe of bread, which not in a dreame now as before, but really in effect gaue to *S. Anſelme* lyfe, ſo as he arriued in few dayes to the place deſigned, very ſafe and ſound, where partly in *Burgundy* it ſelfe, and partly alſo in *France*, for about the ſpace of three yeares, he attended to his ſtudyes.

There liued in thoſe dayes in the Monaſtery of *Benedictins* at *Bec*, in the country of *Normandy*, one *Lanfranke* an Italian by nation, of the Citty of *Pauia*, a man ſo famous for knowledg & goodnes, as many youths from diuers parts of the world, repayred to him that were deſirous of ſound and perfect doctrine. Now *S. Anſelme* being moued with the noyſe and rumour of ſuch a one; became ſo enflamed with deſire of knowing *Lanfranke* by ſight, and to conuerſe with him, as he doubted not a whit, to go himſelf in haſt into that prouince. And was in truth nothing deceyued of his expectation, finding in that Father, ſo rare gifts of wiſedome, as he tooke it for no ſmall happynes to haue him for Mayſter, and to be admitted into particular familiarity with him.

With this occaſion the feruent louer of liberall arts, without ſparing eyther day or night employed himſelfe with ſingular induſtry, to enrich his breaſt with ſundry knowledges of high & extraordinary things, in giuing eare to the doctour, in turning of books, in gathering notes, in framing Epitomes, in rehearſing of thinges heard, and expounding others. In which occupations, while he ſuffers much paynes and many incommodityes (as it happens) now of cold, and now of heate, now of hunger, and then of ſleep; it came

came agayne into his mind, that if he were a Monke, as heertofore he had deſire to be, he ſhould not ſuffer more troubles and paynes, nor do more pennance then now he did, while in a religious ſtate beſides, he ſhould not looſe the merit of ſo great labours; whereas in the life he then led, it was more vncertayne what fruite at laſt, he were like to gather thence. Wherefore in ruminating this, new purpoſes began to awake in his mynd of ſeruing God, and wholy renouncing ſecular deſignes.

Truly, it is well knowne that, that fier was as yet very feeble, and the flames aſcended but impure, and full of ſmoake: whereupon, conſulting with himſelfe of the Monaſtery, he was to retyre vnto, he ſayd within himſelfe: If I enter into that of *Cluny*, it is ſomewhat too ſtrayte, and I ſhall not be able to endure it: If in that of *Bec*, I ſhall not there be eſteemed awhit, ſince the eminency of *Lanfranke* will doubtles obſcure my name, and qualityes: Inſomuch, as not onely I ſhall be able to help but few, but ſhall come alſo in a certayne manner to looſe the tyme and paynes, I haue taken in ſtudyes. It were conuenient therefore, I ſhould ſeeke a place, where I might both help others, and giue forth ſome worthy demonſtration of my ſelfe.. In theſe conſiderations, *S. Anſelme* was remayning for ſome dayes: but then afterwards making his reflexion thereupon, through diuine grace he was ſoone aware how they ſpang from an euill ſpirit, and from a hart but ill mortifyed, & too much affected to the world. So, as reprehending himſelfe for it: And doth this forſooth (ſayth he) ſeeme Monachiſme vnto thee, ſo to wiſh to be preferred before others, and to be more honoured & reputed then others? No truly: go to then, lay downe thy pride and become a Monke in a Conuent, where, as reaſon would, for the loue of God, thou beeſt the laſt, and the vileſt, and moſt deſpiſed of all. And where may this be trow you, but ſurely in the Conuent of *Bec*? Since there is one to be found, who for his high wiſedome and reputation purchaſed, is ſo ſufficient for all, as there ſhall be no need of me at all. Heere then ſhall be my reſt, heere my repoſe, heere God alone ſhall be my ſcope, heere his loue ſhall be my thought, heere the bleſſed and continuall memory of him, ſhall be my happy entertaynement, and pleaſant ſatiety.

Gondolfus *Father of* S. Anſelme *dyes, and leaues him his heyre. He conſults with* S. Lanfranke, *and the Archbiſhop of* Roan *what courſe of life to take, and afterward is made Prior of* Bec *in* Normandy. Chap. 3.

AMidſt theſe deliberations *S. Anſelme* was aduertiſed, that by the laſt will and teſtament of *Gondolfus* his Father, he was become the heyre and Succeſſour of all his ſubſtance. This newes puts his wits on the racke, not ſo, as to put himſelfe from the will of ſeruing his diuine Maieſty, but only made him to doubt, whether it were not, to the greater glory of God, to remayne in the world, & in the workes of Charity himſelfe to diſpence his goods to the poore. It would ſometymes likewiſe come to his mynd, that to be vnknowne, and to giue himſelfe wholy to contemplation, it were expedient to hide himſelfe, and to liue in the deſart. In this perplexity, it ſeemed good to him, not to make any firme reſolution therin, without the ſound and mature counſayle of ſome vnderſtanding and faythfull perſon, remembring the Scripture which ſayth: *Omnia fac cum conſilio, & poſt factum non pœnitebis*. Wherefore he went to *S. Lanfranke* and ſimply declared vnto him what paſſed in his mynd, he craued to be ſetled and eſtabliſhed by him, in what were beſt to be done to the greater ſeruice of God. *S. Lanfrancke* was not willing to be iudge in the matter, nor himſelfe to paſſe the ſentence alone, but exhorted *S. Anſelme*, to remit the whole, vnto the Venerable *Maurilius*, Archbiſhop of *Roan*, vnder whoſe obedience, at that tyme, the *Benedictines* of thoſe countryes gouerned.

S. Anſelme replyed not a word heerunto, and being guided by *Lanfrancke* they both went their wayes immediately towards the Archbiſhop: And ſo great was the deuotion and credit, which the good youth gaue to his Mayſter, as that paſſing through a great wood, betwixt *Bec* and the ſayd Citty of *Roan*, if *Lanfrancke* would but haue ſayd the word, that he would doubtles haue obeyed him therein. Being come to the Prelate *Maurilius*, they both togeather propoſed the occaſion of their iourney vnto him, & the difficulty which *S. Anſelme* felt, in chooſing a ſtate of life. Whereto without delay, the *Archbiſhop* anſwered, that ſurely the Monaſticall Profeſſion was the better, and moſt ſecure of all. To this anſwere, gaue *S. Anſelme* very humbly his conſent, and layng all care aſide, hauing diſpēced his patrimony, as beſt ſeemed vnto him; he became Monke

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in the ſame Monaſtery where *S. Lanfrank* was Prior; whoſe Abbot was called *Herlwin*, a perſon of good yeares, and of much eſteeme, as well for his rare vertues, as alſo for hauing built and founded that Monaſtery at his owne coſt, & charges.

S. Anſelme being entred into this Academy of Chriſtian Philoſophy, and heauenly exerciſes, on the 27. yeare of his age, endeauours with great iudgment and attention to imitate (as we alſo read of *S. Antony*) all the qualityes, which he diſcouered to be more noble and perfect in euery one; through obſeruation whereof, and with diuine aſſiſtance, walking apace from vertue to vertue, he became within the terme of three yeares, a moſt cleere mirrour of Religion. So as *S. Lanfranke* being aſſumpted to the gouernment of *Cadom*, *S. Anſelme* was immediately ſubſtituted to him in the Priory of *Bec*: which dignity hindred him not awhit, from his wonted meditations, but rather continually recollecting himſelfe, ſo much the more, he rayſed himſelfe to the vnderſtanding of moſt high myſteries, and ſolued ſuch Theologicall queſtions, as till that tyme had neuer beene treated before: wherein he was not ſo much aſſiſted with intenſe ſpeculation, as with purity of hart, and right intention which he had to expound the purity of diuine ſcripture, to the common benefit of all, and to defend the verityes of the Catholike fayth agaynſt the malignant.

But among other knots that ſtraytned him moſt, and held him in ſuſpence, one was, In what manner the Prophets had ſeene at once both things paſt, and to come, as they had been preſent with them; and in what manner, with ſo much firmnes and reſolution, they haue been able to preach and write them. In which paſſage while one night he was plunged before the houre of Mattins: behold from his bed with his eyes towards the dormitory, and temple he cleerely ſees through the wals themſelues, the Sacriſtans and the other Officers, about the Aultar and Quire, to prepare the bookes, to light the candles, and laſtly one of them to take the rope, and to ring the bell, and at the pulſe, all the Monkes to riſe from their beds, to go to the Office. At which reuelation, merueyling not a litle, he came to comprehend, how eaſy a thing it was to God, to ſhew the Prophets in ſpirit the things moſt remote and diſtant from them, ſince to him it was affoarded ſo to behold them with the eyes of the body, there being ſo much diſtance of place, and ſo many impediments and obſtacles betweene. In this manner came *S.*

Anſelme to be cleered of the doubt, which tormented him ſo much.

But that which more imports, there was affoarded him from heauen, a diſcretion of ſpirits, ſo iudicious and ſubtile withall, as he eaſily diued, and penetrated into the cuſtomes and inclinations of ech ſort of perſons; and arriued ſometymes ſo far, as to know the moſt hidden ſecrets of harts, and to diſcouer moreouer with extraordinary light, the very origens, and ſeeds, and proceedings of all vertues and vices; and finally to demonſtrate with moſt cleere precepts and examples, in what manner to purchaſe the one, and eſchew the other. To this ſo great liberality of God, correſponded he with all due thankefullnes and promptnes to ſerue him, & with the exact cuſtody of himſelfe from all that, which might any waies make him vnworthy and vncapable of ſo high fauours. In faſting he had now got ſuch an habit, that how long ſo euer he differred his repaſts, he neyther felt hunger in expecting, nor tooke any delight in the meate he eate: And yet did he feed as other men do, as knowing he could not otherwiſe ſuſteyne himſelfe, but did it ſparingly, and ſo without ſenſuality, as he not only abhorred al daintyes and delicacyes, and guſts of the palate, but ſeemed (as we ſayd) as if in him, the ſenſe of taſting had quite been loſt and extinct.

As for ſleep, his holy occupations, and continuall labours gaue him but a very ſmall tyme, anſwering and aſſiſting euery one, that made their recourſe to him for counſayle and direction. In which things the diuine man would be ſpending, not only the houres of the day, but euen thoſe of the night alſo: and by night beſides, he would attend, partly to amend, and correct bookes, which were dangerouſly marred, and corrupted; partly in meditating the life of his Redeemer, and contemplating the eternall Beatitude, through deſire whereof, he would ſhed whole fluds of teares, as likewiſe he would do for his own defects, and through compaſſion of the ſins of his neighbour, togeather with the miſeryes of this lyfe, and the eternall loſſe of ſoules; inſomuch as many nights he would often paſſe ouer without any ſleep at all: and if perhaps he but chanced to ſhut his eyes, it would be but euen a litle before the houre of mattins, when how affectuous he would be in prayers, & vnited with the diuine goodnes, the prayers which he made at the inſtance of his friends and deuotes, ſet downe in writing, declare ſufficiently.

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S. Anſelme *was enuyed much for his promotion to the the Priory, eſpecially by one* Oſborne *a Monke, who was afterwards reconciled to him; and dying, appeares* S. Anſelme, *and reueales his eſtate vnto him.* Chap. 4.

AMong all the vertues, and prayſes, which are recounted of the holy man, to me none ſeeme more worthy of conſolation, & imitation then the dexterity, & charity which he vſed in the gouernment and inſtruction of his ſubiects. To which purpoſe, we are to vnderſtād thus much, that aſſoone as he aſcended to the Priorſhip, he wan'ed no few enuyers and perſecutours; to whome it ſeemed an intollerable thing, and very vnworthy, to be ſubiected ſo, to the obedience of one, that might well be called a Nouice. Agaynſt the peruerſnes, & malice of theſe, *S. Anſelme* oppoſed himſelfe with all offices of benignity, that might be, and particularly vnto one, very yong of yeares, by name *Osborne*. This man being endowed with a rare wit, and of great hability, imploying his talents ill, and abhorring the interiour diſcipline & ſeruice; had cōceiued an auerſion & hateful rancour againſt the holy Paſtor, & ſtuck not to exerciſe the ſame, both openly & cloſely when occaſion ſerued. Which malignity of his, though *S. Anſelme* for himſelfe, not much regarded: yet was he ſory ſo noble a Subiect, of whome otherwiſe ſo much fruite might well be expected, ſhould, through diabolicall operation, be ſo lewdly ſeduced, and as it were, vtterly loſt.

Now then to reduce him into the righ way, firſt he ſought by all meanes poſſible, to gayne his good will, and to win him to be confident. For which end he began to make exceeding much of him, to diſſemble with his errours, to graunt him whatſoeuer was poſſible, without the manifeſt domage of the Order, and finally to omit nothing that might any wayes ſeeme to tame, and relent that ſo fierce and vnbridled wit of his. The youth tooke complacence at ſuch deportements of *S. Anſelme* towards him, and by little and litle being mollifyed and vanquiſhed with ſo much humanity; began to be affected to him, and to take his fatherly aduiſes in good part, and euen voluntarily to compoſe himſelfe to all modeſty and grauity. Which the wiſe Rector perceyuing, he proceeded to fauour him more then euer, to preuent his neceſſityes, not to ſuffer him to want any thing; and withall to prayſe that emprouement and fruite which he noted in him, and ſweetly to exhort, & pray

him withal, continually to paſſe from good to better. From hence he went vntying him by litle and litle, from his accuſtomed leuityes, and very dexterouſly reuoked agayne thoſe former indulgences which heertofore he affoarded him, and by all meanes endeauoured to reduce him to reaſon and religious maturity.

When as afterwards he ſaw himſelfe to be fully poſſeſſed of him, continually reſtreyning him more and more, he tayled not to cut of quite that childiſhnes, which ſeemed as yet to remayne in him: and if he had noted him to relapſe at any tyme into errours, he would chaſtize him, not only with words, but with penances alſo. Which new ſeuerity, was ſupported by *Osborne* with admirable patience, being now aſſured and moſt ſecure of the fatherly bowels of *S. Anſelme*, and of the amorous affect whence it ſeemed to proceed. In ſumme, with holſome and fit remedyes, that youth, who ſeemed ſo incorrigible before, came now to be amended and reformed in ſuch manner, as looke what diſquietnes and ſcandall he had giuen before, he now gaue as great example, and edification to all: When as thus cured in his ſoule, through diuine diſpoſition he fell grieuouſly ſicke.

Then did the good Paſtour, ſhew no leſſe diligence, in helping the exteriour man, then before he had vſed towards the interiour: ſo as he ſerued him in perſon, in ſupplying him his meate & drinke with his owne hands, & with extreme ſollicitude, prouiding him of all things neceſſary, to rid that ſubiect of his infirmity, of whom now a good while ſince, he had promiſed to himſelfe, great matters for the diuine ſeruice, and the good of Religion. But this pious induſtry of the Seruant of Chriſt, had not the deſired end; ſince it pleaſed the diuine Maieſty, to cut of the threed of *Osborns* mortal life. Whereat *S. Anſelme* grieuing with moſt tender affect (as much as Chriſtian vertue ſuffered) in the houre of his paſſage, deerly intreated him, that if it were poſſible, after his death, he would giue him ſome tydings of him. The dying man did promiſe as much, and ſo expired.

The body, according to the vſe being ſocked, clothed, & then layd forth on a beer, was carryed into the Church; while the Monkes ſate ſinging of the wonted pſalmes about the ſame. *S. Anſelme* in the meane tyme to make his prayer more attentiue and feruent, retyred himſelfe into a place ſomewhat a part from the others: heer while with teares, and ſighs he begs of our Lord, the ſaluation of

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that ſoule, being oppreſſed with ſorrow & heauynes and his eyes now ſhut, he fell into a ſlumber: and in that repoſe, beholds in ſpirit certayne venerable perſons, dreſſed vp in white garments, to be entred in the chamber of the deceaſed, and there to ſit downe to iudge him. But not knowing, what ſentence they had paſſed vpon him, & expecting with great anxiety to vnderſtand the ſucceſſe of that iudgmēt; behold *Osborn* appeares on a ſudden, in face not vnlike to one that returns to himſelfe againe, after a traunce, or fit of fainting. Whereat *S. Anſelme* ſayd preſently to him: What is the matter ſonne? How it is with thee now? The other anſwered: The ancient Serpent hath riſen vp thrice agaynſt mee, and thrice hath it fallen vpon his owne head, & the Bear-heards of God haue deliuered mee: after which words *S. Anſelme* opened his eyes, and *Osborn* vanished.

This anſwere the dead man gaue, and *S. Anſelme* himſelfe, afterwards interpreted the ſame in this manner: That thrice the ancient Serpent aroſe agaynſt *Osborne*; becauſe firſt, he accuſed him of ſinnes committed after Baptiſme, before he had been offered vp by his Parents into the Monaſtery: ſecondly for thoſe, which he had committed after his entry into the Monaſtery, and before the making of his vowes: in the third place, for thoſe whereinto he had incurred after his vowes, euen to his death. But thrice agayne, was the accuſer defeated; becauſe the errours of the world, had been cācelled in vertue of the Fayth, and oblation of his Parents, when they preſented him deuoutly to the diuine ſeruice: thoſe of the Nouiciate, were remitted him in the new conſecration of himſelfe by meanes of his vowes. The faults which he had committed after the vowes, were pardoned him ſomwhat neere to his paſſage, by meanes of confeſſion and pennance: So as the diuell, finding all his quarrels fruſtrate, being wholy confounded, was quite defeated, ſince all the inſtigations and ſubtilityes he had vſed to make that ſoule to fall into ſinne, had redounded to his owne more grieuous torment, and greater damnation.

As for the Bear-heards of God, they are (ſaid he) good Angels: for that, as they tame the beares, ſo do theſe reſtrayne the malignant ſpirits, from the cruelty and impetuoſity, wherewith they vſe to ruſh on, to the deſtruction of ſoules. After all theſe things, to ſhew himſelfe a true friend, and father of his *Osborne*, no leſſe after his death then before, he ſayd euery day a Maſſe for him, though the whole

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yeare following. And if ſometymes, he were hindred from celebrating at all, he would ſeeke for ſome other, to ſupply the ſame, promiſing to do as much for that Prieſt, when he was requeſted. Beſides which, he did ſend letters into diuers parts to procure ſuffrages and ſacrifices for the ſame intention, and thereby obtayned a great number of them. Whence it followed, that not onely the deceaſed party felt (as is verily belieued) eyther opportune refreſhment, or accidentall ioy: but euen alſo the liuing tooke excellent example of ſo burning and continuall charity of *S. Anſelme*; yea euen his very enemyes tempered themſelues, who before could not looke on him with a good eye; & at laſt ouercom & touched with the perpetuall tenour of ſuch goodnes, tooke ſo great an affection to the holy man, as from murmurers and emulous, they became followers and proclaymers of his rare vertues. Although indeed to bring things to thoſe termes, a certaine ſtrange accident of no ſmall moment, happened to one of thoſe enemies of the bleſſed Paſtour, that immediately followes.

A certayne ancient Monke, and great Enemy of S. Anſelme, *at his death, was tormented with a dreadfull viſion, which* S. Anſelme *drieth away with the ſigne of the Croſſe. And how he gaue himſelfe to the trayning vp of Youth.* Chap. 5.

THere was one very ancient in Religion, who with implacable diſdayne neuer ceaſed to bite and moleſt the good Father, and by no meanes could neuer endure him much leſſe reuerence & acknowledge him in the place of Chriſt. Now then, through the iuſt iudgment of God it happened this miſerable wretch fell ſicke to death; and one night while all the Monkes were in bed, he began to giue forth very dreadfull cryes, & to ſeeke as it were, to ſhun the ſight of ſome horrible figures; became very pale of viſage, and full of trembling and great anxiety, and would withall be turning his head on this ſide, and that ſide, to hide himſelfe. At theſe noyſes, his neyghbours being now awakened, came ſuddenly in hait to aske what he ayled. You behold mee (ſayd he) afflicted and diſtreſſed thus within the pawes of two moſt rauenous wolues, which are now euen ready to ſtrangle me, and demaund you of mee, what I ayle? One of them that was preſent hearing this, by name *Ricolfus*, who was the Secretary of Conuent, without delay went running

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to *S. Anſelme*, who at that tyme was correcting of a booke, and preſently informed what paſſed with the ſicke man.

At which newes, the venerable Prior being touched with his accuſtomed clemency, bad *Ricolfus* returne backe to the ſickman: and he in the meane tyme recollecting himſelfe a litle, ouertooke him in the Infirmary, and lifting vp his hand, made the ſigne of the Croſſe vpon him, ſaying: *In nomine Patris, & Filij & Spiritus Sancti.* With which ſigne, the Wretch was ſuddenly quiet, and being ſomwhat cheerfull in face, with moſt inward affect of the hart, began to giue thankes to the diuine Goodnes: and added withall, that ſoueraygne ſigne he had ſeene to come forth of his mouth, as a fiery lance, which being brandiſhed agaynſt thoſe wolues, had ſo terrified them, as made them ſuddenly to fly away.

Then *S. Anſelme*, ſweetly approching to him, dealt with him ſeriouſly of matters concerning the ſaluation of his ſoule, & brought him to a great compunction, and true confeſſion of all his offences committed agaynſt God: and after he had giuen him the abſolution, told him playnely, he ſhould render vp his ſpirit, about nine of the clocke: and ſo indeed it fell out, to the great aſtoniſhment of all. From hence forward, *S. Anſelme* with a great deale more eaſe, began to adminiſter the office: in which, as one that ſought to promote to perfection all thoſe, whome he had vnder his charge; ſo with particular application, he laboured eſpecially in the help of youth, and alledged this reaſon for it: That euen as wax, when it is too hard, or too ſoft, takes not very well the impreſſion vpon it, but if it be well tempered between the hard and ſoft, it moſt faythfully receyues the print of the Seale; ſo iuſt, do we ſee it to happen in the age of a man.

Take you one who from his infancy to his old age, hath been alwayes bred vp in the vanityes of the world, and begin to deale with him then of ſpirituall conceipts, of contemplation, of celeſtiall things, and of ſuch other like diſcourſes, and you ſhall find him to be not able to conceyue hardly, much leſſe to put your aduices in practice, and due execution. Nor is it any wonder, ſince the wax is hardned, nor hath he ſpent his yeares in ſuch practiſes, & hath alwayes had other obiects, and other deſignes. On the contrary ſide, take me a child, both tender of yeares, and of conſcience, and who cannot as yet diſcerne the euill from the good, the very ſame ſhall happen with this, as with the other, the wax is too ſoft, and liquid

for it, it admits no characters, or images. Betwixt theſe two then, the youth ſtands in the midſt, as temperatly compoſed of ſtiff and tender. Do thou endeauour, to inſtruct ſuch a one, and thou ſhalt imprint in his mind, what thou wilt. Which thing I noting (ſayd *S. Anſelme*) do employ my ſelfe with the more aſſiduity and ſollicitude, in trayning vp of youth, and do labour from their ſoules to extirpate all the rootes of vices, and to plant the vertues in place of them: that being purged in this manner and well tempered, they may come to repreſent more to the lyte, the true image of a perfect man. And theſe were the principall motiues of *S. Anſelme*, for the education of youth.

S. Anſelme *ſueth to the Archbiſhop of* Roan, *to be diſcharged of his Office, but is denyed. Together with a Viſion of* Ricoltus *concerning him.* Chap. 6.

IN the meane tyme, occupations and affaires continually increaſing, and ſorely oppreſſing the Man of God; he held himſelfe to be ſo much diſquieted and diſtracted therewith from interiour exerciſes of the mynd (which happened not ſo to him at the beginning) as he went for counſaile anew to the aforeſayd Archbiſhop of *Roan:* before whome, he vnfolded the occaſion of his comming, and bitterly bewayling his peace and tranquillity loſt thereby, beſought him, that he might be disburdned with all expedition of the charge. Whereto the Archbiſhop, being a perſon of much iudgement and ſanctity withall, thus anſwered: Do not, my deereſt ſonne, make inſtance to forgo the charge, nor do thou ſeeke to ſubtract thy ſelfe from helping others, to attend to thy ſelfe only: for I tell thee, in good ſooth, that I haue heard heertofore of many, and ſeen ſome alſo, who hauing vnder the coulour of their proper quietnes, abandoned the paſtorall cure, & by that occaſion being fallen into tepidity, haue likely gone from euill to worſe. Which to the end the ſame may not fall vpon thee likewiſe (which God forbid) I commaund thee in vertue of holy Obedience, to reteine to thee ſtill the Prelacy which thou haſt, nor to ſuffer thy ſelfe to be induced any wayes to depoſe the ſame, vnleſſe the Abbot do enioyne thee to it. And if thou ſhalt be called heeratter to any greater charge, that thou do not refuſe by any meanes to accept therof: Becauſe I know very well, thou art not like to ſtay any long tyme, in that where-

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thou art, but ſhalt ſhortly be aduanced to a higher degree.

To theſe words ſayd *S. Anſelme*: Then woe to me poore miſerable wretch: I am ready to faynt with the preſent burden, and yet when another more weighty ſhall be layd vpon me, I may not refuſe the ſame! Theſe ſighes of *S. Anſelme*, moued not the wiſe Archbiſhop a whit, but rather with the ſame ſeuerity, he rehearſed to him agayne the ſame precept, which he had giuen him. In this wiſe the Seruant of Chriſt, perceyuing himſelf to be quite excluded from that which he wiſhed, fayled not at laſt to conforme his own to the diuine will: and returning home, with new feruour & new purpoſes gaue wholy himſelfe to cheriſh & increaſe the more ſolide vertues in his Monkes. To which effect, knowing very well of what importance was the vnion and communication togeather of the ſubiects, with the Superiour; he purſued with all the meanes, that well he might, to procure to himſelfe the loue of ech one, and that particularly with ſhewing of true compaſſion and tendernes to the ſick, and indiſpoſed; ſo as he ſtucke not to enter often into the Infirmary himſelfe, and there not only with ſweet countenance and gracious words to comfort the afflicted; but euen alſo (as we ſayd of *Osborne*) to ſerue them, and prepare them their dyet & food with his owne hands, and with diligence to find out the ſtate of ech one, and that which moſt would be guſt-full, and pleaſing to them.

Through which dealing of his, the bitternes and detractions not only ceaſed, if there were any yet left, but there followed a thing, which may truly be called, the very health of religion; to wit, a confidence, and a certaine coniunction of the members with the head, and that ſo ſtrayt, and ſo great withall, as there was not any, who not ſuddenly to manifeſt his ſecrets, and ech paſſion, & thought which he had in his breaſt to the good Priour, as a child would do to his ſweeteſt Mother. With which ſecurity, and ſweet familiarity would *S. Anſelme* be curing of the inward wounds, and remedying the temptations of his Monkes, and that with ſo much more eaſe, as their conſciences were made more manifeſt and palpable to him. So as by this meanes, *S. Anſelme* came continually to be held in greater grace and reuerence with all men.

And this good conceypt of theirs, increaſed ſo much the more, through a certayne meruayle, which newly happened to the aboue named *Ricolfus*. This man, while he went one night through the

the Cloyſter, obſeruing the houre of riſing of the Monkes to Mattins, in paſſing by good hap before the Chapter-doore, peeped in with his eyes, and beheld *S. Anſelme* in prayer, enuironed round as with a flaming circle of fire. *Ricolfus* was aſtonished at the ſight, & after he had a litle thought with himſelfe what it ſhould be, he reſolued to hye him to the Fathers celll, when ſeeing no body there, he returned to the Chapter agayne, and found there the Priour as before, but without the ſayd flame, yet moſt aſſured the while, of that which at firſt he beheld ſo cleerly.

S. Anſelme *in a caſe of neceſsity miraculouſly procures a fish from the Riuer neere by: And with the ſpirit of Propheſy foretels an accident to come. Togeather with the Bookes which he wrote.*

ON a certayne day, *S. Anſelme* being ſent vnto, by a principall Lord of *Normandy*, to come and deale with him about certaine affayres, he refuſed not to go; and hauing diſcourſed with him, till the Euening, he was not inuited at all by the Prince, to lodge there that night, though the Monaſtery of *Bec*, were farre from thence. Which the Man of God perceyuing, without ſpeaking a word therof to any, tooke his leaue, and departed thence, not knowing where to lodge. In the meane time, meeting with one of the Monkes, of his owne Order, he asked him, Whither he went, and were they might harbour and retire themſelues that night? The other anſwered: Father, we haue a houſe indeed, not far frō hence, but there is no refection to be had for you, and your company, ſaue only bread and cheeſe.

Then ſayd *S. Anſelme*, with a cheerfull countenance: Doubt you not good brother; go thy wayes then before, and caſt a net into the riuer there, and thou ſhalt preſently find fiſh inough for vs all. So did the Monke without any doubt a whit, and calling in haſt, a fiſherman to him, bad him to throw in his net. Now was it indeed neyther tyme, nor place for ſuch a draught, and therefore the fiſherman laughed at ſuch a bidden thing, and tooke himſelfe to be mockt at by the Monke. But at laſt, being thereunto cōſtrayned, as it were though his prayers and perſuaſions, he reſolued to obey; and behold agaynſt all hope, came forth of the water a Trout of an vncouth bignes, with another litle fiſh alſo: So as that fiſh was more then inough for *S Anſelme*, and his company.

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That other accident differed not much from this which happened to him in another houſe of a deere friend of his, called *Walter Tirel*, who being ſory for want of fiſh, and with words of courteſy excuſing himſelfe, for not having prouiſion worthy of ſuch a gheſt; *S. Anſelme* ſmiled, and replyed: There is now a Sturgeon brought in vnto you, and do you complayne for want of delicacies? As yet *Walter* verily beleeued he had but ieſted with him, and would by no meanes giue any credit to it, when behold, two of his men came & entred into the houſe with a Sturgeō, the greateſt they had ſeene a long tyme, being found (as they ſayd) by the Stephcards vpon the bankes of the riuer of *Alreia*. Whence, though in a baſe and materiall ſubiect, yet may it well be gathered, that *S. Anſelme*, amongſt other gifts of heauen, had likewiſe the ſpirit of Propheſy.

About the ſame tyme, he compoſed three very ſubtile Treatiſes: one of the *Truth*, another of *Freewill*, the third of the Fall of the *Deuill*. By which treatiſes, may well appeare, wherein he had truly fixed his mind, though by ſuch conſiderations and labours, he neuer ſubtracted himſelfe from the care & conſolation of his Monkes. He wrote alſo another booke, which he entituled; *The Grammarian*, wherein he introduceth a Scholer to diſpute with him; he alſo in that booke goes ſoluing of many Logicall difficulties. He annexed thereto a litle Tract, which he called, by the Greeke terme, *Monologion*; for that ſpeaking with himſelfe alone, without medling with quoting of the holy Scripture, with meere reaſons he proues *There is a God*, and that by no meanes it can be otherwiſe.

After this, it came into his mynd, whether with one ſhort argument only, that ſame might not be ſolidly proued, which is ſo beleeued and preached of God, to wit, that he is Eternall, Incommutable, Omnipotent, Incomprehenſible, whole in euery place, iuſt, pious, mercifull, true, or rather Truth it ſelfe, Goodnes, Iuſtice, and ſome other attributes, and how all theſe things are one thing in him. This ſame propoſition now did affoard him ſo much to do, as partly it tooke away his meate, and ſleep; and partly alſo (for which he felt the greater griefe) held him exceedingly in ſuſpence, and greatly diſtracted him in his Pſalmody, and in the other diuine Offices: and by how much more violence he vſed thereunto, ſo much the more was he troubled with the foreſayd. queſtion; vntill ſuch tyme as waking one night, it pleaſed the diuine Mercy, to illumine his vnderſtanding, and to giue him the knowledge of

what he deſired, with ſo much clarity, as he felt therewith a great iubiley of hart, and a wonderfull ſweetnes and conſolation of mynd. And ſuppoſing he might help others therewith (as he was far from all enuy, or baſenes of mynd) he went ſuddenly about to put the thing in tables of wax (according to the vſe of thoſe tymes) and then gaue them in keeping, with great charge, to one of the Monkes.

Some dayes being now paſſed ouer, he demaunded the ſame of the party himſelfe, and ſuddenly they were ſought for in the ſelf ſame place where they had been layd, but could not be found. Wherupon good diligẽce was vſed to learne out if any of the houſe had taken them away, but yet could neuer come to haue the leaſt inckling of thẽ. *S. Anſelme* went about then againe to make others of the ſame matter, and with eſpeciall recommendation gaue them in charge to another of his Monkes. He hides them in the ſecreteſt part of his owne bed: and the next day, beyond all ſuſpition, finds them all to pieces on the ground, and the wax, with the characters, ſcattered heere & there. He gathers them vp as they were, & brings them to *S. Anſelme*, who endeauours the beſt he could to ſet the pieces together and fit them at laſt with much ado, ſo as they might be read, and ſo kept them cloſe vnited togeather. And to the end the ſame might happen no more, he cauſes them to be tranſcribed in parchment: and from thence, he drew afterwards a Volume, though litle in bulke, yet great and very admirable in conceipts & ſpeculations, and called it *Proſologion*, wherein he diſcourſed eyther with God, or with himſelfe. Which litle Worke, being written againſt, by a learned man, *S. Anſelme* ſeemed to reioyce therat, and to yield thankes to the Cenſour, but made notwithſtanding his Apology for it, and ſent it backe to the ſayd friend, beſeeching him, or any other whoſoeuer, that ſhould once go about to taxe the aforſayd doctrine, not to publiſh the reprehenſion without likewiſe annexing the defence.

A moſt pious, and Excellent Epiſtle of S. Anſelme, *to a certaine Launce-Knight, who was newly entred into the Moniſtery of* Cluny. Chap. 8.

WIth all theſe occupations, as well of gouernment, as alſo of more grauer ſtudies, the Seruant of God neglected not to write alſo ſundry letters of edification: Of one of which, we will

will heere inſert a chapter, about the ſubiect of mutation of place, to the end yt may appeare, how much the ſame was impugned by this holy man, when it is not done through Obedience, or for ſome important occaſion. He wrote then among other things, ſome aduiſes to a certaine Launce-knight, who was newly entred into the Conuent of *Cluny*, of the tenour following.

Thou art now entred, my deareſt, into the liſts and warfare of Chriſt, in which yt behoues thee, not only to reſiſt the open battayles of the Enemy, but to beware likewiſe of the ſubtile traynes, which lye hid vnder the ſhew of a goood ſpirit. Becauſe many tymes, when the wicked aduerſary cannot come to ouerthrow a Nouice, with obiects of manifeſt ſinne, he ſeekes to ruine and murder him with the poyſon of falſe, but probable and apparent reaſons: and ſo being not able to induce him to the hatred of Religion, and the Inſtitute which he hath made choyce of, at leaſt he endeauours to make the conuerſation, and dwelling tedious to him where he abides for the preſent: and though in ſome manner, he permit to reteyne yet the Monaſticall life; notwithſtanding he ceaſeth not by a thouſand wayes, to make the ſimple and fooliſh to imagine, that he knew not what he did, when he tooke the habit in ſuch a place, or vnder ſuch Superiours, or els in ſuch a community, and this to the end, that making the wretch by theſe meanes, vngratefull for the benefit of his Vocation, through the iuſt iudgment of God, he may not only not go forward, but euen alſo haue much ado to hold his vocation, and to conſerue himſelfe in his good purpoſes. Becauſe the mynd being once diſtracted into melancholy thoughts, eyther of changing the reſidence, or if this cannot be, at leaſt of reprehending and blaming the foreſayd cauſes of his determination, he hath no power to recollect himſelfe, nor to aſpire to that terme of vertue, whereto he ought to extend himſelfe with all his forces. The cauſe is, for that the foundation being once vngratefull to him, he knowes not how to erect any frame of building thereon. Whence it followers, that euen as a yong tree, being often tranſplanted, or diſquieted and ſhaken with many encounters, can not take any deep roote, nor commodiouſly ſuck in the moyſture and nourithment of the earth, to giue forth the deſired fruit in tyme: ſo the vnhappy Monke, if he ſeeme to remoue himſelf, now heer now there of his owne meere appetite, and not though any diſpoſition of Superiours, or els euen remayning ſtill where he is, permits

mits himſelfe to fall into tedioufnes and diſguſt; he can neuer come to be well grounded in diuine loue, & conſequently being dry and languiſhing in euery action of religion, he ſhall finally remaine very poore and deſpoyled of the fruites of good workes: & he ſeeing himſelfe withall, to proceed from euill to worſe (yt ſo he note the ſame) ſhall lay all wayes the fault thereof on others, and by this meanes abhorre euery day, more and more, euen thoſe with whom he liueth and conuerſeth.

For which cauſe, whoſoeuer will bee a good Religious man indeed, yt behoues him, that looke into what Monaſtery he hath been firſt admitted, and dedicated to the diuine Seruice (if in that place be no manifeſt daunger to offend the diuine goodnes) with all ſtudy and attention he endeauour to eſtablish himſelfe there, and there to found himſelfe in true Charity, and to beware by any meanes from iudging the manners of the place, whether they be publique or priuate, profitable or vnprofitable, ſo that openly they ſtand not againſt the precepts of God. But rather, reioycing for hauing found where to abide in the ſeruice of Chriſt, that he put away from himſelfe all manner of ſuggeſtion, to remoue elſe whither; but with the greateſt quiet that may bee, he ſeeke to attend vnto pious and deuout exerciſes. And yt peraduenture, yt may ſeeme to him, that he hath reguard to greater matters, & of more euident profit, then ſuch as are practized in that Couuent there; let him thinke, that perhaps he is deceaued, in preferring things that are equall, before all others; or els in preſuming, or promiſing too much of himſelfe: and yf he cannot be brought to leaue of that opinion, at leaſt let him belieue, he hath not deſerued what he deſires.

And if further he note he were deceaued; let him giue many thankes to the diuine clemency, in defending & ſetting himſelf free from ſuch an errour, and for that he hath not ſuffered him, without gayne, or perhaps rather with loſſe, in prouing another habitation, and ſome other manner of gouernement, to fall into the blame of leuity, or lack of wit; or els, by imbracing of things too hard, in a very ſhort tyme to become wearied, and fall into the former ſtate, if not a worſe. But if he truely deſireth a thing more perfect indeed, and more conformable to him, let him make accompt, that for his ſinnes, he hath not deſerued the ſame; and let him patiently, ſuffer the diuine iudgment therein, which neuer denyes any one any thing, vniuſtly. And in ſumme, let him ſhun the offences of the

the diuine Maieſty, through murmur or muttering, but take in good part, and endure all with a ſweet and holy peace, leaſt perſeuering otherwiſe, he come to exaſperat the iuſt Iudge, and ſo remaine excluded from that which as yet he hath not receiued, and looſe perhapps, what he holds already, or els to poſſeſſe it without any pront at all. But howſoeuer he do feele vpon himſelfe, eyther the mercy or iudgment of God, in any caſe let him cheereſully giue him thanks, and in all, and through all, acknowledge that infinite benignity of his. And ſince he hath the grace to retire himſelfe, into the Port (whatſoeuer) from the perilous ſtormes and tempeſts of the world, let him now auoyd to open in the Port it ſelfe any entry to the impetuous winds of impatience, and mutability; that the Soule abiding in the Lee, or harbour of conſtancy and meekenes, may remayne firme and intentiue ioyntly, and wholy to the ſollicitude of feare, and the guſt of diuine Loue; the one of which through caution conſerues the hart, the other with ſweetnes, euen perfects the Mynd.

I am not ignorant, how this matter would require more commodity of writing, or of diſcourſe by word of mouth, to giue you to vnderſtand with what ſubtiltyes in this matter of temptation, the ancient Serpent is wont to make the ignorant Monke to fall into his ſnares: & on the contrary, with what reaſons and aduiſes, the wiſe Religious may diſſolue and defeate his malicious perſwaſions. But for that I haue exceeded the breuity already, which an Epiſtle requires, and that whatſoeuer I haue ſayd, or can otherwiſe ſay, conſiſtes wholy to conſerue this repoſe, and tranquillity of the Soule; it ſhall ſuffice me for this tyme, to haue propoſed for your good what ſuccinctly I haue don already. Nor would I haue you for this to imagin, that I hold you for vnquiet or malcontent: but foraſmuch, as *Don Oſſion* obliged me to giue you ſome aduertiſements, I know not how to affoard you a better and more holſome one, then for a man to ſtand on his guard, in this kind of temptation, which I know is ſecretly wont to enter into ſome Nouices, and quite to ouerthrow them. So as (my friend, and moſt beloued Brother) behold how your deereſt freind doth counſaye, admoniſh, and pray you, with the whole bowells of his hart, that with all the forces of your mind, you attend to the foreſaid quiet of the hart, without which, it is impoſſible to diſcerne the ſnare of the treacherous Enemy, nor yet to penetrate with the eyes of the

vnderſtanding, the moſt ſtrait and narrow way of vertue. To which tranquility, may no Religious, euer arriue without conſtancy and meeknes, which meekenes is the inſeparable companion of patience: nor leſſe ſhall he euer attayne thereto, yf he reſolue not, to obſerue and reuerence all the orders, and inſtitutes of his Monaſtery not repugning to the diuine Law, though he ſee not the foundation of them, nor the reaſon why they were introduced, and preſcribed. Farewell, and the bleſſed God direct & guide you in all your actions with perſeuerance; ſo as, in the habit of iuſtice, you may one day appeare in his ſight, and fully be ſatisfyed, when he ſhall manifeſt his glory.

A pretty Dialogue, betweene S. Anſelme, *and another Abbot, concerning the trayning vp of youth.* Chap. 9.

THe like inſtructiõs gaue the diuine man in writing according to the occurrẽces that happened. Nor were thoſe ſame leſſe replenithed with heauenly wiſedome, which in diuers occaſions, as we haue touched aboue, he deliuered by word of mouth: Whereof likewiſe for fuller ſatisfaction of the Reader, we will not ſpare to ſet downe ſome one example. It was the cõmon cuſtome in thoſe tymes, for Noblemen, as it were throughout all Chriſtendome, to put their children of tender age into the Cõuents of Monkes, partly to conſecrate them perpetually vnto Religion; and partly alſo to take them forth agayne, being piouſly trayned vp, for the benefit of the common wealth. Now it chanced that a certayne Abbot, in great opinion of Sanctity, diſcourſing with *S. Anſelme*, of Monaſticall gouernement, among other things, came to ſpeake of theſe youths, to which purpoſe, he vſed theſe words: Tell me I pray, good Father, what we ſhall do with them, they are ſo peruerſe and incorrigible; we neuer ceaſe day and night from beating them, and yet ſtill they grow worſe and worſe. Whereat *S. Anſelme*, making a ſhew of ſome wonder, anſwered. You neuer leaue beating them: and when heerafter they come to be elder, what proue they then to be? Euen dolts, ſayd the other, and very beaſts. Then *S. Anſelme*: O how well then, do you beſtow the paynes to make beaſts of men. And what can we do withall, replyed the Abbot? We ſeeke by all meanes to conſtreyn them to their profit, & it boots nothing. Do you forme them, or one, replyed *S. Anſelme*?

Do

Do but tell me a little Father Abbot: If you ſet but a plant in your garden, and bind it vp preſently on euery ſide, ſo as it can not extend the branches any way: if you go after a yeare to take away the binder from it, how ſhall you find it? Certaynely with the boughes crooked, intricate, and inuolued. And who then ſhould be in fault thereof, but your ſelfe, who ſo immoderatly reſtrayned the ſame? Iuſt ſo ſucceeds it with your pupils. They are planted by the oblation of their friends in the Garden of the holy Church to grow vp, and to giue forth good fruits to God. But you, with terrours, menaces, and ſtripes, do euen ſo ſtrayten them, as that the poore wretches haue not a iot of liberty. So as being indiſcreetly wrung and oppreſt, they produce and cheriſh in themſelues, but ill diſcourſes, which in manner of wreathed thornes, ſo grow & ſetle in them, as there is after no remedy to be found, or prop to ſuſtaine and hold them vp, & to make them grow out ſtraight agayne. And for that, they find no ſparke of loue or pitty in you, nor any tendernes or ſweetnes towards them, they cannot frame any good cõceipt of you, but do rather verily perſuade themſelues, that all your doings ſpring from hatred and malignity in you. And hence very miſerably proceeds it, that the more they grow in body, ſo much the more increaſe they in auerſion and iealouſies, being alwayes inclined and ready to fall into all ſorts of vices; and as in none they find any ſignes of true charity, ſo can they not reguard any one, but with an eye a skew, and quite awry.

But for the loue of God, I would feigne haue you tell me, what is the cauſe you are ſo ſtrange & harſh vnto them? For are they not I pray, men, and of the ſame nature that you are? And would you, if you were in their place, thinke it well to be dealt with, in this wiſe? but be it, as you ſay, that you haue no other intentiõ with you in ſuch your rigours, but only to make them good. Did you euer in your life, behold a Gold ſmyth to frame with blowes and beatings only, any goodly figure of ſome maſſe of gold or ſiluer? I believe not. What then? For to thape it with his inſtruments, now beates he it, and preſſeth it gently, and then with a diſcreet relieue, rayſes he it vp, and frames it as he liſt. So, if you will ſeeme to introduce any good forme of manners into youth, it behooues you together with the depreſſions of pennance to vſe ſome indulgences and helps withall of a fatherly tendernes and loue. To this point, the Abbot. What indulgences, (ſayd he) what helps? We continu-

ally labour to conſtreyne them to vertue. And *S. Anſelme*: It is well: and ſo euen bread, and other ſolid food, are good and holſome to ſuch as are able to diſgeſt the ſame. But do you try awhile to giue it to a ſucking child, and you ſhall ſee it rather to be choaked, then fed therewith. Wherefore I need not tell it you, it is ſo cleere. But this I do affirme, that as ſickly and ſtrong bodies, haue their difference and proportionable food: ſo the weake and more feeble ſoules, require a food which is agreable to them, in meaſure and quality. The ſtrong and able are fed, and delighted with the ſolid and ſubſtantiall food, that is, with Patience in tribulations, with breaking of the appetite, with exhibiting the left cheeke to him that ſtrikes them on the right, praying for ones enemyes, with louing their perſecutours, and with other the like. But that Soule, which is feeble as yet, in the diuine ſeruice, had need of tender milke, that is, to be intreated with ſweetnes, with mercy, with a cheerefull countenance, with patience full of charity, & with ſuch like carriages. If you would but accommodate your ſelfe in this manner with your feeble, and able ones, with the grace of God, what in you lyes, you would gayne all. With theſe words, the Abbot, being finally conuinced and touched withall, began to ſigh, and ſaid: We ſurely, Father, haue erred all this while from the right way, and to vs hath the Sunne of diſcretion, as yet not riſen. Heervpon being proſtrate on the ground, he confeſſed he had hitherto done ill; and with crauing pardon for what was paſſed, promiſed to amend heerafter.

Another Dialogue betweene S. Anſelme, *and a certayne Procuratour of a Monaſtery*. Chap. 10.

VPon a tyme, there came to the holy man, a Procuratour of the ſame *Order*, who bewayled (as it happens now and then) his hard misfortune; for that being touched heertofore by heauenly inſpiration, he had left the world to ſerue God, and now through obedience, was conſtrayned agayne to leaue God, to attend vnto the world. For as much, as the care of conſeruing of rents, of following ſuites, of reuiewing of accompts, and of other ſuch like ſecular affayres, did leaue him no tyme at all to recollect the powers & facultyes of his Soule, for contemplation of celeſtiall things; but put him rather in continuall danger of offending the diuine Maieſty.

ſy, in diuers manners. To which complaint, *S. Anſelme* anſwered, with the compariſon following: The whole lyfe of man, may be well likened to a water Mill, ſeated on a ſwift riuer. Let there then many millers belonging to this mill, ſome ſo negligēt, as to let the meale fall into the water; others, to retayne part, and part agayne to let paſſe away; and ſome alſo, that gather vp all, and lay it vp, according as it is fit. Of this number, it is manifeſt, that he who hath reſerued nothing, ſhall find but litle, he that hath held & ſaued all, ſhall be able to maynteyne himſelfe more plentifully.

This Mill, as we ſayd, may well be vnderſtood this preſent life: the Meale repreſents the actions of men. Becauſe, that euen as when the Mill workes, it goes all wayes round, and is euer continually wheeling about in it ſelfe; ſo likewiſe, human actions for the moſt, returne vnto their ſtations. As for example: Men plough, men ſow, men reape, men grind, they make bread, they eate. Behold the Mill hath fetched a compaſſe. What then, doth it now ſtand ſtill? No truly, becauſe it returnes agayne to the foreſaid tilling, ſowing, reaping, grinding, making of bread, and nouriſhing withall. Theſe things are exerciſed euery yeare: and like a Mill fetch agayne the ſame compaſſe, and turne about Let vs now take one, that doth all his workes for terren ends, and who in them hath no regard but to tranſitory things: this man, truly grinds and works indeed; but all the meale, which ſhould be the fruite of his labours, through the courſe of ſecular deſires, comes to be drowned, and caried quite away. This man, at the end of his life, when he ſhall turne back from the Mill to his howſe, and that he would fayne feed on ſomething, ſhall find nothing to eate, becauſe the vehement ſtreame hath caryed away the meale: Whence, wo to the wretch, for he is like to faſt eternally.

Behold another, who looſeth not the whole meale altogeather; becauſe now he giues ſome almes, now hee goes deuoutly to viſit Churches, and the ſicke, and now he buries the dead, and ſo doth ſome other ſuch like workes. But yet when this very perſon forbeares in nothing to giue himſelfe to all ſenſuality, to be auēged of iniuries receiued, to take complacence in human prayſes, and that he cannot rid himſelfe quite of impure and diſordinate affects, the wretch looſeth, ere he is aware, the greater part of the meale. And what ſhall become of him then in the other life, but euen to receiue rewards, according as he hath behaued himſelfe?

Let vs now paſſe to the third quality of men; and let vs imagine it to be within religious. Suppoſe, when a Monke who hath made the Vow of Obedience, and what in him lyes, deſires not to go forth of the Cloyſter for any temporall buſynes whatſoeuer, Such a one then, is enioyned by his Superiour to go abroad, to haue care of ſome poſſeſſion of the Conuent; the good man excuſeth himſelfe, and prayes he may not be forced thereunto. And yet the Abbot ſtill perſeuers, and vrges his going thither. So as the ſubiect, being not able to reſiſt, doth what he is commaunded. Behold he comes to the Mill, and needs muſt he grinde. There ariſe complaints heere and there, with murmurs and contentions. Heere now the prudent Monke is to looke well to his meale, and to receiue it warily into his ſack, and not to let it fall into the Current: and how this? Let him do nothing out of vanity: Let him not be drawne to any manner of iniuſtice, for any gayne whatſoeuer. Let him execute Obedience in ſuch manner, as he ſtifly defend with good reaſon all the Eccleſiaſticall goods; but withall not ſeeke to increaſe them by vnlawfull wayes. If he walke in this manner, though he be ſometymes enforced not to heare Maſſe, to breake ſilence, and other ſuch like obſeruances; Yet the vertue of holy Obedience, conſummates all theſe defects, and with his ſack both whole & ſound, he conſerues all his meale, whence after he ſhall haue plenty inough to feed on for all eternity: becauſe ſuch a one walkes not according to his Selfe-Will, but anſwearable to that of his Superiours, by meanes whereof, as the Apoſtle ſayth, he comes to eſcape damnation.

Being now come to this paſſage, the Procuratour demaunded anew: & what then ſhould we thinke of that Religious man, who offers himſelfe voluntarily to ſuch buſineſſes, or rather practiſeth them, with complements and flatteries? Wherto *S. Anſelme* ſaid, ſuch queſtion was not to the purpoſe of Religious men. To which the other replying, that he allwayes vnderſtood it with condition, to wit, that the Monke ſo deſirous of ſuch occupations, ſhould not after execute any thing without leaue of his Prelate; When *S. Anſelme* anſwered: This leaue hath deceiued many ſuch: becauſe that in the matter, which we now treate of, there are two things wholy oppoſite, Obedience and Diſobedience: between theſe two contraryes, this leaue ſtands in the midſt. He then, without being conſtreyned by Obedience to go forth of the Monaſtery, will yet neuertheles

nertheles goe forth, and by this meanes ſubtract himſelfe from the rigour of the rule; though he do it with the full conſent of the Superiour, & ſo ſeeme to iuſtify the act, by the licence obteyned; he remaines yet lyable to the ſinne of diſordinate and vnlawfull will and deſire. Becauſe that after one hath once left the world in perſon, he ought not to returne to it agayne, with deſire: but yet while he would not performe it without the permiſſion of his Superiour, the Obedience whereto he tyed himſelfe, ſhall ſeeme indeed to excuſe the exteriour fact; but that Will, which he had of his owne, ſhall coſt him deare, if he do not penance in tyme for the ſame. Which ſome not reguarding, do ſuffer themſelues, as I ſaid, oftentymes to be deceiued through their appetite, vnder the ſhew of this leaue, or licence.

S. Anſelme *had a viſion in ſleepe: His fame increaſed euery where: And through the importunity of the Abbot, was forced to take the whole Charge of the Monaſtery vpon him.* Chap. 11.

IN this manner, went *S. Anſelme*, as well with wordes, as with the pen, & that which more imports, with works, inciting all to the contempt of the world, and to the ſeruice of the eternall God. When through his many labours, being ſeized with a moſt grieuous infirmity, in exceſſe of mind, he came to haue a Viſion, that inflamed him much more to the deſire of the eternall beatitude. For that, there ſeemed a very ſwift and ſwelling torrent to be repreſented to him, whereinto deſcended all the ordure and filth of the World: Which troubled, ſtincking, and filthy waters, with a violent force went promiſcuouſly carying away all things with them, which they met with on the way, with all ſorts of perſons, both men and women, rich and poore. *S. Anſelme* being aſtonithed at ſo touſe a ſpectacle, demaunded of one the company, Of what thoſe miſerable wretches liued, and whence they quenched their thirſt? And being told they mainteyned themſelues with that ſame water, wherewith they were more precipitouſly caried away. And how ſo, anſwered he? Is there any amongſt them, that is not aſhamed to ſwallow vp ſuch filth? Whereto the other anſwered. Do not you ſeeme, Sir, to wonder heerat? This ſame, which you ſe heere, is the Torrent of the world, wherein ſenſuall men are ſo enwrapped, & caryed away: and by and by ſayd: Wouldſt thou feigne beheld,

what

what is a true Monke indeed? Yea mary would I, anſwered *S. Anſelme*. When he replyed. Then looke round about thee, and ſee the walls of a Cloyſter, being all lyned ouer with the fineſt ſiluer, and the graſſe in the midſt thereof, all of Siluer indeed, but ſoft and delicate, and moſt pleaſant to behold. Which hath likewiſe another condition with all, that if one reſteth thereon, it will gently ſeeme to yeild vnder him, and then riſing agayne, be riſing in like manner. This place ſo delightfull to ſee to, ſeemed to pleaſe *S. Anſelme* beyond meaſure: When deliberating with himſelfe, to chooſe the ſame for his owne habitation, the Guide began to aske him agayne, ſaying: Hola. Would you ſee now, what is true Patience? And *S. Anſelme*, shewing forth as well with wordes, as geſtures, a moſt ardent deſire thereof, the Viſion vaniſhed on a ſuden, and he returned to himſelfe agayne. By ſuch apparitions he was filled with new light, and with a new feruour of ſpirit.

In this meane tyme, the name of *S. Anſelme*, ran not only through out all Normandy, but euen likewiſe through the Countryes of France and Flaunders, yea and paſſing ouer the Sea, extended it ſelfe throughout all England, ſo as from diuers parts many noble and learned men, and Souldiours alſo had recourſe to the diuine man, and dedicated themſelues to the ſeruice of God vnder the cuſtody of ſo great a Paſtour: though he with great prudence tooke heed of perſwading them, more to this, then to that Conuent, contenting himſelfe with drawing them onely in generall to a Religious ſtate, leaſt they entring in without any proper deliberation of theirs to ſome Monaſtery, and then finding themſelues afterwards, moleſted with moleſtations, temptations, and trauayles, might chance to murmur, and attribute their impatience and ſcandall to his perſuaſions. Whereupon the Conuent of *Bec*, came ſhortly to be amplifyed, both in number of ſubiects, and in plenty of poſſeſſions.

And the Abbot *Herlwin*, being laſtly arriued to extreme old age, and now become decrepit withall, diſcharged himſelfe of all things (touching the gouernement) & layd the on the ſhoulders of *S. Anſelme*; expreſſely ordayning that he ſhould be well prouided of horſes, & of all other accoutrements for iourneys, whenſoeuer his buſines required the ſame, and all ſhould be kept as proper for his perſon. But he being affrighted with the name of propriety, when he returned from his iourneyes, would giue vp the ſame in common

common agayne; nor would he euer endure, that for his owne commodity, the others ſhould ſeeme to ſuffer in any thing. And that no meruaile, ſince euen in the world it ſelfe, he was euer ſo amiable and courteous to all; as that when he ſaw his friends to want any thing, he would willingly ſupply them of his owne, according to his ability. For euen at that tyme alſo, the very light of reaſon, had dictated to him, that all the riches of the world, were created by the Eternall Father, for the common vtility of men, and that in the law of nature, they belonged no more to one man then another. And much more, after he was offered vp to God in Religion, as a perpetuall Holocauſt, ſtood he allwayes firme and conſtant in voluntary pouerty. Nor wanted he occaſions inough to exercile the ſame; in reguard, that beſides the aforeſaid priuiledges and particularities, which in vaine the Abbot *Herlwin* had enforced vpon him; there were brought now and then, no ſmall ſummes of gold and ſiluer to ſpend, or keepe to himſelfe for his owne commodity and pleaſure, which yet the good religious man, would neuer yield to accept of, if they were not preſented to the Abbot himſelfe, for the benefit and vſe of the whole community. And if the Benefactour himſelfe, as it would happen now and then, replyed, that he had as then no intention to beſtow it on the Abbot, or Conuent; he would anſwere, that he had no need of ſuch things, and that, in that nature, he would receiue nothing at all of any perſon liuing. With theſe proceedings of his, he did allwayes yield forth a moſt ſweet odour of himſelfe. Whēce he came to be inuited vnto diuers Abbyes, to make them ſpirituall exhortations, and to reſolue their doubts, and to afford them his counſayle, as well in publique, as in priuate affayres: Which the man of Chriſt would do, with exceeding edification, and good of Soules.

Abbot Herlwin being dead, Saint Anſelme *is choſen in his place. He is giuen much to Hoſpitality: And goes into* England *to viſit* S. Lanfranke, and *King* William.

IN the meane tyme, *Herlwin* dyed, and *S. Anſelme* with the common conſent of all the Conuent, was elected for Succeſſour. But he knowing the danger of ſuch manner of dignityes, for many daies oppoſed himſelfe with excuſes & reaſons as efficacious as he could,

agaynſt the ſayd election. After which, perceyuing that he was not able to remoue the ſetled determination of the Monkes, lamenting and ſending forth ſighes, he caſt himſelfe at their feete, beſeeching and coniuring them, through the bowels of the diuine mercy, to leaue of ſuch a thought, and not to burden him with ſuch wayght. But they on the contrary, being proſtrate before *S. Anſelme*, beſought him to haue pitty on the Conuent, and to beware, that with ſuch reſiſtance he ſeemed not more to regard his proper commodity, thē the publike weale and vtility. This perſeuerance of the Monkes, togeather with the memory of that which was expreſſely commaunded him, by the Archbiſhop of *Roan*, ouercame him at laſt: otherwiſe, there had been no meanes poſſible, to haue brought him to accept of the Prelacy.

Being then conſecrated, without altering a whit the manner of his cuſtomes, and liuing; he now proceeded to promote with all diligence his ſubiects to the end of their vocation, and with great vigilancy prouided, that the leaſt wrong in the world might not be offered to any one, by the Officers and Procuratours, in the cauſes of the Monaſtery. Moreouer in receiuing, and lodging of Gheſts (to which worke of charity, the family of *S. Benet* hath euer applied it ſelfe with particular induſtry, and prayſe) *S. Anſelme* was among others moſt wondefull liberall, & where ability fayled, he ſupplyed the defect with a great promptnes of the will, and withall ſerenity and cheeerfulnes of the countenance: and likewiſe, ſometymes in caſe of neceſſity he would be taking from the refectory it ſelfe, the meate which was prepared for the Monkes, to ſet before ſtrangers; though ordinarily, as he was a moſt prudent exactour of obſeruance, ſo was he very accurate in procuring, that the Conuent ſhould ſuffer no want: howbeit oftentymes, things arriued to thoſe termes, as there would ſeeme to be no prouiſion left for the day following. In which caſes, the Diſpenſiers, the Cellarians, and other the Miniſters of the Monaſtery running with all anxiety vnto the holy Abbot, he would anſwere them with a graue & ſerene countenance, that if they would but haue confidence in the diuine Goodnes, he would not ſuffer them to want any neceſſaryes, nor were they deceiued a whit of his promiſe.

Becauſe, euen in that very inſtant, or ſhortly after, you might haue ſeen to come from England (where many of the poſſeſſions of their Conuent lay) ſome ſhip well freighted with all manner of pro-

prouiſion; orels ſome extraordinary almes to arriue from ſome deuout perſon; or otherwiſe ſome wealthy men to come, and enter into Religion amongſt them, wherby in time what manner of wāt ſoeuer, or diſorder in this kind, might be eaſily remedyed. And foraſmuch, as the forſayd poſſeſſions in *England*, for the better manage of good gouernment, required ſomtymes the viſits and preſence of the Abbot himſelfe; *S. Anſelme* was fayne now and then to go thither, being thereunto moued moreouer with deſire to go and viſit his deere, and moſt venerable Father and Mayſter *S. Lanfranke*, who for his moſt excellent vertues, from the Abbot of *Cadom*, was aſſumpted to the Archbiſhoprike of *Canterbury*. Comming then to *England*, he was receiued with much ioy and honour, not only in the ſayd Citty of *Canterbury*, but in all other places whereſoeuer he paſſed. And he alwayes according to cuſtome, ſhewed himſelfe moſt ſweet and affable to all, accommodating himſelfe to the genius and fashions of euery one; ſo much, as he would many tymes ſay, that he who in euery thing, wherein God may not ſeeme to be offended, endeauours to conſent to the will of another, comes to merit exceedingly with the diuine Goodnes: that as he accordes with others in the preſent life, ſo with him in the future, may God and all created things, ſeeme likewiſe to accord. But he that diſpiſing the neighbours contentment, will attend but his owne guſt only; ſhal deſerue often, with the iuſt Iudge, that euen as in this world, he would not ſeeme to conforme himſelfe to the will of any; ſo in the other, ſhall no man accommodate himſelfe to his. Since euen it is ſayd by our Sauiour himſelfe, that euery one, ſhall receyue according to the meaſure he hath proportioned to others.

The bleſſed *S. Anſelme* now being moued with ſuch like reaſons, as we haue ſayd, did ſhun by all meanes to be troubleſome & greeuous to any: howbeyt, now and then, he was conſtrayned therefore to remit ſomwhat of the monaſticall ſeuerity & diſcipline that he vſed otherwiſe, reputing it to redound to the greater glory and ſeruice of God, to condeſcend rather a little now and then, with holy equity, to ſuch Soules as he was to help, then by ſtanding too much vpon rigour, to eſtrange, and alienate them from his ſpeach and conuerſation. Whence it followed, through the great affection, that all ſeemed to beare him, they came at laſt with a very good will to receiue very holeſome and ſpirituall aduertiſements from him: Which in truth haue neuer yet beene put in print,

nor alwayes giuen in the ſame manner, but proportionable to the qualityes and eſtate of the hearers.

To the Monkes, aboue all things he would giue to vnderſtand they ſhould not ſeeme to neglect the leaſt faults and trangreſſions of the Inſtitute. And was wont to confirme the ſame, with a ſimilitude of a Viuary, or Fiſh-trough, becauſe that euen as when the holes, or chinks are not kept well ſtopt within them, the water by and litle goes running forth, & the fiſh doth euen periſh the while: So in religious houſes, when there is no heed taken of lighter faults, by litle and litle, is ſpirit togeather with obſeruance loſt.

He taught the Clearkes, how they were to maintayne the profeſſion which euen by name they made, of hauing God only for inheritance, portion & lot, and aduiſed them to ſtand allwayes vpon their guard, leaſt through negligence or tepidity, inſteed of poſſeſſing God, they come to inherite the Deuill. To the maryed in like ſort, he would giue aduertiſements, very full of prudence and ſanctity.

And in this doctrine of his, the diuine man proceeded not after the manner of the Maiſters, and deep Deuines of the world, who beleiue they cannot ſeeme to maintayne their degree and dignity if they do not ſtill propoſe very high and ſublime conceipts, and not ſo eaſy to be apprehended of the vulgar: But *S. Anſelme*, quite contrary to ſuch, by reducing the higheſt points to the capacity of the meaner vnderſtandings, and vnfolding the obſcure and intricate paſſages, and declaring them by images and materiall examples (being a thing very proper to true and abſolute Wiſedome indeed) and confirming them moreouer with potent and manifeſt reaſons; would ſeeme efficatiouſly to engroſſe them in the breaſt and heart, ſo as euery one heard him with great cheerefullnes, and recurred to him in their doubts, with the greateſt confidence that might be. Nor was there in England a perſonage at that tyme of importáce, that held it not a great misfortune to haue had no occaſion to heare, honour, and ſerue ſuch a man. Yea euen King *William* himſelfe, who had conquered that Nation by force of armes, and was commonly held to be fierce and cruell, ſhewed himſelfe to *S. Anſelme* ſo human and benigne, as they were all aſtonished at him.

K. Wil-

K. William *the Conquerour being dead, his Sonne* William Rufus *ſuccedes. And* Lanfrancke *the Arch-Biſhop deceaſing,* S. Anſelme *is choſen in his place.* Chap. 13.

FRom this tyme forwards, *S. Anſelme* was much conuerſant in *England*, and according to the occurrences that happened, he made frequent iourneys thither. And among other tymes that he went into thoſe parts, one was, after the death of the ſaid King *William*, to whom his Sonne ſucceeded of the ſame name, being a perſon very ill enclined, and who from a King became a Tyrant: and among other iniquityes of his, againſt all Iuſtice, he doubted not to pollute his impions hands, with the oppreſſion of the Clergy and Religious, & with the vſurpation of the goods of the Church. Whereupon it ſeemed good to the Earle of *Cheſter*, and to other principall Lords of the kingdome, to giue him a Chriſtian admoniſhment by the meanes of one of ſo great authority, as *S. Anſelme* was; and with that occaſion to comfort themſelues with his preſence and diſcourſes, whom they wished to be the Phiſitian, and Gouernour of their ſoules.

S. Anſelme then, being ſo earneſtly inuited and intreated by this Man, and many others, with the greateſt inſtance that might be; paſſed ouer agayne vnto *Canterbury*, where a litle before was deceaſed *S. Lanfrank* the Arch-Biſhop, and where the Clergy and people, were in great care and deſire, to ſupply the vacancy of that Seate, with the election of ſome worthy and ſufficient Prelate. So as now at the appearing of *S. Anſelme*, began to ariſe a generall whiſper in the whole Citty, that a new Arch-Biſhop was come already, and how they ought not to thinke of any other then of him. Which the humble Seruant of Chriſt perceiuing, immediately departed from thence, nor could he be induced by the prayers or intreaties of any, ſo much as to celebrate there on the Feaſt thē approching of the *Nativity of the moſt bleſſed Virgin*. From hence, according to the neceſſity of the Churches, and the requeſt of the Peeres, he refuſed not to go to the Court, where met with much reuerence by all the *Barons*, & the King himſelfe likewiſe, with cheerfull countenance, came to receiue him, euen to the gate of the Pallace; and after moſt deere kiſſes, and louing imbraces, taking him by the right hand, he conducted him into a roome thereby. Where ſitting

downe, and ſome words of courteſy paſſing betweene them, *S. Anſelme* ſhewed his deſire to haue priuate audience with him: ſo as the ſtanders by, went immediatly forth, when he without touching a-whit the matters appertayning to his Monaſtery, for which it was thought, he had principally come to Court, with Chriſtian liberty, began to diſcouer to the King, the ſinifter fame, that went of him; nor ſtuck he, to ſpecify vnto him many particulars, that he might the more eaſily come to amend them.

The diſcourſe being ended, he went his wayes, to ſeeke out the *Earle* of *Cheſter*, & was enforced to remayne there for ſome dayes. In the meane while, the King fell grieuouſly ſicke, & fearing death was put in mynd by his followers, aſſoone as poſſible, to prouide for the principall Church of the Kingdome, being then without a Paſtour, which was that of the aforeſaid *Canterbury*. And now this counſayle ſeeming good to the King, he nominated the Abbot *Anſelm*, and no other, for the ſame adminiſtration. The which declaration, was with admirable applauſe, receyued of all. The Abbot only, at the newes thereof, was ſtrooke euen dead, as it were; but then gathering his forces to him agayne, he endeauours by all meanes poſſible to reſiſt, but not being able to preuayle, agaynſt the deliberate conſent of the King, and of the whole Clergy, and people, he was ſnatched vp, and carryed into the Cathedrall Church, and placed in the Throne with much ſolemnity. From thence, he was ſtraight conducted to *Wincheſter*, and lodged in the ſuburbs of the Citty there: where while he remaynes in the company of *Gondolfus* Biſhop of *Rocheſter*, and of a certayne principall Monke, by name *Baldwin*: behold one night was a great fire enkindled in the neighbour-houſes, which with fury went conſuming whatſoeuer it met with in the way. It now approched to the houſe very neere vnto *S. Anſelmes* lune; when ſome familiar friends of the Hoſteſſe or Miſtres of the houſe, ſeeing ſo litle remedy agaynſt the fire, began to carry away from thence the houſhold-ſtuffe, into ſome ſafer place. But the woman, being full of fayth, forbad the ſame; very confidently affirming, there was no ſuch cauſe of feare, while ſhe had the Archbiſhop *S. Anſelme* in her houſe. At which ſo generous words of hers, *Baldwin* being moued, intreated the holy Father, not to deny his ſuccour to the deuout Matron: but he, with accuſtomed modeſty & humility, anſwered: what ſhould I helpe her? & wherein I pray? Go you but forth then, the other replyed, and make the ſigne of the holy

holy Croſſe agaynſt the fire: and who knowes, whether the diuine Clemency may not happily extinguiſh it by that meanes? When *S. Anſelme* replyed agayne. What ſay you, by my meanes? You know not what you ſay. And yet neuertheles, for feare of the imminent danger, he went forth with the others; and in the ſight of thoſe furious flames, was conſtrayned by the Biſhop of *Rocheſter*, and *Baldwin*, to oppoſe the holſome ſigne of the Croſſe there to. A ſtrange thing, he had no ſooner lifted vp his hand, but (as likewiſe it is read of *S. Martin*) that flaming and impetuous floud of fire, retiring into it ſelfe, made a ſtop in its courſe: and the flames being extinguiſhed on a ſudden, left the buildings halfe burnt, ſo farre as it had gone.

S. Anſelme *endeauours to put off the charge impoſed vpon him, but in vayne. He after falls in diſgrace with the King and is banished the Court. With a miracle that happened.* Chap. 14.

AFter all theſe things, *S. Anſelme* did ſeeke very dexterouſly to put off from his ſhoulders, that new burthen of the Archbiſhoprique: and to that end had differred till then, the acceptation thereof, and his full conſent thereunto. But ſo great were the moties, and coniurations made of perſons of ech quality; togeather with the ſcruple of *Obedience* thereunto added, which was impoſed vpon him heertofore by the Archbiſhop of *Roan*, as that in fine a cõſent was violently extorted from him. And ſo was the bleſſed Man, with great ioy and ſolemnity, conſecrated by all the Biſhops of *England*, in the *Metropolis* of *Canterbury*. This conſecration of his, was celebrated vpon the 4. of December, on the feaſt of the glorious *S. Barbara*: when loe, the *Natiuity of our Sauiour* comming ſhortly after, *S. Anſelme* went his wayes to the King, to giue him the accuſtomed ſalutation of the good Newyeare: of whome he was firſt well intreated; but afterwards, partly out of malice, and the meere inſtability of the Kings owne diſpoſition, and partly by the worke and inſtigation of wicked Courtiers and flatterers, the ſtate of matters was quite changed: and the Kings mynd began with a ſudden mutation to ſhew it ſelfe much aliened from the Archbiſhop: while to the foreſayd occaſions, was likewiſe added another of no ſmall moment, which was, that *K. William* hoping for ſome great preſent from him at his firſt entrance, found himſelfe to be quite deceiued

ued of his expectation; ſince *S. Anſelme*, was not willing at all tô aggrieue his ſubiects with any exactions & loanes, to ſatisfy the diſordinate appetites of the King.

So that perceyuing him now to be angry with him, he departed from Court, and retyred himſelfe to a certayne Village of his called *Bregge*, to finiſh, and dedicate there a Church for that parish, which by the death of *S. Lanfranke* his Predeceſſour was yet imperfect. In which ceremony, ſucceeded a notable accident: which was, that a certayne Clerke, but ill diſpoſed, comming from *London*, vnder ſhew of aſſiſting at the ſacred office, had thruſt himſelfe into that troupe: where caſting his eye on the veſſell of holy Oyle, but ill lookt to as it ſeemed; he began to lay his ſacrilegious hãds theron, and ſo with ſilence went ſecretly his wayes, towards his home agayne. He was now gone a pretty way, as he thought, when cõtrary to his opinion, he found himſelfe ſtill in the ſame aſſembly, & in the ſelfe ſame place from whence he had fled; whereat wondering not a litle, he puts himſelfe on the way againe: & behold with in a while, finds himſelfe ſtill in the Church of *Bregge*: and ſo went turning his backe to it agayne and agayne, vntill ſuch tyme as the people being aware of thoſe erring and wandering ſteps of his, caſt their eyes on the Clerke; and at the ſame inſtant were the Deacons aduiſed, that the veſſell of Chriſme was not to be found, for which there ariſing a great cry, vpon good aduiſe, and diſcreet coniecture, the foreſayd Clerke was immediately apprehended, and the veſſell being found about him vnder his cloake, with menaces and rating, he was brought to *S. Anſelme*, who being moued with compaſſion towards the wretch, with cheerfull countenance reprehended him Fatherly for it, and ordayned, he ſhould be let go forthwith without punihment; and immediately the Man went directly home to his houſe.

This Dedication being finiſhed, *S. Anſelme* was very ſuddenly recalled agayne to the Court, of purpoſe, to giue his benediction to the King before he croſſed the ſeas. He went then preſently thither: and for that, the wind in thoſe dayes was very contrary vnto him, he thought it his duty in the meane tyme, with all care and diligence, to admoniſh *K. William* agayne, of the great diſorders & many abuſes introduced into the kingdome, and to exhort him to reliene the afflicted Churches, and to help to reforme the ſame. He did it then in the beſt manner he could: but the King, being now troubled

troubled already, and wholy vncapable of good counſayle, not only ſlighted the man of God, with the Fatherly correction he gaue him: but euen alſo, with great diſdayne and contempt did baniſh him his preſence. Whereupon, ſome wicked and inſolent men preſent, tooke new courage, and boldnes agayne to offer wrongs and iniuries to Eccleſiaſticall perſons and their goods, bearing but litle reſpect to the dignity and merits of *S. Anſelme* himſelfe: who being much more ſeen and expert in the knowledge of ſpirits, then in the manage of temporall affayres, partly ſuffered himſelfe to be deceyued, not being able to perſuade himſelfe, that any one for trāſitory things, would willingly looſe the eternall; and partly alſo, was enforced to yield, hauing (as we ſayd) the King for aduerſary, and his grieuous enemy.

So as now being wholy anxious, he neuer ceaſed to bemoane himſelfe for the quiet and peace of a religious ſtate; nor found he any comfort, but when he could now & then, retire himſelfe from company, into Cloyſters. Nor would he neither within the Biſhoprique, nor yet without, euer liue without the company & aſſiſtance of ſome vertuous and approued Monkes, to his exceeding guſt, and to the great edification of as many as knew him. Beſides which, he fayled not to ſteale ſome tyme for meere contemplation, and to remedy the troubles of the Catholique Church, by meanes of his moſt learned writings. Among which, is that worke of his, moſt worthily renowned, which he wrote in the midſt of ſo great afflictions vpon the ſubiect of the *Incarnation of the Eternall Word:* wherewith, the errour of the Greeks, remayned diſcouered and conuinced, being ſo audacious, as to deny the Proceſſion of the holy Ghoſt from the ſecond perſon of the Bleſſed Trinity.

Nor only thus in his Cell, and ſtudies, but euen likewiſe at table, when they had giuen ouer reading, as a moſt excellent Deuine, he would ſolue very intricate knots, & expoūd difficult paſſages of the ſacred Scripture. He likewiſe feared ſo much euery offence, how light ſoeuer; as he often affirmed, with ſincerity, that if he had on the one ſide, the horrour of ſinne before his eyes, and the paynes of Hell on the other, with the neceſſity of being drenched or engulfed in this, or that; he would doubtles make choyce, rather of the infernall paynes, then of the offence of God; and ſooner accept of Hell, as pure and innocent, then the heauenly manſion being polluted with ſinne.

What occaſions S. Anſelme *would vſually take of ſpiritual Conceyts. How* K. William *returnes from beyond Seas : and* S. Anſelme *goes to* Rome. Chap. 15.

THe Seruant of Chriſt, was wont with the gift which he had of knowledge, to gather ſpirituall & fruitfull conceipts from the things which daily occurred : as once certaine Seruants of his, had a courſe at a Hare, who after ſhe had diuers wayes, very nimbly tryed to eſcape from them, by ſecret inſtinct, came at laſt to ſquat euen vnder *S. Anſelmes* horſe, who ſuddenly thereupon made a ſtop, ſo as the dogs, not daring to ſet vpon her, ſtood aloofe, baying at her, expecting her ſtarting agayne. At which ſight, the company laughing, and making much ſport, *S. Anſelme* fell a weeping : You laugh my Mayſters (ſayd he) but this poore little beaſt heere laughs not at all, or finds any ſport. Her enemies encompaſſe her round about, and ſhe with the agonies of death, recurres to vs for ſuccour. The ſame indeed ſucceeds very often to the reaſonable ſoule of man, which no ſooner yſſues from the body, but the hunters (malignant ſpirits) purſuing her as long as ſhe liueth in fleſh, by the diuers turnings, & crooked pathes of vices and iniquityes, euen to the article of death, do then cruelly ſtand ready to ſnatch her away, and to caſt her headlong to eternall perdition, laughing & making great ſport thereat; whiles the poore wretch lyes depriued and deſpoyled of all helps. And after theſe words, *S. Anſelme* ſpurd on his horſe, and commaunded them not to moleſt the poore creature; when by & by hauing eſcaped the dãger, ſhe skippes againe into the meadowes & woodes from whence ſhe had fled.

Another day, the holy Father ſeeing a boy in the ſtretes, holding in his hand, a certaine little Bird, faſt tyed by the feete with a long thrid, taking much pleaſure to let the thrid go and come now and then, and in the midſt of its flight to pull it backe on a ſudden agayne, and let it fall often to the ground. Whereat *S. Anſelme* tooke compaſſion on the poore creature, and much deſired to ſee the bird at liberty; when behold on a ſudden the thrid brake, and the bird flew away, and the boy cryed. *S. Anſelme* reioyced the while, & calling to his companions: haue you (ſayd he) taken heed to the ſport of the litle Boy heere ? Whereto the others anſwering yea, he then replyed: And now ſuch manner of ſport for all the world, the ancient aduerſary makes euery day with many ſinners; he holds them

ſo

ſo entangled in his ſnares, and playing at his pleaſure, precipitates them now into this, and then into that vice. As for example, ſome be giuen to auarice, or els carnallity, or to ſome other ſuch like miſeries: To theſe will it happen now and then, that being touched with pennance and compunction, they make reflexion vpon the euill life which formerly they haue lead, for which they are moued to teares, & for that time make good purpoſes to amend themſelues. And now it ſeemes verily to them, they are looſe already, & at full liberty: but yet with the thrid, or lyne of euill cuſtome, in the very looſe and iumpe, as it were of their flying away, they are ſuddenly pulled backe agayne by the Deuill, and made to fall as before into the ſame ſinnes. And this thing happens very often, nor do they euer come to get forth of ſo abominable a ſeruitude, till with ſome great violence of theirs, & with the efficacious help of diuine grace, the ſame lyne comes once to be broken aſunder. With ſuch holy documents as theſe, the holy man, dayly excited himſelfe, and others, to the cuſtody of the hart, and purchaſe of vertues.

But to returne from whence we haue digreſſed. *King William*, after he had vnworthily baniſhed from his preſence the venerable man, ſo that *S. Anſelme*, ſeeing now all things to paſſe continually from ill to worſe, without hope of any preſent remedy, through the occaſion of obteyning his Epiſcopall Pall, reſolued to go to *Rome*, & to recurre vnto the Pope for help and counſaile, who in thoſe daies was *Vrban* the ſecond; for this end he went to demaund licence of the King, and after many repulſes, affronts, and iniuries receyued at his hands; did finally obteine it, with condition neuer to put foote into *England* more. Heerupon, with great feeling and teares, taking his leaue, firſt of the Monkes, and then of the Clergy, and people, he went to *Douer*, and there embarqued himſelfe for *France*: but in the midſt of his courſe, behold a contrary wind aroſe, in ſuch ſort as the mariners began to proteſt, that vnleſs he would needs be drowned, of neceſſity they muſt be fayne to turne backe agayne from whence they came. This newes, did much afflict the good Archbiſhop, enforcing him to ſay with ſighs: Since then, it pleaſeth the Almighty God of his iuſt iudgments to ſend me againe backe to my paſſed miſeries, rather then to let me go whither I had intended to arriue, let his diuine Maieſty do with me what he thinkes beſt, & gouerne and diſpoſe of euery thing, according to his good pleaſure. With theſe words growing téder, his eyes were all bathed in teares; when

through diuine Clemency, the wind ſuddenly began to come about ſo as with a proſperous gale the ſhip arriued in *France* at a place called *Witſand*: where they landing, was diſcouered another wonder, to wit, a leake in the barke of two foote broad, which through the merits of the holy man, amidſt ſo great a tempeſt, and ſtorme, had receaued no water.

As ſoone as it was known in Court, that *S. Anſelme* was now on the other ſide, King *William* with impious boldnes, cauſed his poſſeſſions and goods to be ſeized vpon in his name: he cut of all the Acts & decrees by him made in the ſame Dioceſſe, & with ſtrãge iniuries & wrongs ſtuck not to moleſt, and euen ſucke out of the Church, for himſelfe and his hungry flatterers, as much bloud, as he could. In the meane tyme, the Seruant of Chriſt being arriued at *Lyons*, there reſted himſelfe awhile, & from thence paſſed ſafe to *Rome*, being euery where receyued of al, with much honour & reuerence; and eſpecially of the Pope himſelfe, cauſing chambers to be prouided him in his owne Pallace; and admitting him to audience, and kiſſing of the feet tooke him vp, and deerely imbraced him; & in the preſence of all the Prelates, ſpake ſo much good of him, as the humble man being confounded thereat, had not the hart to lift vp his eyes from the ground, much leſſe to endure ſuch mãner of diſcourſe. Wherefore with good opportunity he declared the ſtate of the Engliſh Churches, and particularly that of *Canterbury*; when the Pope with gracious words promiſed, to take the buſineſſe to hart, & prouide for the ſame in due tyme.

S. Anſelme *being at* Capua, *miraculouſly cauſes water to ſpring vp in a ſtony ſoyle. And goeth with the Pope vnto the Councell of* Bari, *and thence to another.* Chap. 16.

IN the meane tyme, by reaſon it was then Summer, it ſeemed good to the Pope, that *S. Anſelme*, being a perſon of ſo tender cõplexion as he was, ſhould retire himſelfe from that ayre, into a village of the *Benedictin* Monks, called *Schiana*, not far from *Capua*. This village, was ſeated on the top of a high and pleaſant hill, but defectiue of water: in ſomuch, as they could get none at all, but at one Well only, which was there by, on the ridge of that hill, & this alſo but at certaine houres of the day, it remaining afterwards dry, in ſo much as the Guardian of the place with the inhabitants thereabout did ſuffer very much. Now the ſaid Guardian cõceiued a great hope that

that though the ſanctity of S. *Anſelme* ſome remedy would be eaſily obtained from Heauē for ſo great a difficulty. And therupon he determined to dig a well in his owne houſe, howbeit the place being craggy and ſtony of its own nature, was very vnapt for the purpoſe: but yet before he would put hand to the worke, he prayed the Man of God to affoard his benediction to the enterprize, & to be the firſt to open the Earth with his holy hands. Whoſe requeſt *S. Anſelme* did not refuſe, but for his Holts conſolation went in perſon to the place deſigned, & making his prayer for a happy ſucceſſe, with a pick-axe ſtrooke the earth three tymes, and then gaue place to others, to finiſh the worke. When it was not long, ere there ſprung vp a moſt limpid and excellent water from the ſtony foyle, which being encloſed within a pit of a ſmall depth, there followed after a perpetuall aboūdance from thence, inough to ſupply, not onely the neceſſityes of all thoſe parts thereabout; but euen likewiſe to cure the diſeaſes and infirmities of many, who had faithfully recourſe to that ſuccour: which thing, being once diuulged, gaue no ſmall credit of more then human power to the *B. Anſelme*, and from that tyme forwards it was worthily called, *The Biſhop of Canterburies Well*.

Heere now remayned the Seruant of God, a pretty while, recollecting himſelfe, and greatly attentiue to diuine contemplation and ſerious ſtudies, to his moſt extraordinary delight; as ſeeming to him in a certayne manner, he was now returned to his wonted monaſticall life againe: where (among other things) he finiſhed a Booke intituled: *Cur Deus homo*, which heertofore he had begun in *England*. In thoſe dayes was *Capua* beſieged by *Roger* Duke of *Puglia*; who moued with the fame and neighbour-hood of *S. Anſelme*, ſent to inuite & pray him to vouchſafe to come vnto him. The holy Man went preſently, and with his preſence, humility, and charity, ſo edifyed the Duke, and gayned ſo the minds of the whole army vnto him, that wherſoeuer he ſhewed himſelf, he was bleſſed & glorifyed of euery one: in ſo much as many *Saracens*, being moued with his good example, & the good entertainement he gaue them, were euen ready to be conuerted to the holy Fayth: and had beene ſo indeed, if through diabolicall ſuggeſtion, they had not been hindred, by a Count of *Sicily*, who at the inſtance of Duke *Roger*, had trained, and conducted them to that Seruice.

After this, came likewiſe Pope *Vrban* himſelfe vnto the campe, and the ſiege being ended, *S. Anſelme* very earneſtly beſought him,

he would pleaſe to diſcharge him of the dignity, & Pontificall cure, and to affoard him the fauour to let him retire againe to his ancient quiet and religious liberty: but all was in vayne, while the Pope eſteemed him more worthy of a higher degree. And a litle after conducted him with him to the Councell of *Bari*, where *S. Anſelme* by word of mouth, conformable to the doctrine he had written already, left the Greekiſh pride, and perfidiouſnes much abaſed, & confounded, not without the vniuerſall approbation of the Fathers, & moſt cleere confirmation of the Catholique Fayth. From thence, he returned to *Rome* with the Pope, who calling another Councell, in that Citty vpon the enſuing Feaſts of *Eaſter*, *S. Anſelme* was there alſo, & illuſtrated not a litle, the ſayd aſſembly with his preſence and authority, where with the conſent of all the Prelates, and particular conſolation of *S. Anſelme*, was thundred forth the ſentence of Excommunication, as well againſt the Laity, that preſumed to giue the Inueſtitures of Biſhoprikes, as againſt the Eccleſiaſtiques themſelues, and others, who receiued them at their hands, or durſt conſecrate any perſons by ſuch wayes, intruded into thoſe dignities. The Councell being ended, *S. Anſelme* hauing obtayned good leaue, departed for Lyons, with reſolution to remaine there with the Archbiſhop *Hugo*, his moſt intimate friend, hauing now quite loſt all hope of euer returning into *England* agayne, whiles K. *William* liued.

Newes commeth to S. Anſelme, *how* K. William *was ſlayne, & King* Henry *had ſucceeded. He returnes welcome into* England: *where after ſome troubles paſſed ouer, he dyes bleſſedly in his Sea of* Caterbury. Chap. 17.

SAint *Anſelme* being arriued now, at *Lyons*, while he attended to his wonted exerciſes of vertue, and aſſiſting the Archbiſhop, & that Dioceſſe; behold two Monks from *England* with tydings, that K. *William* vpon the ſecond of Auguſt, being a hunting, was ſhot through the hart with an arrow, and had preſently giuen vp the ghoſt. Whereat *S. Anſelme* was very ſory, & moſt bitterly lamenting affirmed, he would willingly haue giuen vp his owne life, to haue deliuered his King from ſo ſudden and dreadfull an end. And a litle after, arriued diuers Poſts to *S. Anſelme*, with letters from *K. Henry* his Succeſſour and the Nobility of *England*, both Eccleſiaſticall, and Secular, intreating him to returne backe againe with all poſſible diligence, for that the whole Kingdome expected him, with exceeding

ding deſire, and that all publique buſineſſes were differred, and put off vntill his comming.

Whereupon *S. Anſelme* without delay, tooke his iourney towards *Normandy*, and croſſing the Seas, the firſt thing he did, he declared to the new King, in plaine termes, what had lately been determined in the ſacred Counſel of *Rome* in the matter of inueſtitures of Biſhops. Whereat *K. Henry* being greatly troubled made inſtance to *S. Anſelme* that for reuocation of ſuch a decree, he would returne agayne vnto the Pope, called *Paſchalis*, being newly elected in place of *Vrban* the deceaſed: to which requeſt *S. Anſelme* made anſwere playnly, that it was not to be ſued for, or poſſibly procured by any meanes; & yet notwithſtanding *K. Henry* vrging him, that at leaſt for his ſatisfactiō he would leade with him, another Embaſſadour thither, whome for that purpoſe he determined to ſend to his Holynes, *S. Anſelme* obeyed, and being receiued by the Pope, and the whole Court with great honour, his companion the Kings Embaſſadour after he had laboured in vayne for that which his Lord pretended, returned into *England* without effect, and *S. Anſelme* remained in *France*, for that he heard *K. Henry* was exceedingly diſpleaſed for the ill ſucceſſe of his affayres in the Court of *Rome*, and had impiouſly ſeized vpon the Archbiſhoprike of *Canterbury*, & deſpoiled *S. Anſelme* of all his goods.

Howbeit after a while the ſame *K. Henry*, being touched with the feare of God, and true pennance, reſtored *S. Anſelme* into the poſſeſſion of the ſayd Church, and very honorably receiued him againe into peace & grace. Which conuerſion of his, how gratefull it was to the diuine Maieſty, did ſoone appeare by a glorious victory, which he got againſt his Brother Duke *Robert*, with other perſonages, who had reuolted from him; through which victory *K. Henry* did remaine abſolute Lord of *Normandy*. And in ſigne of gratitude, cauſed a Parlament to be called at *London*, in which, to the extraordinary conſolation of *S. Anſelme* there preſent, and of all good men, he renounced the cuſtome of his Predeceſſours, concerning the Inueſtiture of Churches, leauing the free diſpoſition therof to the Pope and his Delegats, ſhewing him ſelfe heerin particularly, to be a true and obedient child of the holy Apoſtolique Sea.

Now *S. Anſelme*, waxing dayly more, and more grieued with old age, and diuers infirmityes, eſpecially of the ſtomacke, came to ſuch weakenes, as that not being able to celebrate Maſſe, made himſelfe to he carryed euery day to the Church to heare the ſame, and in

ſhort

ſhort tyme the malady increaſed ſo much, as it cleerely appeared, there was litle hope of his life. His benediction then was required by the Biſhop of *Rocheſter*, for all that were preſent, as alſo for the King and Queene themſelues, with their children, and the whole Kingdome beſides: and he hauing giuen it, with much deuotion moſt ſweetly bowed downe his head, and one of his familiars, taking the Text of the Ghoſpell, began to recite the Paſſion of our Lord, and comming to thoſe wordes: *Vos eſtis, qui permanſiſtis mecum in tentationibus meis, & ego diſpono vobis, ſicut diſpoſuit mihi Pater meus, regnum, vt edatis & bibatis ſuper menſam meam, in regno meo*; the good Archbiſhop, began to fetch his breath more thicke then ordinary. Whereupon the ſtanders by, being aware of the approach of his laſt houre, after the due rites, and Sacraments applyed, taking him in their armes, they layd him downe according to the manner of thoſe tymes, vpon a Cilice, and Aſhes; where he rendred his bleſſed ſoule to the Creatour, vpon Wedneſday in Holy weeke, in the morning being the 21. day of Aprill, in the yeare 1109. or as others would haue it 1080. and the 13. of his Biſhopricke, and the 76. of his age.

Being afterwards ſockt, and reueſted with his Pontificall ornaments, he was decently layd forth in the Church, and buryed with moſt ſolemne Exequies, and with the ſorrow that behoued, for the loſſe of ſuch, and ſo great a Prelate. Many other, and great miracles, beſides thoſe that we haue touched, are recounted of him, the which notwithſtanding altogether with me, make him not ſo venerable & worthy of eternall prayſe, as two only *Qualities* which he had, among others, in an excellent degree; to wit, his *Diſcretion*, and *Affability* with all. Moſt noble vertues without doubt, and ſuch (as we haue ſayd) that he aboue all other gifts, ſhould be adorned withall, who deſires to haue open, and manifeſt to him, the Soules and conſciences of his ſubiects, and would ſeeke by due meanes, to lead them to ſome good point of Perfection, and Sanctity.

FINIS.

S. OTHO

S. OTHO.

THE ARGVMENT.

THE Altar deckt with Purple * did diſplay
The fire that came from heauen which vnder lay
As in its manſion vnextinguiſhed,
And by it ſelfe conſeru'd, and nouriſh'd.
Thoſe that Chriſts flock appointed are to feed,
And gouerne it, muſt take attentiue heed
The inward man doe with their Robes agree,
And like to that like fire do ſignify;
Euer conſeru'd Heau'ns loue, which drawne from thence
Their nobler ſoules ſhould purge, and quinteſſence.
This in my Rule I foſtered, this my Hart
Did purify and cleanſe my better part
From worldly cares, and ſenſuality,
And fruitefull made in acts of Charity.
My ſelfe of all the wretched'ſt I eſteem'd,
And worldly ioyes, I like thoſe Meteors deem'd
Compoſ'd of groſſer ſubſtance, yet exceed
The ſtarres we thinke, and greater wonder breed.
Preferment me abaſed, rayſ'd more high
Deiected more, more low in dignity.

* Sal. Iacchi vpon thoſe words Num. 4. Et togent altare purpura?

THE LIFE OF S. OTHO BISHOP OF BAMBERGE.

Written by Laurence Surius.

Otho *being well deſcended, his Father hauing left him poore, goes into* Poland; *whence being ſent Embaſſadour to the Emperour, is preferred by him to be Chancellour.* Chap. I.

OTHO, who was after Biſhop of *Bamberge*, a Sueuian by nation (whoſe proper place, and Surname, is not knowne) was borne of the Count *Bartold*, and of the Counteſſe *Sophia* his wife; more noble of bloud, then rich in ſubſtance, & goods. Who after they had bred with diligent care, and with the help of a good Maiſter, brought vp this ſonne, dyed; and the gouernement of the houſe, fell into the hands of another Sonne, whoſe name was *Fredericke*, at ſuch tyme indeed, as in forraigne parts, as it happened, *Otho* was buſyed at his booke. Where he hauing with good applauſe attended to the ſtudy of humanity, and to ſome part of Philoſophy, and wanting ſufficient meanes to proceed any further, by reaſon of the ſhort allowance, which his Brother and other friends

about

affoarded him, he reſolued, to the end he might not be grieuous & burdenſome to them, to paſſe ouer into *Polony*, where was as that tyme a great ſcarcity, and want of learned men. Heere then, for the teaching and inſtructing of youth, and withall likewiſe for his greater profit, he ſet vp open Schoole. And with this manner of life, comming ſhortly to be well knowne, not only for a pious and a learned, but euen alſo for a wiſe and diſcreet Man; he purchaſed to himſelfe, beſides an honeſt, and competent meanes to liue, much reputation, and fauour alſo with the principall perſonnages of thoſe Countryes.

There was added alſo to the learning and integrity of this ſeruant of God, a maieſty in his countenance, and ſuch a garb in his behauiour, and ſo noble a dexterity in his conuerſation, as that after he had in diuers occurrences handled, and negotiated affaires of no ſmall importance, he was by the Duke of *Polony* (for as yet, there was no Alteza, or Highnes of a King) ſent in weighty affaires vnto the Emperour *Henry* the fourth, his Couſin. Who was likewiſe ſo pleaſed with the carriage, and prudence of *Otho*, as that the Embaſſage being ended, with the good leaue of his Couſin he retayned him with him, with ſome honourable title, among his Chaplaines: and a little after, the dignity of the great Chancellour being voyd, he moſt graciouſly conferred it vpon him. In which charge, *Otho* carryed himſelfe ſo faythfully to the Prince, and with ſo much courteſy and humanity towardes others, as he made a notable increaſe of loue, and credit with perſons of all ſortes.

S. Otho *is preferred by the Emperour to be Bishop of* Bamberge; *and after ſome difficultyes is by the Cittizens toyfully receaued.* Chap. 2.

THERE was in thoſe dayes introduced among Chriſtians an abuſe of much preiudice to the holy Apoſtolike Sea, (and I would to God, there were not as yet ſome reliques thereof, to be ſeene likewiſe in theſe our dayes) that many Princes, and eſpecially the Emperour, vnder the name of inueſtitures, beſtowed the Churches at their pleaſure; and when a Biſhopricke was vacant at any tyme, the Chapter would ſend to *Cæſar*, the Paſtorall ſtaffe & ring, beſeeching his Maieſty to vouchſafe to prouide them a Succeſſour. Whence it came, that many perſonages, the children, & nephewes of Barons, and great Lords, vnder diuers colours of ſer-

uices done, would follow the Court of *Cæſar*, to be promoted to ſome Biſhoprike, or other, as it chaunced to fall. Now *Robert* the Biſhop of *Bamberge*, a noble Citty of *Franconia*, being then deceaſed, and the ſacred Pledges caryed vnto Court with the wonted ſupplication, *Henry* anſweared, he would take tyme, for the ſpace of ſix months, to thinke of a new election. In the meane while in *Bamberge*, were made continuall prayers, and pennances for that effect.

The terme being ended, it was ſignified them by the *Emperour*, that now, he had found a ſufficient Paſtour for that Church, though for the preſent he ſuppreſſed his Name, while that good people, continued ſtill more feruent then euer in redoubling their deuotions. And among others, on the Vigill of *Chriſtmas day*, was a ſolemne proceſſion ordayned (where none was abſent) from the Cathedrall, to the Church of S. *Michael*, on the Hil, taking that glorious *Archangell* for interceſſour, with the diuine Majeſty, to obtayne a Prelate, of the ſufficiency and goodnes, which they deſired. And on the other ſide they ſent Embaſſadours to *Henry*, to ſollicite the expedition: & in ſumme neglected not any thing that concerned the happy iſſue of ſo important a buſines. And the diuine Clemency, accuſtomed to heare the prayers of ſuch as concurre on their parts, and manfully to ſet hand thereto; was pleaſed with the piety and induſtry of *Bamberge*, in putting into *Cæſars* mynd, to put the deſignes in execution, as ſoone as might be. Thereupon, ſending for the foreſayd Embaſſadours to come vnto him, he ſpake to them, in the manner following.

How deere to vs (*Embaſſadours*) your Church is, and euer hath been, from hence you may eaſely gather, that wee haue thought it not good to giue you a Rector, till after a long & mature conſult thereupon; and that ſurely with good reaſon: Foraſmuch as the ſaid Church, as you know, hath beene founded by our Progenitours, and adorned, and furniſhed of all things that ſeeme to appertayne to the ſplendour and mantenance of Chriſtian Religion, and (which is more, and which cannot be affirmed but of few other Seas) the ſame ornaments, furnitures, and ancient riches, are kept very ſafe, and entire, vnto this day; ſo as reaſon would, for the cuſtody, and adminiſtration of them, ſhould be placed ouer them, not an ordinary man, but one who were ſage, prudent, and zealous of the honour of God.

And

And the *Emperour* proceeding to manifeſt more at large, this good diſpoſition of his, towardes the Communalty of *Bamberge*, ſome of the Embaſſadours, being wearied already with ſuch long and tedious ambages, could not hold themſelues, but they muſt needs ingeniouſly demaund of him, where, and who he was, whome his Maieſty had ſo deſtined for the gouernement.

Then *Henry* cheerefully looking about: *Behold him*, ſayd he, and taking *Otho* by the hand, that was (as we ſayd) of a venerable aſpect, and decently clad in a Clericall habit; *This*, ſayd he, *is your Lord, this is your Preiſt, and Bishop of Bamberge*. There could not happen to the Embaſſadours eares, a more ſtrange and vnexpected thing then it. Whence being aſtoniſhed, and confounded, they began priuily to looke one vpon another, and to caſt there eyes from tyme to tyme on the face of *Otho*. Whereof ſome of *Cæſars* court being aware, who now for a long tyme, gad greedily expected to aſpire to that ſeate and Liuing; with glaunces, nods and whiſpering began to ſtir vp the *Bambergians* to ſhew themſelues not well ſatisfyed with ſuch a nomination, and reſolued not to accept it by any meanes. So as at laſt, with a ſad countenance and free liberty, they turning themſelues to *Cæſar*, ſayd: We hoped your Maieſty, would haue deputed to vs, ſome Prelate, who had been one of the moſt markable, and illuſtrious of the Court. Now for this man, we know not eyther, who he is, or whence he came. Then *Cæſar* replyed with a ſeuere looke. We our ſelues, through long cõuerſatiõ and infinite proofes haue had full, and perfect notice of this Subiect, his faythfullnes, his iudgement, and longanimity: his diligence, in ſmall matters, and ſufficiency in great, are not vnknowne to vs. Nor would we haue you to thinke but the loſſe of ſuch a Miniſter muſt needes redound to the notable preiudice of our own ſeruice. From whence we ſee, as euery one may perceaue, the ſincere affection we beare to your Countrey, ſo as we in this election ſo much premeditated, are not to be altered in our iudgement. And whoſoeuer ſhall ſeeme to haue the boldnes to oppoſe this our decree, ſhall infallibly incurre our high diſpleaſure.

Otho hitherto had knowne nothing of any ſuch deliberation made: Whereupon, as one aſtoniſhed with a ſudden blow, falling proſtrate at the Emperours feet, began to powre forth a floud of teares. The Embaſſadours ran readily to reare him vp. He then hauing taken a litle breath, refuſed the charge with might & mayne:

eſteeming, & proclayming himſelfe to be wholy vnworthy thereof: and affirming with all, that ſo high a degree became rather ſome other more noble, ancient, and well deſeruing of the ſacred crowne, then him. By occaſion whereof, *Cæſar*, re-entring agayne into *Otho's* prayſes, among other things, made this publique declaration, how this had beene the third Biſhopricke, which the ſeruant of Chriſt had refuſed; how firſt he had offered him, that ſame of *Auguſta*, then that of *Halberſtad*, nor could euer hitherto ſeeme to faſten any one vpon him. From whence, very euidently appeared the modeſty, the humility, and merits of ſuch a perſon: through diuine diſpenſation reſerued (as it ſhould ſeeme) for the benefit and behoofe of the Citty of *Bamberge*. And with this, & many other Elogies, and prayſes, putting the ring on his fingar, and the Paſtorall ſtaffe in his hand, ſo adorned he giues him to the Embaſſadours.

At ſight whereof, with a ſudaine inclination of minds, was immediately rayſed a fauoutable cry, and applauſe of the whole multitude. The Embaſſadours beholding things to fall out thus, as truly from God, approaching to *S. Otho*, their Father, and Lord, ſaluted him cheerefully, and with Chriſtian vertue, very reuerently adored him; When as *Henry* ſayd agayne, Accept him then with a good will, and vſe him with that loue and veneration, as he deſerues: becauſe I call him to witnes who knoweth all things, that I know not a man in all the world, to whom more truly, and with greater reaſon ſo ample a charge as this may be conferred, then to him. And for my part, as long as I liue, and wield this Scepter, whoſoeuer ſhall but touch him, ſhall touch the very aple of myne eye. In this manner then, and by ſuch meanes as theſe, came *S. Otho* to be forced to the Biſhopricke, but yet full of anxiety and ſcruples the while, as well for other very graue reſpects, as alſo, for the controuerſies ſprung vp, as we ſayd before, by reaſon of inueſtitures, betweene the Roman Church, & Empire. And yet on the other ſide, conſidering, that his being now ſo often called to ſuch a charge, could not chooſe but proceed from the diuine Wil, he feared leaſt perſiſting in the negatiue, he might hap to incurre that dreadfull ſentence, *Noluit benedictionem, & elongabitur ab eo*.

Amidſt ſuch ſtreights and perplexityes as theſe, he finally determined with himſelfe, to recurre as ſoone as might be, for ayde and light to the Apoſtolique Sea, and made an expreſſe vow ne-

uer

ner to admit of the Bishoprike, vnles at the instance of his flock the Pope himselfe should inuest, and consecrate him with his owne hands. With this resolution, he kept the Feast of the *Natiuity of our Lord* at *Ments* in company of *Cæsar*, and from thence, dismissing a part of the Embassadours, he stayed in Court for vrgent reasons about some fourty dayes space: Which being ended, he tooke his leaue of *Henry*; and through his expresse commandement, accompanyed to *Bamberge*, by the *Bishops* of *Augusta*, and of *Herbipolis*, & of other principall personages besides, he made his solemne entry on the day before the *Purification of the most blessed Virgin*. The Monks and Clerkes, and all the Nobility, went forth to meete him in orderly processiõ, with psalmes, and hymnes, and with rich ornaments and deuout reliques. Nor would the people, and meaner sort, suffer themselues to be vanquished with such offices of obsequiousnes. While euery one, leauing their shopps, & staules, ran striuing to kneele before him, and to demaund the benediction of their holy, and so long desired Pastour. In which feast, and solemnity we may not passe ouer in silence one thing, that shewes very well that euen in the Courtiers life, who will but affoard any tyme to spirituall things, may make a notable purchase of religious vertues.

S. Otho *remembring his Vow, goes to Rome, where he is consecrated Bishop by the Pope himselfe.* Chap. 3.

S. *Otho*, as we haue seene, had spent the greater, and better part of his yeares, in the seruice of secular Princes, and liued in the exteriour, a cõmon life, and without any apparent singularity in him: And yet performing, according to occasions (which want not) intense acts of temperance, and humility, and of contempt of himselfe, in short tyme he became very rich in those habits, which more gallantly adorne and deck the soule, then doe all the Mitres, and Pontificall robes set forth the body. Whereof, he gaue a most clere example in the aforesayd day of his entrance so *in Pontificalibus*. Because, that in comming to approach to *Bamberge*, as soone as he descouered a farre off the Cathedrall Church, being dedicated to S. George, he not only, according to the custome of that Bishopricke, dismounted suddenly from his horse, but also putting off his hose and shooes publiquely in the hart of winter, went bare foote and

and bare legg on ſtones, and yce through the preſſe of people vnto the Church, where the ſharpnes of the cold, hauing (not without danger of his health) now poſſeſſed already, as it were, the vitall parts, and a hot Bath being ſuddenly applyed to him for preſent remedy, he ſuddenly called for cold water, when putting his legges thereinto, with one rigour, he expelled the other: and then befide the accuſtomed ceremonyes, hauing deuoutly made his prayers, and with the holſome ſignes, with his ſacred hand giuen his paſtorall benediction to the people, being tyred and ſpent, at laſt retyred himſelfe into his lodging. After which, the firſt and principall care of S. *Otho*, was to render his vow, and to giue due account of his actions to the Biſhop of Biſhops, and generall Superintendent of the whole Church of Chriſt.

And though he well perceiued the danger he incurred therein of offending *Henry*, there being nothing, that more touches Princes to the quicke, then the point of *Iuriſdiction*; yet for all that, preferring euer a good conſcience, and a chaſt feare of God, before any other reſpect whatſoeuer, he firſt reduced the Clergy, and people of *Bamberge* to his opinion; ſhewing them the obligation that was of acknowledging the ſupreme power of the Pope of *Rome*. Then by letters, hauing obteined leaue of the Pope himſelfe to kiſſe his feete, he went with an honourable traine of his followers, and familiars, and of the principall of his Church, to the Court of Rome, the Pope (who was then *Paſchalis* the *Second*) then reſiding at *Anagni*, a Citty in *Latium*. Where *S. Otho* arriuing within the Octaues of the Aſcenſion, after the kiſſe of his holy feete, very faithfully declared to the Pope, the whole order and progreſſe of his promotion, without cõcealing any thing of moment: and to accompany his wordes with deedes, without more a doe puts the ring and ſtaffe at his feete, and humbly craues pardon of the offence, ſucceeding meerely by anothers violence, rather then of his owne inclination, demaunding withall pennance, and Canonicall cenſure for the ſame.

On the other ſide, the Procuratours of *Bamberge*, do neuer ceaſe to beſeech the Pope, he would daigne to confirme, or to ſay better, renew the election, made by *Henry*, & not to depriue their Countrey of ſo exemplar, and behoouefull a guide, Maiſter, & Supporter. To which ſpeeches of theirs, *Paſchalis* giuing a benigne anſwere, commaunds *S. Otho* to reſume againe the depoſed pledges: & he ſtill ſhewing himſelfe backward; The feaſt of the Holy Ghoſt (ſayd

(ſayd the Pope) drawing neere, we will remit the controuerſy to him. And after ſome diſcourſes, the Biſhop, and the others returned to their lodgings, with the Apoſtolicall benediction, but yet with a diuerſe diſpoſition of mind, and quality of thoughts: The ſubiects with a firme hope of obtayning as much as they deſired of the Pope, and the Prelate himſelfe with a purpoſe to relinquiſh the Biſhopricke by all meanes poſſible. And being all that night, and the day following intenſly fixt in contemplating the reaſons, that were of eyther part: finally pondering the malice of the tymes, the encombrances, troubles, and moleſtations, and daungers of the Epiſcopall ſtate, the diſobedience, contumacy, and inſolency of the inferiours, and in ſumme, all the aſperityes, and difficultyes of ſuch a charge, he determined with a full and firme reſolution, to reduce himſelfe to a priuate life, and calling his companions and domeſtiques to him very plainely vnfolded to them his whole deliberation, and without delay being diſpatched of the Pope, and Court, put himſelfe on the way towards *Germany*.

But ſcarcely had he made one dayes iourney, when a Poſt ouertakes him from his Holynes, who calls him back. Which thing was an incredible diſguſt, and extreme trouble to *S. Otho*; while he prudently gheſſed what was like to enſue therof. But being thē ouercome by the precept, and encouraged by the prayers, and exhortations of his followers, with feare and trembling he returned to the Pope agayne, and without being able to reſiſt any longer, on the day of *Pentecoſt*, while the Maſſe was ſung, with great iubiley of the *Bambergians*, and vniuerſall ioy of the whole Court among other demonſtrations of charity and eſteeme, had likewiſe the priuiledge to haue caryed before *Him* and *his Succeſſours* for euer, the Croſſe and Pall, eight tymes a yeare; Whereas his Predeceſſours, had them caryed, but foure tymes only. Which fauour he accepted with great thankeſ-giuing, not ſo much for his owne reſpect, as for the loue of his Eſpouſe, whoſe exaltation for the diuine ſeruice, was worthily moſt deare vnto him. But yet more glorious to *S. Otho*, and farre more fruitefull to Mankind, were the guifts that befell him in the rites of the myſticall vnction, being powred vpon him from the large and munificent hand of the *Holy Ghoſt*, as a veſſell well diſpoſed, and moſt capable of them. Thorough which, being fortifyed with new breath, and agility, and more enflamed continually to ech pious and holy worke, without

ſuffering himſelfe by any meanes to be enticed by thoſe obiects, and allurements, which like to *Syrens* detayne a man far from his home, and reſidence; taking his leaue agayne of the Pope, as ſoone as might be, he returned back to his beloued flocke.

S. Otho *built, and founded many Monaſteries, both little and great. He was hoſpitable, abſtinent, and zealous of ſoules, and imployes himſelfe in the conuerſion of* Pomerania. Chap. 4.

BEſides the ſingular wiſedome, which in all affaires *S. Otho* ſhewed, as well temporall and profane, as ſpirituall and Eccleſiaſtical; were the great teſtimonyes of his ſingular piety, and magnificence, the fifteene greater Monaſteryes, and the fiue leſſe, of diuers orders which in ſundry places of that Prouince were erected, adorned, and founded by hym: With condition they ſhould all remayne vnder the protection, and direct dominion of the *Cathedrall* of *Bamberge*. And in the ſame Cathedrall, and thoſe other Churches of the ſayd Citty, for ampliation of the diuine ſeruice; he increaſed the rents, recouered the alienated goods, reedifyed the ruyned buildings, and laſtly on euery ſide, made very notable emprouements, being things without doubt ſo much more admirable, as he was more ſollicitous euen at that tyme alſo of the interiour progreſſe of ſoules, and of the neceſſary prouiſion withall, for mayntenance of the body. Wherein expreſſing the figure of perfect Benignity, he ſpared from himſelfe whatſoeuer he could, the better to ſupply the commodityes of others, affecting as well parſimony in priuate, as magnificence in publique, and aboue all things farre off from any ſhew of ſuperfluity, and thoſe ſumptuous diſhes, which vnder coulour of ſtate and decorum, are cõmonly afforded the greater and richer Prelates.

Nor was he therefore in his dyet, or in the ordinary expences of his howſe any whit ſcarce or miſerable, but how well furniſhed ſoeuer his tables were, with a rare & noble habit of temperance he would riſe oftentymes from the table with an appetite; diſtributing the while to the baſhfull poore beggars, and to ſicke folkes, the dainetyeſt meates which were dreſſed for him. And to come to ſome particulers in this matter: On a faſting day, there being once ſet before him a goodly Pickrell and well ſeaſoned, he was not only not pleaſed with the diſh, but ſhewed himſelfe diſguſted and

ſtraunge

ſtrange thereat. Whereupon the louing Steward, as taking compaſſion of his Maiſters extreme abſtinence, began modeſtly to exhort, and pray him to refreſh himſelfe a litle therewtih, and to enioy that bleſſing, which the common Lord had deſtined for him. But the bleſſed Biſhop, with eyes not allured and vanquiſhed with that preſent food, and eares ſhut to the prayers and enticements made him, ſayd to him: What haſt thou layd out vpon this fiſh heere? and the other anſweared, ſome two crownes. God forbid (replyed S. *Otho*) that my belly ſhould me ſo deare: Go too then, & goe thy wayes preſently, and cary it to my Ieſus (meaning by that word ſome needy, ſick, and diſeaſed perſon) as for me, that am thanks be to God, ſo ſound and able, this loafe of bread, ſhall ſuffice. Such were his delicacyes amidſt ſo much riches. Through which, and other moſt excellent qualityes of this man of God, and principally, for the great zeale, which he had of his Neighbours good, his fame being dilated through all parts, a noble occaſion was offered him of dilating of the Ghoſpell.

The Duke *Boleſlaus* ruled the *Poland* nation at that tyme, a perſonage of much valour, and ſingular piety. This man, hauing with the ayde of the *Bohemians*, and *Hungars*, ſubdued *Pomerania*, that lay drowned in Paganiſme; was much enflamed, through heauenly ſparks, to the conuerſion of that people: but as the ſame, in thoſe tymes, beſides the ſeruitude of the Idols, by nature alſo was very barbarous and fierce, the good Duke, could not find any labourers to cultiuate that land, ſo wild and ſauage as it was: and yet not ceaſing for all that, to thinke of the ſaluation of thoſe, whome the diuine Maieſty had committed to his gouernement, at laſt the perſon of the Biſhop of *Bamberge*, came into his conſideration, now liuing (as we haue ſayd) very laudably in *Polony*, with whome he was ſo well acquainted, eyther by ſight or heare ſay, as (among other gifts) he knew, he had the skill of the *Pomeranian* tongue: and promiſing himſelfe with good reaſon, all help from the charity of *S. Otho*, he beſought him by letters and meſſages, he would be pleaſed to permit him ſome little abſence from his flocke, now a long tyme ſo increaſed and inſtructed in ſound Religion; to affoard ſome part of himſelfe vnto a people drowned in Idolatry, and miſerably tyrannized by the powers of darkenes.

The prayers and perſwaſions of *Boleſlaus*, were not in vayne: Like a generous Falcon that diſcouers its prey, ſo was *S. Otho* immediatly

mediately inflamed to the ſpirituall purchaſe of that Prouince; and yet diſtruſtfull of his proper forces, he recommended earneſtly the whole buſines to the diuine Goodnes, through which, though he well perceiued the vocation to be approoued; yet neuertheleſſe to proceed with the more ſtable & well gouerned deſignes, he would not ſeeme to vndertake the enterprize, though otherwiſe holy, without firſt hauing the conſent and diſpatch of the Pope of Rome. By whome being encouraged to ſo noble a Conqueſt, and prouided of neceſſary facultyes for the purpoſe, he puts himſelfe on the way; from thence paſſing through *Bohemia* into *Polony*, with three Prieſts only for his helpfull aſſiſtance, he arriued in *Pomerania*; being honourably met, in the Confines thereof, by *Chriſtiernus* Prince of thoſe Countreyes, who at the inſtance of *Boleſlaus*, againſt the will of his Wife, and Subiects, had been now already baptized.

The great labours, and difficulties of S. Otho, *in conuerting the People of* Pomerania: *with baptizing the VVife of* Chriſtiernus, *and* Wenceſlaus *his Sonne*. Chap. 5.

IT is no eaſy matter heere to number, much leſſe to vnfold the labours, trauailes, and toyles of *S. Otho*, while with infinite patience and ſweetnes, he ſeekes firſt to purchaſe to himſelfe the good will of the people of *Pomerania*, and then likewiſe to let them ſee the darkenes wherein they lay as buryed, through ancient errour; now awaking them with the help of the light of nature it ſelfe, to the knowledge of the Creatour; and now propoſing the Articles of the Catholike fayth vnto them, and with apt compariſons, and examples, ſhadowing and figuring the ineffable miſteryes of the moſt holy Trinity. And on the one ſide, ſhewing the conueniency and neceſſity of the Incarnation, and Paſſion of the Sonne of God; and on the other, the neceſſity of obeying the Precepts, and of imitating his actions, and in doing pennance. To which effect, the diuine Catechiſt, adding, and prouing with liuely reaſons the eternall rewardes and punihments propoſed for the merits of ech one, he endeauoured with all his power to roote out the fabulous opinions through diabolicall illuſion, and long courſe of tyme ſo rooted in their mindes, and withall to pull them from their impious worſhip, wicked ceremonyes, and ſacrilegious feaſts of the Idols; the which, how much more accompanyed with carnality, paſſymes

ſtymes, and riotouſnes they were; ſo much ſtronger an arme was needefull for ſo hard a ſeparation, and ſo bitter a diuorce.

But aboue all, was this wiſe proclaymer of the Ghoſpell made more vigilant, with the care he had of the perpetuall edification of his Neighbours, and with the gouerning not only of himſelfe, but alſo of his companions and familiars; ſo as neyther in their facts, words, and carriages, might appeare any thing that might ſeeme to deſtroy with ſcandal, what he endeauoured to edify with doctrine: and with theſe, and ſuch like meanes, S. *Otho* did proceed with the enterprize ſo farre, as within few dayes, came aboue ſeauen thouſand perſons to the ſacred Baptiſme: whereunto, for a cõplete ioy was added not long after, the wife alſo of *Chriſtiernus* himſelfe; and moreouer the Prince *VVenceſlaus*, who was ſo giuen, and addicted to worldly pleaſures, as it was neceſſary, not without exceeding trouble, to go by little & little a weeding away ſome foure & twenty concubines from him, and to leaue him contented with one lawful, & only Conſort. For conſeruation of which purchaſes, the ſeruant of God hauing erected Temples in thoſe Prouinces, and ordayned, as much as the ſcarcity of ſubiects would permit, Paſtours and Prieſts; he paſſed from thence more inward into the Countrey, where he dealt with inhabitants ſo inhuman, as would not endure by any meanes to be diſwaded from their ancient cuſtomes; but inſteed of complying with the zeale of the Meſſenger of Chriſt, did exerciſe their natiue fiercenes againſt him, with ſcornes iniuryes, with throwing of dirt vpon him, & rudely ſmiting him withall: vntill being vanquiſhed at laſt through his vnheard of meekenes and holſome aduices, moſt humbly craving pardon at his hands for ſo great pertinacity and boldnes, they accepted likewiſe of the ſweet yoke of Chriſt.

Among which occupations and paynes of his, S. *Otho* not forgetting a whit his firſt and deereſt vineyard: & fearing leaſt through his too long abſence from it, the ſame might hap to ſuffer ſome domage, ſetling affayres in thoſe countryes the beſt he could, he made a progreſſe, as ſhort as poſſibly he might vnto *Bamberge*: where the fame of his ſo glorious actions, hauing already arriued, he was receiued as a Prelate truly Apoſtolicall, and that though full ſore againſt his will, with more exquiſite honours, and greater veneration then euer: and hauing with his preſence, and oportune exhortations comforted that people there, and promoted, or amended

rather, according as need required, the publique diſcipline; he returned very ſoone agayne to the tender plants of *Pomerania*. And heere encouraging ſuch, as were running before, prouoking the ſlow, and confirming, and rearing vp the wauering, he attended more at eaſe, with due meanes, to eſtabliſh the happy culture of thoſe lands. And hauing now reduced matters to good tearmes, and being finally rich with merits, and full of benedictions, he returned agayne to his proper dioceſſe. Where while he attends by all manner of wayes to repreſent in himſelfe the forme of a faythfull vicar, and ſeruant of Chriſt, there occurred to him an accident worthy of feare, and wonder, as ſhal appeare in the next Chapter.

After a notable accident happened, S. Otho *diſmayd, deſires to be diſcharged of the Office, and to be receaued into a Monaſtery: but he is denyed.* Chap. 6.

IN a Church of a certaine village, called *Buchback*, which S. *Otho* viſited, he found that vnder the Aultar, within a litle cheſt of leade, were layd very many and moſt precious reliques, ſealed vp. Which he not holding to be in ſo worthy a place, as became them, determined to tranſlate them, ſome other where with more veneration, and decency to be kept by Religious perſons. There being then faſts, and deuout prayers made for that intention, he returned thither, with an honourable troupe of Clercks about him, and appointed ſome of them to breake the ſeale, and to take forth the cheſt: but none of them daring, through their innated piety and reuerence they bare vnto it, to lay hands thereupon, he himſelfe full of feruour, couragiouſly takes hold of the mallet, and hardly had giuen it two or three blowes, when from the cheſt it ſelfe, there flowed forth a manifeſt ſtreame of bloud. The ſtanders by being amazed at the ſpectacle, began ſuddenly to fall downe to the ground, and with teares to begge mercy of God, and ſuccour of the Saints. The Biſhop himſelfe giuing ouer the enterpriſe, being full of confuſion and feare for the matter, retires to *Bamberge*, where, eyther for chaſtiſement of his too much confidence, or els, for matter of new crownes, being ſeized on by a grieuous infirmity, and deſirous to be aſſiſted in ſpirit (ſince for the body he cared not much) he cauſed Father *Wolfran* Abbot of S. *Michaels*, to be ſent for, to come vnto him, a perſon of rare qualityes: and while this

this ſo great and faythfull freind of his ſate familiarly by him, and with the hopes of heauen, and other ſweet diſcourſes, ſought to mitigate his dolours; S. *Otho* one day hauing found ſome little truce with his malady, with an humble countenance, turning himſelfe to him.

Father, ſayd he, you muſt vnderſtand, how I now for ſo many yeares hauing beene ſuddenly rayſed to Prelacy, and from the noyſe and vanity of the Court, being yet full of ſpots and duſt, without paſſing the purgatiue way, hauing purchaſed the enſignes of perfection, which is, as much as to become a Doctour before one goes to Schoole. And I, though enforced in a manner vnto it by him, who had reaſon to command me; doe ſtand yet in ſome doubt, whether then, I made due reſiſtance or no to ſuch a charge: and do verily beleiue, that beſides thoſe ancient remorſes of conſcience, theſe new ſcourges of the eternall iuſtice, haue thus light vpon me. And now ſince the common Lord, with equall benignity, ſeemes to puniſh me ſo, and giue me ſpace to looke backe into my former offences: I am reſolued to differ no longer the delibetation I haue often made with my ſelfe, to diſcharge me of the Paſtorall office, ſo much aboue my feeble and weake forces, and in a priuate life to reduce me to Monaſticall diſcipline. And ſince among all the congregations which I know, I find none more conformable to my deſignes and behoofes, then yours of S. *Michael*; I doe therefore moſt earneſtly beſeech you, Father, to vouchſafe to accept me in the name of our Sauiour Chriſt into your family, and to preſent vnto him this ſmall ſacrifice of my ſelfe, and being cloathed though vnworthy with your habit, to admit me into your Conuent; and ruling me in all, and in euery thing, as the other ſubiects, to conduct me with diuine aſſiſtance to the glorious victory of my paſſions, and to a full mortification of my proper will. You know well inough the bands of ſtreight friendſhip & amity, which are betweene vs, and I do very well remember the charity you haue euer ſhewed me in all occurrences. But now aſſure your ſelfe, that in affoarding me this benefit which heere I requeſt at your handes, you ſhall farre exceed all the ſeruices, and courteſies which you haue hitherto vouchſafed me.

Such wordes ſpake the Biſhop, with voyce and geſtures well able to demonſtrate they came not from any diſorderly paſſion, but from a reſolute and ſtable purpoſe: and the Abbot being aſtoniſhed

nished at so new a demand, not to constriſtate the ſicke man, for that tyme would by no meanes deny him, but rather with a cheerfull countenance, commending the good deſire he had, made ſhew to accept of his prompt Obedience, reſeruing the execution of the reſt, to his better health. In the meane while, the feruorous Nouice, finding himſelfe to be ſomewhat better recouered, and not ſeeing the houre of fullfilling his vow to come, hauing diſpoſed as ſecretly as he could, the thinges belonging to him, without delay requires the habit of Religion; and makes new inſtance to be ſent into the Monaſtery ſo conualeſcent and weake at he was. But the diſcreet Superiour on the one ſide being edifyed at ſo great humility of his; and on the other, in much ſuſpence for the importance & quality of the buſines, calling after prayer ſome graue & experienced men to conſult, he propoſed the Biſhops requeſt; and all hauing well examined the matter, did anſwere it to be without doubt, to the ſeruice of God, that a man of ſo eminent vertue, & behouefull to ſo great a multitude, ſhould go forwardes rather to ſhine on the Candleſticke of the Church, as a burning and reſplendant light, then by aſpiring to a priuate life to hide himſelfe vnder a buſhell, within Cloiſters, though otherwiſe holy, and laudable in it ſelfe.

With this anſweare, the Abbot being aſſured, and confirmed in his former iudgment, goes his wayes to S. *Otho*: who like vnto a weight that approached neerer to its center, longed ſo much the more for ſubiection, pouerty, and ſolitude, as the confidence was greater, which he had conceaued already of obtayning his intent; and approaching to him with due reuerence, demanded of him, if he held ſtill his purpoſe to maintayne the Obedience with deeds, which he had promiſed him with words: and he cheerefully anſwearing, that for the loue of him, who to the eternall Father had obſerued it to death, he was readily diſpoſed to keep it, without exception. Then (replyed the Abbot) on behalfe of the ſame Lord, do I command thee to perſeuere to the end vnder the charge of the adminiſtration thou haſt in hand, and couragiouſly to go forward in the way begun to the glory of God, behoofe of the holy Church, conſolation to the faythfull, the ſupport of Widdowes, Pupills, and Orphans, and to continue thy life in good workes, & in ſumme, to doe what thou doſt, and to execute the office thou art in, to gayne at the Prince of Paſtours handes the eternall life, and reward

reward a hundred fould. Becauſe, that if we would but weigh thinges indeed with equall ballances, what Monke liues at this day vnder the Sunne, of ſo much abſtinence, and of ſo great perfection, whoſe merits and pouerty, may ſeeme to ſtand in comparison, with the care and ſolicitude, thou haſt of ſo many ſoules, and with the ſweet diſpenſation of ſo great rickes? So as thou mayſt quiet thy ſelfe, with the authority of him, whome thou haſt taken as guide and confeſſour in this behalfe. And let the diuine honour and publike vtility be preferred before thyne owne particuler guſts and contentments.

With ſuch reaſons, S. *Otho* being laſtly conuinced, as an enemy of ſelfe-loue, and farre from all pertinacy, without more replyes, did bow downe his head; and putting a freſh the moſt bitter chalice of gouernement to his mouth, with new breath, and with redoubled purpoſes he began to giue himſelfe wholy to the ſpirituall and temporall help of his Neighbours.

S. Otho *was exceedingly giuen to hoſpitality. He dyed bleſſedly: And his body being buryed in the Church of* S. Michael, *was tranſlated afterwardes.* Chap. 7.

FOraſmuch, as among Epiſcopall parts and conditions (as hath been ſayd) S. *Otho* knew well, that Hoſpitality was one of the cheifeſt, he endeauoured to ſend before him as much corne, victualls, cloathes, and monyes, as he could poſſibly procure, by the hands of the poore, but now eſpecially, feeling himſelfe to be ſo loaden with yeares, and neere to the tearme of his life. So as like to an Oliue tree, euen ſtooping, as it were with abundance of fruites, he gaue himſelfe freely to ech ſtate and condition of mortalls. You might haue ſeene there, whole ſquadrons of Pilgrimes, very decently receaued into the chambers and lodgings of S. *Otho*. To the deſolate Widdowes, forlorne Orphans, and the needy and neceſſitous Clerks, and Monkes, ſtood his granary open day, and night, his Purſe, and Wardrobe neuer ſhut; but like a wiſe merchant, in the ſhort mart of this tranſitory tyme, he attended to barter and exchange terrene for heauenly, fraile for eternall and incorruptible ware. In ſumme, beſides the ſecret almes of ech day there was not in all thoſe partes, a Church, Conuent, Hoſpitall, or pious place of any ſort, which he viſited not, reſtored, and roy-

ally prouided of what was neceſſary, for the Maieſty of pure Religion, and continuation of Chriſtian verity. And it was an admirable thing to ſee, how ſo much giuen away, and ſo much empting, he continually ſhould find no bottome, as if the great Lord, and his carefull Steward, ſhould ſeeme to ſtriue togeather, the one to ſupply, and the other to diſtribute with a large hand, all manner of goodes, gold, and ſiluer, and what not?

Amidſt ſuch actions as theſe, truly worthy of the lawfull Succeſſour of the Apoſtles, the bleſſed Man being now arriued to the end of his dayes, maturely compoſed the affaires of his Dioceſſe, and hauing made a pure and deuout confeſſion, and after the holy Oyle, receauing with great feeling the holy Euchariſt; being inuironed round with a company of Clerks, and Religious, moſt ſweet and deare vnto him, who in that laſt paſſage came all to recommend him to their common Creatour, he peaceably yielded vp his ſoule, well fraught and repleniſhed with good workes, and full of honours, and heauenly graces.

As for the mourning and great concourſe of people wherewith his Exequies were celebrated, it importes not much to treate therof; while euery one may ſufficiently gather how great a deſire of his preſence, might ſo louing a Father, and ſo vigilant a Rector, ſeeme to leaue behind him. He was prayſed then with a ſolemne Sermon by the Venerable *Embrichonus* Biſhop of *Herbipolis*, and caryed vnto his Sepulcher into the Temple of S. *Michael* (while Barons, Counts, and Marqueſſes ſucceeded by turnes to conueigh the hearſe) vpon the firſt day of Iuly, in the yeare of our Lord 1139. and of the adminiſtration of his Epiſcopall charge, the 37. The tranſlation was made afterwardes vnder Pope *Clement* the III. on 89. yeare, the laſt of September, on which day is celebrated his memory, as eternally conſecrated vnto immortality; euen by the learned penns of the nobleſt wits. Among which, *Iohn Trithemius* affirmes, that (beſides what we haue ſpoken of aboue) this S. *Otho*, was no leſſe in his death, then life moſt illuſtrious, and famous for many and moſt euident miracles.

FINIS.

S. BERNARD.

THE ARGVMENT.

THE eye, that is vnblemiſhed, and free
From colours, their defects can better ſee.
Soules not forſaken, better can deſcry
The Worlds deceits, and note her Vanity,
He that the world abandons, this doth gaine,
Thinges dark to others are made cleare and plaine
To his vnſtained ſoule. I well could ſound
Her deep impoſtures by experience found,
And them diſplay to others, whome I taught
To ſlight her, and to ends more noble brought:
I triumph'd ore her and her Prince, and lead
Thouſandes moſt happy to be vanquiſhed:
Gayning heereby eternall liberty,
And by their thraldome freed from ſlauery.
If thou the world wilt conquer, her contemne,
And this contempt ſhall gaine a Diademe.

THE LIFE OF S. BERNARD ABBOT OF CLAREVALL.

Written by three of his Monkes.

Of the Family and Parents of S. Bernard : *with a notable viſion his Mother had before his birth, which gaue great hope of his future Sanctity*. Chap. I.

IN the partes of *Burgundy*, is a place which is called *Fontaine*, obſcure heertofore and vnknowne, but deſeruedly famous and renowned, after it had ſo affoarded to the world, that mirour of vertue and light of Sanctity, which now to the glory of God, we beginne to deſcribe. In that very place, was an honourable Knight, called *Teſſelinus*, who according to the Euangelicall precepts, being contented with his paye, and farre from all inſolency and rapine whatſoeuer, ſo applyed himſelfe to Military diſcipline, as he forgot not the profeſſion of Chriſt. This man had a wife, both chaſt and fruitfull, by name *Aletta de Monte Barro*, who amidſt the familiar and tranſitory cares of the world, keeping her mind ſtill fixed on eternall goodes, did increaſe ſo much in deuotion, that as many children as ſhe brought forth into the world,

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(which were in number ſome ſix Sonnes, and one Daughter) taking them all one by one in her armes, ſhe ſuddenly offered them to Ieſus; and from that tyme forwardes, as thinges made ſacred, in a certaine manner, would ſhe nurſe ech one at her owne breaſts, inſtilling into them, togeather with the milke, the feare of God, & Chriſtian piety. And after they came to be weaned, would ſhe feed them with groſſe, and more common meates, & keep them wholy from all pampering, and childiſh ſports, as if ſhe had of purpoſe trayned them to a monaſticall life. Nor was the proiect of the vertuous Mother any whit in vaine, ſince finally all of them, one by one (as we ſhall ſee in the progreſſe of the whole narration) thorough ſolemne vowes of Religion, came thence to be the Seruants of Chriſt. Of theſe, was *S. Bernard* borne in the third place, whoſe glorious merits (as they report) euen iuſt in a manner as of *S. Dominicke*, were through diuine ordination foretold, and prefigured ere he was borne into the World.

For as the Mother was reſting one night in her bed, it ſeemed to her in ſleep, ſhe had a little white Dogge in her wombe, which made a great barking; wherat the poore wretch being exceedingly ſad and diſconſolate, demanded of a venerable Monke the true ſignification thereof. Who ſuddenly conceauing with the ſpirit of Propheſy, anſwered her: Feare not, Madame, all is well, there is an excellent Dogge, to proceed from you, which both with his barking ſhall faythfully guard the flocke of Chriſt, and with his medicinall tongue, ſhall heale the diuers infirmities of many and many a ſoule. *Aletta* being glad at ſuch an Oracle, gaue infinite thankes therefore vnto the Creatour; and from that tyme afterwards applyed her mind with particuler diligence to bring vp that child. So as at laſt being deliuered of him, ſhe was not content, as ſhe had done with the reſt, to offer him to God only with priuate and domeſtique ceremonyes, but in imitation of the bleſſed *Anna* the Mother of *Samuel*, carrying him in her armes into the Temple, with a ſingular affect of Charity, did dedicate him to the diuine ſeruice. After this, ſhe diligently attended to the nurſing and trayning him vp, and as ſoone as he ſeemed to be capable of diſcipline, ſent him preſently to the Church of *Caſtiglio*, vnto approued Maiſters there to learne, as well good literature, as manners.

The child, as he was elected by the diuine Prouidence, and framed for high and great enterprizes, ſo was he likewiſe of a rare wit,

and of an excellent inclination withall. Whence it came, that as wel in his ſtudyes in ſhort tyme, he left all his companions behind him; as alſo in ſolid vertues, he beganne to giue forth thoſe buds, which in progreſſe of tyme ſhot vp to ſuch a height of perfectiō, as they did. There was ſeene to be diſcouered in him, euen in thoſe very tender yeares of his, a meruaylous maturity in all thinges: As for examples ſake, to recommend himſelfe often to God, without omitting the while, the exerciſes of the Schoole; very ſeldome to go abroad; to keep ſilence, and modeſty at home; to ſhew himſelfe benigne and louing to all: and if any money chanced to come into his handes, he would preſently giue it freely in voluntary almes: but aboue all, he obeyed his Elders with great reuerence. With ſuch behauiour as this, the Child became moſt gratefull in the ſight of God, and Men. And euen in that very tyme, he alſo gaue forth a very notable ſigne of his Predeſtination. Becauſe, that being fallen ſicke on a tyme in his bed, through a grieuous payne of the head, there came a Witch vnto him, who promiſed him to cure him of the head-ach. But he was ſo farre off from admitting of any ſuch cure at her hands, as that not without the aſtoniſhment of all there preſent, he beganne at the firſt ſight of her, to cry out vpon her with all his might and mayne, and with a holy diſdayne very ſuddenly draue her away thence. In this manner, the chaſt Diſciple of Chriſt conſerued purity, and increaſed in learning, when through diuine reuelation, the Catholicke Fayth was both eſtabliſhed in his breaſt, and alſo an extraordinary flame of Charity, enkindled therein, as ſhall appeare more cleerely heereafter.

S. Bernard *as yet a youth, had an admirable viſion in ſleep: He sheweth a notable example of Chaſtity. And his Mother dying, he after ſome difficultyes reſolues to follow the diuine counſayles.* Chap. 2.

ON the night of the Natiuity, while *S. Bernard* was in the Church with others attending the diuine Office, falling ſuddenly into a ſlumber, he had the vnſpeakable grace, to behold the manner by which the Sauiour and Spouſe of human generation, went forth heeretofore from the intemerate chamber of the Virgin Mary, with a firme perſwaſion, that he euen iuſt at that houre, was truly and really borne. From which ſight, it cannot be expreſſed, what iubiley, and ſpirituall ſweetenes *S. Bernard* tooke. And hence

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it was, that as he had the holy Church, and all the articles propoſed by it, in the higheſt veneration that might be; ſo, as long as he liued afterwards, he had a particular ioy in this ſolemnity, and peculiar feeling of this ſacred myſtery: and (as partly may be gathered in his Homelies) he did always ſeeme to diſcourſe thereof with admirable guſt, and a bleſſed fluency of conceipts and words thereupō. Through this fauour, being exceedingly confirmed, he paſſed ouer the firſt part of his age, without any rub at all, or great contradiction. But comming afterwards in the beginning of his youth, there wanted no probations, ſo much more grieuous, as they were full of allurements & flatteryes.

Though S. *Bernard* of himſelfe, were of a tender complexion: yet was he of a good ſtature withall, and of lyneamēts very well in ſhew, and liuely withall; ſo as more then once he had hapned to be importunely courted, and moleſted by laſciuious women, but ſtill in vayne. Becauſe that moſt noble and precious iewell of Chaſtity, was euer kept by the holy Youth, with ſo much iealouſy, as that he hauing one day, for a very little ſpace, vnwarily ſet his eyes on a womans face; as ſoone as he perceiued the daunger, falling into rage with himſelfe for it, in the depth of winter, immediately he ſtripped himſelfe, and entred vp to the necke into a Poole hard by, of moſt cruell cold water: where with much maceration he remayned ſo long, till he had fully extinguiſhed in himſelfe all ſiniſter incentiues of mind, & body.

In this meane while, *Aletta* the mother, after ſhe had ſweetly liued many yeares with her husband without iarres, and had had many Children by him, well and religiouſly brought vp, leauing them all aliue, came to the end of her dayes; which through the iuſt retribution of God, was anſwerable to the life ſhe had led. For that hauing liued (as much as the band of Wedlocke, and care of the houſe, would ſuffer) in continuall abſtinences, prayers, and vigills, ſhe fell grieuouſly ſicke, & being now through the malady brought into extremes, hauing receiued the Sacraments, with much deuotion, while the ſtanders by were reciting the Pſalter about her, ſhe went ſtill along with them, with a weake voyce; and when ſhe could do no more therewith, at leaſt, ſhe would follow on, with the geſtures of her Countenance, and with the motion of her pale lips, vntil ſuch tyme, as being now abandoned of all naturall heate, when rehearſing the Litanyes, they came to thoſe wordes,

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Per crucem & paſsionem tuam, lifting vp her hand, and making the ſigne of the Croſſe, ſhe happily expired. A Matrone ſurely moſt noble, truly pious, and worthy to be imitated of all thoſe who in coniugall ſtate, hauing the body in power of the husband, with the ſoule do ſeeke to ſerue and pleaſe Chriſt only.

S. *Bernard* being thus depriued of ſuch a guide, began now on all ſides to be continually more cruelly aſſaulted, then euer. The flower of his age propoſed to him ſenſuall delights, exhorting him mainely, not to leaue things certayne, for perillous, and the preſent for thoſe to come: and that heereafter when he would doe pennance, he ſhould want no tyme in his elder age, exaggerating withal the diuine clemency, which knowes very well our human frailty; and putting him in mind moreouer of the merits of Chriſts paſſion, whreupon very ſafely he might build himſelfe. On the other ſide, his freinds, and companions, who being affrighted with the difficultyes of vertue, had entred into the ſpacious way, inuited him no leſſe thereunto, with diuers perſuaſions and examples. Nor was the world behind, to offer him riches, poſſeſſions, & pallaces. Beſides which, the very qualityes themſelues, wherewith he was endowed, of wit, of learning, and of a gratefull preſence ſuggeſted to him, ſundry hopes of honours, dignityes, & withal an immortal name. And all theſe fantaſyes as ſo much fuell on the fire, the auncient aduerſarie alwayes enkindled in him, and that ſo much the liuelyer as he was of a quicker diſcourſe, and of a ſharper apprehenſion. Who perceiuing himſelfe ſo enuironed on all ſides with ſuch ſubtle nets, precipices, and ſnares, and iuſtly fearing the treaſure, which he bare about him as ſhut vp in his breaſt, very ſuddenly determined to ſecure the ſame, and that by no other meanes, then by the counſayls of the eternall Wiſedome.

S. Bernard *after many difficultyes reſolues vpon Religion, and drawes an Vncle, and two younger Brothers to the ſame courſe.* Chap. 3.

THere remayned now to *S. Bernard* only, to find out how, and in what māner he might put his good purpoſe in effect. Whereof while he went diſcourſing with himſelfe, the religion of the *Ciſtercians* came into his mind, being founded heeretofore by the venerable Abbot *Robert*, vnder the rule of *S. Benet*, with addition of ſome conſtitutions, and confirmed by the Pope, in the yeare of our

our Lord 1098. This Congregation now, as is wont to happen in beginnings, was at that tyme but of ſmall renowne, and had but one only Monaſtery, within a certaine remote wood: whereunto very few had entered, through the ſtraitneſſe of the Encloſure, and aſperity of life. But the feruent young man, and freind of the lowlynes and pouertie of Chriſt, iudged it ſtraight very apt for his deſignes, which were to ſuffer, and to be hidden, and farre off from all occaſions of vaine glory. In ſuch thoughts was *S. Bernard* much perplexed, and in great ſuſpence, and gaue beſides, diuers other ſignes of inclination to retire himſelfe, while his more domeſtique and neereſt freinds (which in ſuch occaſions are wont to be the greateſt enemyes) endeauour to diſſwade him from it, and thereby gaue him very ſhrewd encounters. They alleadged to him the delicatenes of his complexion, that could not frame to the auſterity and labours of cloyſters; they propoſed to him manie other wayes of ſeruing God, and of helping ſoules, without going ſo to ſubmit himſelfe to a perpetuall ſeruitude; and ſtuck not to put ſcruples into his head, with burying ſuch & ſuch talents in a deſart, which to the glory of God, and light of human kind were cõmitted to him: and how much better were it, that following the courſe begun of learning, and of higher ſciences in a quiet life, he ſhould become a famous Doctour, & honour to his parents, a glorie to his Countrey, and a ſuccour to the world?

With theſe, and other ſuch like reaſons his deereſt freinds went about to recall him from his purpoſe. Of all which (as the Saint manifeſted afterwardes) there was none made ſo great impreſſion with him, as the deſire and commoditie to proſecute his ſtudyes. This only reſpect did giue him a ſhrewd blow, and had euen almoſt quite ouercome him. Whence they may take faire warning, who haue had a vocation of God, and learne with what caution and cuſtody they are to keep it, and not to communicate the ſame, but to ſome perſon who is very ſpirituall and choſen of a thouſand; following heerein that wary Merchant of the Ghoſpell, who hauing diſcouered a treaſure in a field, hides the ſame, and ſells whatſeuer he poſſeſſeth to purchaſe that field: which aduertiſement not ſo fully obſerued by *S. Bernard*, had well nigh depriued him of ſo great a felicity.

But beſides the diuine Clemency, and his good nature, he was helped not a little alſo by the memory of his bleſſed Mother, who

had alwayes with ſo many aduiſes and motiues incited him to perfection, and not to fall into tepidity, to the ſeruice of God, and not to vanity of the world, to the verity and humility of Chriſt, and not to the pride and ſwelling of ſecular wiſedome.

With theſe thoughts and holeſome aduiſes ſuſtayned he the battayle, yet ſo, as the good youth went ſtill wauering with himſelfe, vntill one day taking his iourney to viſite his Brothers, encampedwith the Duke of Burgundy at the ſiege of *Granum*, he felt himſelfe ſo afflicted and tormented with the foreſayd aſſaults of the ſpirit and ſenſe, as that finding no reſt, he retyred himſelfe into a Church by the ſtreetes ſide, and there with a ſhower of teares, and with deep ſighes vnfolding his afflicted hart in the ſight of him that created it, he perſeuered ſo long in praying, and imploring help, and light from heauen, as that finally all doubt and perplexity being taken away, he felt himſelfe fortifyed in the courſe of perfect vertue, as being now without feare of euer ſeuering any more, he reſolued with himſelfe to reduce thereunto as many as he could. Nor was his enterprize in vaine awhit, while the Higheſt moſt powerfully cooperated withall.

The firſt aſſault he gaue (being arriued to the Campe) was to his Brothers, and an Vncle of his by the Mothers ſide, by name *Vldricus*, a famous ſouldier, and very wealthy in worldly ſubſtance, and Lord of a Caſtle which is called *Iuiglio*. This man meeting with S. *Bernard*, and being conuinced with the ſpirit that ſpake in him, lead the way to his Nephewes. For that immediatly after him, *Bartholomew* was taken, being not able to reſiſt the inflamed exhortations of the Saint; and in the meane while *Andrew* ſhewed himſelfe to be ſomewhat difficult, but in that very inſtant, the Mother appeared to him (& S. *Bernard* ſees her alſo) who with a cheerefull countenance, ſeemed to reioyce at thoſe happy beginninges. At which aſpect *Andrew* yielded himſelfe, crying out: I ſee our Mother; and ſo he promiſed to S. *Bernard* to do what he would. Theſe two were his younger Brothers.

S. Bernard *through his powerfull Eloquence, inuites and allures the reſt of his Brothers to follow his example: with other notable Perſons.* Chap. 4.

AFter theſe, the valiant Chaptaine, not doubted alſo to aſſaile his eldeſt Brother, by name *Guido*, though the matter were diffe-

difficult, not only for his being now in good yeares, and encombred with great affaires in the world, but euen likewiſe, being now marryed a good while agoe, with a Gentlewoman of a noble houſe, and hauing had ſome children by her. Neuertheleſſe *S. Bernard* ſtucke not to ſet his hand, and though *Guido* at the beginning ſeemed to oppoſe, notwithſtanding afterwards entring better into himſelfe, and wiſely conſidering heerein, how the affaire of his eternall ſaluation was handled, in being as it were wholy impoſſible to be happy in this and in the other life; he determined alſo on that very day to preferre the hope of future goodes, before the preſent commodities. And how much more he was encouraged the next morning, when as entring with S. *Bernard* and others into the Church, he heard thoſe wordes of *S. Paul* recited: *Fidelis eſt Deus, quia qui cœpit in vobis opus bonum, ipſe perficiet vſq; in diem Ieſu Chriſti*, I remit vnto the pious Reading: for it ſeemes no other, but that *Guido's* ioy could be very great, in reſpect he heard this promiſe, in the very tyme of his wauering in purpoſe, as it were, to come from Heauen. Likewiſe *S. Bernard* and the reſt, could not but receaue exceeding comfort heereby.

There was only one doubt yet left, whether *Guido's* wife would giue her conſent, or no. And yet howſoeuer, if ſhe denyed it, he determined with a generous and pious mind to diſperſe what riches he had to the poore, and labouring with his handes to liue in the ſtate of pennance, and to maintaine himſelfe and family with his owne labours. But S. *Bernard* deliuered him from that anxiety, affirming for certaine, that the Wife very ſoone would eyther yeild conſent, or end her life. And indeed the ſame ſucceeded, for that ſhe ſhewing her ſelfe ſomewhat difficult in that buſines, was ſeized on with ſo grieuous and bitter an infirmity, as that acknowledging the hand of God vpon her, ſhe reſiſted no longer, and permitting liberty to her husband, allowing good meanes for her Daughters maintenance, became likewiſe her ſelfe a Nunne, to the exceeding great conſolation of *Guido* her Father; and in that religious courſe ſhe perſeuered euen to her dying day, not without the wonder of all. *Guido* in this manner being quit of all temporall cares, had leaſure to attend very fully to the ſpirit.

It was not ſo eaſy a matter to encline *Gerard* to this, the ſecond Brother. This man, beſides that he was a braue Souldiar, was alſo very wiſe according to the world, and likewiſe benigne

and beloued of all. This ſudden mutation of his Brothers pleaſed him not awhit, he interpreted the ſame to a certaine mobility and leuity of mind; and in ſumme after he had diſputed a good while, he peremptorily denyed to conſent euer to alter his profeſſion. When S. *Bernard* wholy full of fire and zeale, putting forth the finger to his ſide: I ſee well (ſayth he) that tribulation only is to giue you vnderſtanding. The day ſhall come, and that ere long, that a launce entring through this ſide of yours, ſhall ſet open the doore of your obſtinate hart vnto the holeſome counſaile, which now you will not accept from me. And ſo it fell out; for a little while after being encompaſſed by his enemyes, he tooke a blow with a launce in the ſame ſide, and being taken priſonner, and dragd through the ſtreetes, began as one beſides himſelfe to cry out, *I am a Monke: I am a Ciſtercian Monke:* and ſayd not amiſſe, for that he had no ſooner his liberty againe, but he went to ſubmit himſelf to the ſweet yoke of Chriſt, with the great ioy of S. *Bernard*, and the reſt, who moſt ardently thirſted after his ſaluation.

The *Beniamin* remayned, who was the youngeſt of all, by name *Ninardus*. This ſame did the others thinke good to leaue in the world for a ſtay of the houſe, and for the more conſolation of their old Father: but he neither would be excluded of the heauenly benediction, becauſe that *Guido* meeting him one day in the market place togeather with ſome other boyes: Go too *Ninardus* (ſayd he vnto him) all our goods are like to fall vpon thee. To which wordes the child anſwered not with a childiſh iudgement: Belike then heauen is for you, and the earth for me: there is no equality in that partition. And ſo after ſome dayes he alſo dedicated himſelfe to the ſeruice of Chriſt. In the meane tyme, it pleaſed S. *Bernard* to goe vp and downe the neighbour-places for new conqueſts. Going forth then in the name of our Lord, he began to preach in diuers places, of the inſtability of human things, of the vanity of honours, of the ſhortnes of pleaſures, of the miſeries of this life, and of the rewards and puniſhments of the other: and this with ſuch an eloquence and grace, and efficacy withall, as like a deuouring flame, he transformed into himſelfe what ere he met withall. And finally the matter paſſed ſo farre, as the Mothers hid their children, and Wiues their husbandes, and friends diuerted friendes from liſtning to the reaſons and diſcourſes of the feruorous youth, leaſt happily againſt their will they might be rapt away with that impetuous

torrent

torrent of celeſtiall Eloquence. But for all that they could not hinder him ſo, but he returned to his country with a precious booty of choice men. Among whome alſo was *Hugo de Marcone*, a perſon very notable for nobility and riches, who after he had made in Religion very excellent ſucceſſe, was aſſumpted to the Biſhoprike of *Auxerre*.

S. Bernard, *and his deuout Companions retired themſelues into the Monaſtery of Ciſterce with the Exemplar life which all lead, but chiefly* S. Bernard. Chap. 5.

THis troupe of new ſouldiers of Chriſt, aſſembled themſelues in *Caſtighone*, where though in ſecular habit, yet liued they all in the ſame houſe in common with ſo much peace and concord, that as it is reported of the Primitiue Church, of all that multitude there was but one hart and ſoule only. And through the great veneration wherein they were with the people, there was hardly found any one, that durſt approach to looke into their actions: and if perhaps any entred into their lodgings, in beholding the Fraternall vnion, and order, and diſtribution of tyme, and Offices, the ſpirituall conferences, the ſinging of Canonicall Houres, & other deuout exercciſes; they acknowledged the diuine aſſiſtance to be there without doubt, and eyther they remayned there alſo with the ſame intent, or at leaſt departed thence compunct and ful of good deſires, calling that Congregation *Thrice happy, and fortunate.*

In this manner while the domeſticall affaires of ſome of them were in handling, they remayned in the ſayd place ſome ſix mōths at leaſt. But perceauing afterwards a manifeſt danger in a longer aboad there, eſpecially for that in fine, two being miſerably ſeduced by the Diuell, were fallen backe; it ſeemed good to *S. Bernard* and the others, to ſtay there no longer: ſo as all impediments being remoued or cut off, calling on the diuine aſſiſtance they repayred to the Monaſtery of Ciſterce ſome fifteen years after the ſayd houſe began. The number of theſe new diſciples of Chriſt were about thirty, a very ſeaſonable ſupply no doubt to that Congregation, which now already through the foreſayd occaſions was euen almoſt brought to nothing.

Whereupon, the Abbot *Stephen* who gouerned at that tyme, being *Roberts* ſucceſſour, and thoſe few which as yet were remay-

ning with him, receaued incredible comfort, with a firme hope of a long poſterity, according to a certaine reuelation had a litue before by one of thoſe firſt Monkes; to whome being anxious about fayling of the Order, at the end of his life, was repreſented an innumerable multitude of perſons, who at the fountaine neere vnto the Church were all waſhing their owne garments. By this meanes (through diuine grace) was *Ciſterce* reſtored. And to this good worke was added another, to ſet vp at *Villeo* a place hard by, a Conuent for the wiues of as many of thoſe Nouices as concurring piouſly to the promotion of the diuine ſeruice, had beene content to acquit their husbandes of the coniugal band, and by conſequence to offer vp themſelues alſo in Holocauſts to the Creatour of all, to whoſe diuine Maieſty, how gratefull that ſacrifice was, may well be comprehended by the notable increaſe, which the ſayd Conuent of Nuns made in a ſhort tyme, as well of number of ſubiects, as of meanes to liue.

But to returne to the Saint, as ſoone as he ſaw himſelfe in the ſchoole of Chriſt, the firſt thing was to plant in his hart an immoueable perſeuerance, in ſpeaking within himſelfe, at what tyme eyther eaſe inuited him, or labours deterred him: *Bernard, Bernard, to what end didſt thou enter in?* And for repreſſing of vnprofitable appetites for the ſoule, becauſe he knew well, how much the cuſtody of ſenſes auayled, he was ſo wary and diligent in the heed thereof, and eſpecially of his eyes, as that after a whole yeare of his Nouitiate, when he went from thence, he knew not as then, whether the ſeelings of the chamber were painted, or of fret-worke. And though he had entred ſo often into the Church, where there were indeed many windowes at the vpper end, he neuer thought there had been more then one. Beſides, he kept himſelfe at all tymes from all leuityes and ſports, and from all thoſe things which are wont to ſlacken the ſoule. Much laughing, a thing ſo proper vnto man, was ſeldome in him; and when it was, it was without exceſſe, and forced as it were, vſing it ſometymes, not to ſeeme froward in things wherin commonly others hardly could forbeare. He was moreouer exceeding ſober and vigilant; refection was a torment to him; at his riſing from table, he would allwayes make examen vpon what he had eaten, and if he had found he had paſſed the boundes in any thing, he would not let the fault be vnpunished. He had ſleep in horrour, as a reſemblance of death, and that

that repoſe which, enforced through extreme neceſſity, he was wont to take, was ſuperficiall only, and ſo ſmall, as to any but him, would haue giuen no refieſhment at all. Whence if he ſaw any of the Religious to ſleep vndecently, or ſnoring, he could hardly endure it, ſaying, ſuch an one ſlept like a ſecular.

But ſuch exceſſe of watchings and faſtings could not choſe, but bring alſo exceeding hurt and detriment to his health, ſince in progreſſe of tyme, his ſtomack together with the diminution of naturall heate, came very much to be depriued of the retentiue faculty: and the tongue and palate, the body being of ſo noble a temperature, thereby came ſo to looſe the taſt, as that among other things, through imprudence of him that ſerued, for ſome dayes he liued of ſheeps-ſuet, inſteed of butter, drinking ſome tymes very oyle inſteed of water, his eyes not looking vpon it. And theſe vnctuous meates, he would hardly endure to be ſet before him, euen in tyme of conualeſcency: for ordinarily he fed for moſt part on nothing elſe then bread, dipt in hoat water, or ſome broath made of pulſe, or elſe a little milke: and if perhappes ſometymes he were fayne to taſt any wine, the cup would returne from his mouth agayne, as if it had not been touched at all.

The continuation of the rare Vertues of S. Bernard: *with an example or two, of the deepe attention of his mind to heauenly things.* Chap. 6.

FRom this mortification of the fleſh, though otherwiſe but litle rebellious or diſobedient to the ſpirit, and by ſuch manner of recollecting of the interiour powers, came that bleſſed ſoule of S. *Bernard* in ſhort tyme to ſquare it ſelfe, and to be purifyed in ſuch manner, as like to a poliſhed and lucid glaſſe, it receaued right well, the rayes of eternall Wiſedome, and he not only purchaſed a moſt excellent habit of meditation and prayer, but euen mounted alſo anone to a very high degree of contemplation, by meanes whereof being abſtracted from exteriour operations, and liquifyed with ineffable ſweetnes, in a deep ſilence, he would vnite himſelfe, with moſt chaſt embraces of the higheſt good. Beſides, in the very mechanical occupations themſelues, through a certayne priuiledge, he had the grace, together with the whole outward man, to attend to the worke in hand, and with interiour to deale and diſcourſe with God, ſatisfying the conſcience with the one, & with the other feeding

feeding the will. For indeed S. *Bernard* was none of thoſe, who vnder pretext of contemplation, eſchew trauayle, or els for priuate guſt, forgo the publique good: ſo as hardly with greiuous and moſt irkſome maladies could he be drawne from the Quire, where with grauity and wonderfull modeſty he would perſeuere in prayſing and bleſſing God. In the labours of the hand likewiſe he abhorred all liberty, or any manner of exemption at all: as if he euen but then entred into the Monaſtery.

Going once with the Monkes to reaping of corne, and not knowing well how to vſe his ſikle, he was bid to ſit downe, and reſt himſelfe; whereat he being ſad, prayed with ſuch feruour to God, that he might not be vnprofitable, as that changing on a ſudden his manner, he began to reape ſo readily and dexterouſly, as if all his life he had neuer practiſed any thing els. True it is, that in the exerciſes which required much ſtrength of lymmes, as in carrying of burthens, in digging and deluing the ground, and other ſuch like workes, when through his delicate complexion he was ready to ſincke vnder the ſame, he would get himſelfe to ſome ſeruices leſſe difficult, but yet more abiect and vile; ſo recompencing in that manner the paynes and trauayle of the one, with the baſenes of the other, and ſhewing himſelfe alwayes as might be equall or rather inferiour to his companions. And theſe rules he did keep in thinges which were impoſed by the Superiours, either to him in particuler, or to the Conuent in generall. But when the miniſtery was not common, and the obedience exacted no corporall application, then *S. Bernard* being abſtracted from viſible things he would be ſo abſorpt in the attention of the mind, as in him all operation, and all ſenſitiue memory, as it were ſeemed quite to be extinct. To which purpoſe are recounted two notable examples.

The one, that he hauing as it were, all day trauayled along the Lake of *Loſana*, and his companions at night diſcourſing therof, he demanded of them very ſeriouſly, what Lake was that they talked of?

The other example was, that he being to viſit the Monkes of *Chertoſa*, there was brought him in haſt by a ſtranger or ſecular a ſteed well appoynted, and hanſomly furniſhed, wheron the holy man being mounted, and come to the Charter-houſe, was hartily wellcome, and intreated with much reuerence by the ſeruants of God: who remayned all exceedingly edifyed with their gheſt, ſaue only

only with the furniture of his horſe, while to them it ſeemed, ſuch quaintnes therein, gaue no good odour of pouerty: ſo as the Prior himſelfe could not hold, but muſt needes breake a ieſt thereupon to one of *S. Bernards* companions, who with religious zeale ſoone told it to the Father: and he turning himſelfe on the one ſide to the Prior, and on the other to the horſe; made ſhew with great ſincerity alſo himſelfe to wonder at ſuch trappings, ingenuouſly confeſſing, he neuer had perceaued the ſame. At which wordes, the good Priour in a manner remayned confounded, for hauing himſelfe at firſt ſight noted a thing, which the other well mortifyed in the ſenſe of the eyes, and attentiue to the interiour, could not once diſcerne in ſo great a iourney, and ſpace of tyme.

Beſides which, the diuine man, not only in commodious and eaſy things, but euen likewiſe in publique mortifications was farre off from all manner of noueltyes: in ſo much as hauing for ſome yeares very ſecretly worne a cilice, being an auſterity not commaunded by the inſtitute, and the ſame by accident being diſcouered, he layd it ſuddenly aſide, not to ſeeme ſingular to men, or eminent among others. And this was alſo the occaſion, that howbeit pouerty was euer grateful to him; yet ſhũned he as much to be wholy careles of the exteriour habit, and to ſeeme vncleanely, which in a manner is wont to turne away mens eyes from one.

The very ſame may be ſayd of the Saints learning and grauer ſtudyes. He was wont in the fields and woods, treating with himſelfe and God only, to receiue frequent lights from heauen: and in prayer and meditation to penetrate the higheſt Miſteryes of Diuinity. Whence to his more confident and deareſt freindes, with a religious ieſt he affirmed ſometymes, he neuer had other Mayſters, then Beeches and Oakes. Neuertheleſſe, that the world might not thinke he had been taught miraculouſly, he fayled not to read, and read ouer agayne whole bookes at tymes, and in the very reading was accuſtomed with particuler delight and profit of ſpirit, to ſtick vpon the text and words of the ſacred Scripture, with leaſure ruminating vpon them, and therewith deducing rare and ſtrange conceipts, and therewith afterwardes helping himſelfe with that copy, elegancy, and dexterity, as his diuine treatiſes & diſcourſes ſhew. And notwithſtanding with much humility alſo, he would conſider the ſtudyes and interpretations of the Fathers and Catholique doctours, not comparing euer his opinion with theirs, but

modeſtly allwaies ſubmitting himſelfe, and faythfully following their venerable ſtepps.

S. Bernard *was made Abbot of Clareuall: their temporall neceſsityes there, which he releiues with prayer; with the happy conuerſion of his Father & ſister.* Chap. 7.

THus, this ſo lucid and burning lampe, being hidden and couered a good while, it pleaſed the diuine Prouidence, to ſet it ſo vp, that all might well participate thereof.

There is the confines of *Langres*, not farre from the riuer *Alba*, a remote place, heeretofore an infamous Den of theeues, called the *Valley of Wormewood*, eyther of the plenty of ſuch hearbes, which grow in thoſe parts, or for the bitter entertaynements, which the theeues were wont to giue to ſuch as fell into their hands. In this retreat or receſſe, which came afterwardes to be called *Clareuallis*, through diuine inſpiration, it pleaſed the Abbot *Stephen* to ſet vp a Conuent of his. And this was the firſt Colony that came forth of the *Ciſterce*. For this intention, the ſayd Prelate made choice of S. *Bernard*, and his brothers, with ſome others, and at his departure declared *S. Bernard* to be Superiour, and Abbot ouer them, who had been the inſtrument of their couerſion. He refuſed the charge, but in fine humbly vndertooke the care of their ſoules. Nor can it be coniectured by any, the vehement deſire he had rather to obey, then commaund.

S. Bernard was not now to paſſe into pleaſures and delights: for the Monaſtery as then had no foundation; the lodgings but few & very ſtreight, and but ill accommodated: the ayre intemperate, and ſubiect to exceſſiue cold: In ſo much as the good family there, a tyme liued in extreme neceſſity, their bread was made of millet, & fetches; their cates Beech leaues ſod in water. The other incommodityes, they endured as well as they might for the ſummer tyme; but winter approaching, being wholy without prouiſion for that ſeaſon, *Gerrard*, who was the Procuratour, or Cellarian as they call him, went to propoſe the matter to the new Abbot, greiuing and lamenting that he knew no remedy to ſo great difficultyes.

The Saint went about to make him couragious, and to be of a good hart, but the other admitting no comfort of words; S. *Ber-*

nard

nard asked him what money were needfull for the vrgent neceſſityes. Whereto *Gerard* anſwering at leaſt Eleauen pounds: the Abbot retired himſelfe to make his prayer. And behold very ſoone returnes the brother to aduertiſe him, that a woman of *Caſtiglion* was without at the gate, demaunding earneſtly to ſpeake with him. *S. Bernard* went forth, and ſhe ſudenly caſting her ſelfe downe at his feet, gaue him an Almes of twelue pounds, beſeeching him to recommend her husband to God, that was greiuouſly ſicke. To whom after a ſhort thanks-giuing. Goe thy wayes (ſayd he) woman, for thou ſhalt find thy huſband ſound; as indeed, ſhe did. And the man of God thence taking occaſion very dexterouſly reprehended the puſillanimity of *Gerard*: and with other ſuch like accidents which cleerely demonſtrate the Fatherly care of Chriſt ouer his ſeruantes, it came to paſſe that the Monkes confiding in heauenly ſuccours, moleſted not the Saint any more for temporall neceſſities, but recurred to him only for matters appertayning to ſpirit.

About that tyme S. *Bernard* in the night before the houre of Mattins, being gone forth to meditate, and pray in the neighbour places (as he was wont) to the end to behold and diſcouer thence the ſtarres more freely: While he was there deuoutly recommending the health of the Monkes to God, and the happy progreſſe of the diuine ſeruice, being ſuddenly rapt forth of himſelfe, he ſees to deſcend from the mountaines ſo great a multitude of men of diuers habits and conditions, as the valley was not able to containe them all. Of which ſight, what the true interpretation was, was eaſily to be iudged by the multitude of thoſe, who weary and glutted with the deceipts of the world, retired themſelues from tyme to tyme to *Clareuallis*, to ſecure themſelues there of the eternall inheritance, with the loſſe of the temporall.

And for the greater conſolation of S. *Bernard*, of that number was his Father *Theſſelin* himſelfe, who becoming now both ſonne and brother in ſpirit to thoſe whome he was Father according to the fleſh, finiſhed the remnant of thoſe few dayes of his pilgrimage left him, moſt bleſſedly in their company.

The daughter yet remayned, being a young woman, very richely maryed, and drowned at it were in the delights & pompes of the world: it pleaſed God alſo with the eyes of his eternall clemency to looke vpon this woman, inputting into her hart to viſit

the Monkes her brethren, & especially the Abbot, whose most excellent vertues so rung in the eares of men. Putting her selfe then in order, with a great trayne of seruants and ostentatiō of apparell and iewells, all gorgeous and glorious she went to *Clareuallis*: but had a farre different welcome from that she expected. For that S. *Bernard* vnderstanding the gallantry, and pompe, wherewith she came, being all enflamed with zeale, layd; this snare of the diuel, this ruyne of soules, shall not come in my sight. *Andrew* being one of the yonger brothers, & then at the gate of the Monastery, seeing his sister so braue and gorgeously attired, with a seuere looke and bitter voyce, stucke not to call her among other things, A painted sepulcher; the others, through the example of S. *Bernard* remayned retired, and hid from such a spectacle. Whereupon the poore wretch compunct, and wholy confounded, & melted in teares, answered, sighing deepely from her hart.

Though I be a sinner, yet Christ, he dyed for such; & becausse I acknowledge my selfe to be miserable, I doe therefore approach vnto the good for helpe and counsayle: if my brother despise my flesh, let not the seruant of God yet abhorre my soule. Let him come then, and commaund me, for I am ready to execute whatsoeuer he shall appoint me.

The Saint laying hold of such a promise; fayled not to come forth vnto her. And since it was not in his power to part her from her husband, at least he aduised her of the daunger she was in by following so her senses, and exhorted her, that abandoning those vanityes, while tyme yet serued, she should attend to do penitence; and in summe, she should set continually before her eyes, for glasse and patterne, the life and manners of *Aletta* their Mother, since she had liued with her some while, and that she must needs remember her very well.

The wordes of the seruant of God were of no light moment: they enkindled in that breast as in a solid and substantiall matter, so tenacious and burning a fire of Charity, as returning home, met with our the astonishement of as many as knew her, she changed her manners on a sudden, and the whole care of the body she turned to the dressing of the mind: she likewise her selfe attending to watchinges, prayers, fasts, and almes, and that not for a few dayes, only (as commonly is wont) but with such constancy and longanimity, as that her husband himselfe now holding her in veneration,

and

and not daring to hinder the courſe of ſo great vertues, at the end of two yeares, gaue her leaue to retire, and conſecrate her ſelfe in the Monaſtery of *Villes*, whereof we haue made ſome mention aboue. Where the happy woman liuing to the laſt, with exceeding edification, ſhewed her ſelfe to be not vnworthy, either of the bleſſed ſtocke ſhe came of, nor of the happy braunches that encompaſſed her round about.

The ſtrange vocations of diuers perſons, of ſeuerall conditions and ſtate, to Religion, by the meanes of S. Bernard. Chap. 6.

IN the meane tyme, the Ciſtercian family, according to the viſions, made a notable increaſe, and multiplyed in ſuch manner, as in the ſpace of few yeares, there was plenty of them through diuers Kingdomes and Prouinces. And now at this tyme the reſolution of ſuch as tooke the habit grew not (as ſometymes it happens) through temporal neceſſities, or humane deſignes, but ſpringing (for the moſt part) from ſupernall and generous motiues, partly foretold, and partly alſo obrayned through the prayers of the Saint, as may cleerely appeare by ſome, for example ſake, which we will heere put downe.

At the time of the man of God, came a troupe of gallants to viſit him; being all very diſſolute yong men. Now, *Quinquageſima* was a tyme, when the Catholike Church, all ſad, for the bitter fall of our firſt Parents, exhortes mankind to holſome pennance, & when euen the faythfull themſelues (O lamentable caſe) partly allured with ſenſuality, and partly quite tranſported with the torrent of euill cuſtome, attend more then euer to wantoneſſe, feaſtinges, and banquets.

Theſe Nobles, being violently ſet vpon the ſame cuſtome, and wholy inflamed with youthfull heate, while they remayned in *Clareuallis*, went ſeeking a fit place ſomewhat neere to the Church for their martiall ſports and turneaments. The thing was much diſpleaſing to the Abbot, wherefore with inſtance he prayed them for the preſent at leaſt to deſiſt from ſuch exerciſes; and to make him a guift of thoſe few dayes of Carneual. The vnbridled youths ſtopt their eares vnto ſo reaſonable a requeſt, remayning ſtiffe in their foolish purpoſe; then replyed the Saint: I truſt in our Lord, he will graunt what you deny me. After this, calling for a cup of Wine, he firſt bleſſed it; & then inuited the Gentlemen to pledge

him, and taſt of it (which he called the wine of ſoules.) They all drunke cheerefully thereof, ſome few only excepted, who tooke the muitation in ill part, for feare ſome hidden power, and enchantment, as it were, might be in that wine, that might aliene their mindes from more gratefull and pleaſant thinges. Nor was the ſuſpition altogether in vaine: for ſcarcely had they taken their leaue of the Abbot, and were gone out of the Monaſtery, when being touched and prickt with new inſpirations, they began to diſcourſe together of the continuall perills and fooliſh glory of the world. With which diſcourſe they were ſo enflammed, as immediatly without more adoe, they all agreed to returne to the cloyſter, and humbly demaunding admittance into Religion, they continued there couragiouſly, enduring many labours with much fortitude and patience: a change ſurely worthy of much admiratiō, but yet no leſſe marueylous are theſe that follow.

The Saint being once to make a peace of much importance, in going to *Mentz* a principall citty of Germany, the Archbiſhop of that Metropolis, vnderſtanding of the approach of ſo great a man, ſent a principall Clerke called *Maſcolin* to meet him with honour, and to receaue him worthily on the way. This man arriuing to the preſence of the Saint, and hauing reuerently declared to him how he came from his Lord the Archbiſhop to Wayte vpon him, S. *Bernard* ſtopt, and fixing his eyes a while on the Clerke, ſayd to him, he was ſent by another Lord to ſerue him. The German was troubled at the anſwere, and not penetrating a whit what he meant thereby, affirmed againe, that he came, being ſent by the Metropolitan himſelfe, the ſeruant of God on the contrary, replyed: You deceaue your ſelfe, the Lord that ſent you indeed, is yet greater then he, to wit, Chriſt himſelfe. Then finally the good man vnderſtanding what he aymed at: Your Paternity, thinkes perhapes (replyed he) that I intend to be a Monke? God forbid, the ſame as yet neuer came into my thought. Notwithſtanding the Saint forbare not to reheaſe againe, that by all meanes that muſt be about which God hath diſpoſed of him; and not what the Clerke himſelfe hath thought, or not thought of. What more? He had not finiſhed his iourney, but he reſolued with himſelfe to leaue the world; and a little after in company of many other honourable and learned men, gayned by the Saint in that iourney, he came to exchange his habit in the Monaſtery of *Clareuallis*.

A more

A notable accident yet was that other of *Henry* brother of the King of France. This man being come to deale with the glorious Abbot, about certayne temporall affayres, the treaty being ended, desired the Monks might be assembled to salute them all together, and to recommend himselfe (as he did) vnto their prayers. With this occasion, that wise Faltour entred into some spirituall discourses with the Prince, and in the progresse of conuersation together among other things, he sayd to him: I hope Syr, you shal not dye in the state you are now in at this present; but that very soone you shall know by experience, how efficacious the intercession is which you haue requested of these poore seruants of God. Nor was it long ere the prophesy was verifyed. On that very day through diuine inspiration, *Henry* did determine to follow by the streight way the stepps of Christ, & without delay he put his purpose in effect: his family and the Nobles that accompanyed him thither, lamented him no lesse, then if that Royall youth had layne dead before them, and extended on a hearse.

But among others on *Andrew Parigino* could by no meanes brooke it, being greatly affected to *Henry*. He was euen mad with anger, and seemed to let fall from his mouth curses, banninges, and all whatsoeuer greise and rage could suggest vnto him; when *Henry* on the other side (that yet loued him well) beganne earnestly to intreate the Saint, he would seeke aboue all others to conuert this man. To which S. *Bernard* answeared: Let vs let him alone for the present, for the poore man is now full of bitternes. Nor doe you take any thought thereat; I can assure you he is yours. With these wordes *Henry* being enflamed with new hope, and greater desire began to instance anew the blessed Father to delay no longer to giue him the assault. Then S. *Bernard* replyed with a seuere countenance: What ayle you? Haue I not told you already, he his yours? The standers by hearing the discourse betwene them, and *Andrew* himselfe among the rest, who being obstinate in his māners, and farre from changing his habit, and doing pennance, bowing downe his head (as he confessed afterwards) sayd within himselfe to the Abbot: Now I see thee very well to be a false Prophet, I know for certaine thou hast sayd one thing, and the contrary will fall out: Go to, go to, let me come to the Court once, and on my credit, the King shall vnderstand of all, and I will make thy lyes appeare to the world.

While

While this wretch makes theſe accounts alone with himſelfe, they being in ſuſpenſe, expected what would be the iſſue of the matter. When ſeeing him the day after to depart from thence without any thing done, the fayth and credit in ſome began to ſtagger, and the former conceipt which they had of the ſeruant of God: but our Lord permitted not the temptation to continue long; for that *Andrew* being now on his way, though his conſcience began to ſting him a little, yet for a while went he on curſing the Abbot and Monaſtery, where he left his Maiſter, and wiſhing the whole *Clareuallis* might ſinke, with as many as were in it. But theſe brauado's and ſtiffnes of his laſted that day only; for being arriued to his lodging at night, he was ſo inwardly gauled with ſuch ſtinges, as that being not able to reſiſt any longer, without attending ſo much as till day, he leapt from his bed, and ſpeedily returned backe to *Clareuallis* againe, where depoſing the old man, with his wonted manners and fiercenes, he put on the new, to the great conſolation and wonder of all.

Certaine noble Gentlemen yielded vp themſelues to S. Bernard: *wherof one hauing a temptation afterwards, was happily by him quit therof.* Chap. 9

IN thoſe dayes certaine Flemings ſped very well, who beſides they were of a Noble bloud, and well learned, had likewiſe a great deſire to attend to perfection, but could not well determine what ſchoole was fitteſt for their purpoſe; and in this ſuſpenſe of mind ſtood wauering, vntill S. *Bernard* about ſome publique affaires happened to goe into thoſe partes of Flanders. And as his Name was now famous already, at the appearing of ſuch a man, ſprung a notable light in the mindes of thoſe diſconſolate louers of wiſedome, ſo as without more delay they made choice of the Abbot of *Clareuallis* for Maiſter and Superiour, ſuppoſing he was deſtined thither by the diuine Prouidence for their ſaluation; ſetling and diſpatching then ech one their buſines, and laying aſide the vayne deſignes, and deceiptfull hopes of the world, they went ioyfull with S. *Bernard* towardes *Burgundy*, who then likewiſe had finiſhed his affaires. In which iourney there happened an accident not fit to be let paſſe.

It is an ordinary thing, likely in all beginners in the diuine ſeruice, and not yet experienced inough in deſolation or ſubſtraction of grace,

of grace, and ſpirituall viciſſitudes, when that guſt of ſenſible deuotion comes once to faile them, and that pleaſant light which puts them haſtily on, to looſe on a ſudden all courage quite, and to fall into puſillanimity of ſpirit, and ſadnes of hart. The occaſion thereof do Wiſemen ſay to be this: the Rationall ſubſtance cannot endure to be ſtraitned, and ſome delight eyther heauenly or terren muſt be. Now the ſoules, as being rayſed aboue themſelues, with ſome taſt of ſupernall pleaſures, do eaſily renounce the viſible obiects: ſo when through diuine diſpenſation, that ioy is taken away from them, finding themſelues depriued of this alſo, and not accuſtomed to expect with patience the returnes of the new Sunne, it ſeemes to them they are neither in heauen nor earth, and are as buryed in a perpetuall night; ſo as like babes hauing loſt the breaſts they languiſh and ſigh, and become tedious, and irkeſome chiefly to themſelues.

The ſame happened on they way to one of that company called *Gaufrid*. This man being ſuddenly growne arid, and full of interiour darknes, began to bethinke himſelfe of his freinds, parents, and goods, which he had left behind, and thereby was aſſayled with ſo ſtrong a temptation, as being not able to diſſemble it in his countenance, one of his more confident and intimate freinds was aware thereof, and dexterouſly approaching to him, with ſweete and benigne ſpeach in ſecret, ſayd to him: What is the matter, *Gaufrid?* How happens this I pray you? go to, tell me, for it ſeemes to me you goe penſiue and ſad, more then ordinary? Then *Gaufrid* anſwered with a deep ſigh: Alas brother, I ſhall neuer be merry more in all my life. The other being with that word moued to pitty went ſuddenly, with fraternall zeale, to acquaint their common Father what paſſed, who vnderſtanding the daunger, began to pray for him in a Church thereby, and *Gaufrid* in the meane while being ouercome with ſadnes, repoſed his head on a ſtone, and there fell a ſleep: but long it was not ere both aroſe, the one from prayer with the grace obteyned, and the other from his ſleep with a face ſo cheerefull and ſerene, as his freind much admiring at ſo ſudayne and great a change, could not hold, but freindly vpbrayd him with what he had anſwered him a little before. Then *Gaufrid* ſayd: if I told thee before, I ſhould neuer be merry agayne, I now affirme vnto thee, I ſhall neuer be ſad more. And this ſame *Gaufrid* afterwards, in the Nouiceſhip being deſirous of the eternall ſaluation

of his owne Father, recommended him to the Saint with much affect and confidence. And he ſayd; doubt not, ſonne, but thy Father ſhall be a good Religious man, and I my ſelfe after his death ſhall bury him with theſe armes: and ſo it fell out, that old man being entred into Religion, and growne very perfect in vertues, fell greiuouſly ſick, at ſuch tyme as S. *Bernard* was farre from *Clareuallis*, in which infirmity of his he grew dayly more ſicke then other, lying in extremity for ſome fiue monthes continually together, vntill the Abbot returning, with his aſſiſtance he ſweetly rendred vp his ſpirit in his armes, and with his owne handes buryed his body with his wonted Charity, and performing of due exequies.

Another tyme, being gone to *Chalon* in *Champayne* to deale with the Biſhop of that Citty, he thence lead with him at his returne a good number of excellent ſubiects: and ſuch manner of purchaſes with the help of the diuine hand he made happily from tyme to tyme. Beſides which, there wanted not daily many, that being allured by his Name, and glutted with the deceipts of the world, came voluntary of their owne accord to ſubmit themſelues to the obedience of ſo great a guide. Whence no wonder is it, that from the garriſon of *Clareuallis*, ſhould be ſent after (as we haue ſayd) ſo fit ſupplyes, as there did, to ſo many partes of Europe.

S. Bernard *deuinely admonished, changes his ſtricter hand vpon his Nouices, to a milder way, with the good fruit that came thereof.* Chap. 10.

IT remaynes now to ſee, what manner the diuine man tooke in guiding and gouerning the Soules, recommended and committed to his care by the Prince of Paſtours. It is then to be vnderſtood, that in the firſt yeares of his Prelacy, in meaſuring others feruour by his owne, he was ſomething more rigid and ſeuere, then good and moderate gouernement would ſeeme to beare. For that in receiuing of Nouices into the Conuent, he was wont to bid them (among other things) by way of Enigma, to leaue the body without, and to enter only with the ſpirit. Through which ſaying of his, ſome of the ſimpler of them, remayned ſo aſtonished, and terrified therewith, as they were after not able to vnderſtand the ſenſe and meaning of thoſe wordes, though the Saint himſelfe explayned the ſame. In the confeſſions which he heard of his Monks, with a bitter countenance he abhorred any manner of defect; eſteeming euery

light,

light fault in Religious, as a mortall sinne. In his Sermons, or as we say Homilyes rather, in the speculatiue, he often soared so high, as the hearers vnderstanding, would loose the sight of him: and in-stead of being fed and refreshed, would come to be dry and arid. And for the morall, he required so curious & exact perfection of all, as the poore disciples, besides hope of gayning it, came to loose the desire & will of procuring it.

With these and other such proceedinges, the greater part of the Monkes, especially of the yonger of them were soone oppressed with a certaine sadnes and timidity withall; which both tooke away deuotion, and hindred their profit in solid vertues. Among which inconueniences was yet this good besides, that the Monks through the great opinion they had of their common Father, would lay the whole fault thereof, partly on their owne tepidity, and partly also on their poore wit, and small capacity, without euer once complayning of the Abbot, or opposing any thing which he sayd, or diminishing awhit the reuerence they bare him. It pleased God this humility of the subiects should get the vper hand vpon the Superiour: because, that he being lastly ouercome and compunct in a manner at so much submission and modesty of theirs, began to assume to himselfe the occasion of losse, and to say within himselfe. O *Bernard*, how much better were it for thee to attend to the amendement of thyne owne imperfections, then so to disquiet with too much seuerity and importune discourses the soules more timorous of God, and more religious then thee? Now, are not these seruants of Christ, better able to walke with their simplicity, then with thy indiscretion? And to learne much better the spirituall doctrine, in one only meditation, in dealing with the Higheſt Wisedome, then by all the preachinges and exhortations thou art able to make them? Learne then at last, that the Abbot *Stephen* hath layd a pack-sadle on an Oxes backe, & that this gouerning of others is not thy talent.

With these thoughtes, the man of God began to enter into so great a bitternes and hatred of his actions, as he determined to retyre himselfe more then euer, and to abstaine from all pastorall functions, what possibly he might, vntill such tyme as had some cleere signe of the diuine will: nor was his expectation awhit in vaine, because it was not long, but there appeared to him by night a little child, cloathed all with eternall light, expressely comman-

ding him, he ſhould deſiſt to propoſe vnto him, what his hart ſeemed to dictate to him, ſince it was not he that ſpake to them, but the Holy Ghoſt diſcourſing by his mouth. And togeather with an ineſtimable guift, beſides, of a ſweet & diſcreet maturity, whence he might learne to compaſſionate the weake, to temper himſelfe to the capacity of the rude, and to condeſcend to ech what he might well do with the ſafety of Monaſticall diſcipline.

Heereupon the rigourous Abbot, in this point being changed as it were into another man, began with extraordinary tendernes, and ſolicitude to preuent the neceſſityes of ech one, and not only of the ſoules, but euen alſo of the bodyes, prouiding as much as poſſibly he might, that euery one being free, and deliuered from temporall troubles and moleſtations, might attend with the whole mind to the purchaſe of vertues, and to the diuine ſeruice. Howſoeuer yet to himſelfe only, and his owne perſon, the man of God, not altered a whit his former cuſtomes, for that indeed in him (as is ſignifyed already) the appetite was naturally much ſubiect to reaſon, and had no need through force of chaſtiſements & ſcourges to reduce it to ſeruitude. Whence came the fleſh to be a great deale more weakned in him, and afflicted with ſundry infirmities: in ſo much as the Phiſitians were aſtoniſhed, how the Holy Abbot amidſt ſo many dolours, could attend to occupations of any ſort; and reſembled him iuſt to a Lambe being put to the plough: & he himſelfe alſo at the latter end of his age, was finally aware thereof and accuſed himſelfe for exceſſe of maceration of the body, and for deſtroying his complexion with auſterityes, enfeebling the organs of the Holy Ghoſt, and conſequently for hindering on his part the greater glory of the diuine goodnes.

But for theſe new proceedings of his which we ſpake of, it cannot be expreſſed, to what edification & publique commodity they redounded. Becauſe (which are the effects of knowne loue) there ſprung very ſuddenly a noble ſtrife and contention, betweene the fatherly indulgence of the Maiſter, and generous feruour of the diſciples, being all (for the moſt part) well deſcended; ſo as by how much he ſhewed himſelfe to them to be a leſſe ſtrict exactour, ſo became they ordinarily more rigid cenſurers of themſelues, extending themſelues to the perfect obſeruance of vowes and rule, not leauing a defect vnpuniſhed, and holding the allurements and enticements of ſenſuality farre off from them. And the matter proceeded

ded ſo farre indeed, as not without ſome manifeſt perill of life, they went about in diuers kinds to take away all taſt and reliſh of meate and drinke, as ſeeming to them a thing vnlawful, that he who hath layd vp his treaſures and delights in heauen, ſhould take any guſt or pleaſure in terrene things. And they were ſo rooted in ſuch an opinion, as hardly with ſundry examples and reaſons, and with the authorityes of the ſacred Scriptures themſelues, could they be brought to vnderſtand, that ech creature was good, being vſed in tyme and place, and with due moderation. Note this finally, they left that pernicious errour, but yet they wanted not matter of mortification. Firſt the diuine offices were celebrated with greateſt attention, and that for a good ſpace of the day, and night. Moreouer the Monaſtery as yet not hauing any manner of rents, their holy pouerty was heere ſo much the more eaſy and familiar vnto them, as it was more ſtraitly embraced and cheriſhed of ech one. Heerreto was added the ſtraitnes and incommodity of the dwelling, which while they ſought to remedy, their continuall labour of the hands at certaine houres appointed, affoarded them no leaſure for ſlouth and idlenes.

The ſage and prudent gouernement of S. Bernard, *in guiding his Monkes: with his enflamed Charity to his Neighbour.* Chap. 11.

AMong all the labours and trauailes of theſe bleſſed men, as there were many things of excellent example: yet was there none of greater edification to the beholders, then the continuall recollection and ſilence of ſo many ſeruants of God; ſo as, within the ſame habitation was ioyntly to be ſeene a noyſe of a multitude, and a ſilence of a ſolitude, and that ſurely not without cauſe. For that as a man which is ſolitary, if he be inwardly vnruly and diſtracted, makes of his hart a very Inne or Market-place; ſo a number of perſons well diſciplined and compoſed, through meanes of good order and cuſtody of the ſenſes, repreſents in the thickeſt concourſe of people a very deſert or hermitage. This continuall diſcipline and cuſtody of the monks, was to them an exceding help for the vnion with God. Whereto alſo they approached ſo much the neerer, as they had allwayes more liuely and admirable examples of all Chriſtian vertue before their eyes, in the perſon and actions of the holy Abbot. In whom was ſeene ſo burning a Charity, as he neuer pre-

tended or wished ought, then the honour of God, and ſaluation of ſoules; procuring euer the one and other, with the forme and manner of his life, with heauenly conuerſation, with prayers, with the labours of writing, and of interpreting the diuine Scriptures, and finally as occaſion ſerued, with priuate and publique diſcourſes.

For eloquence, it was a thing in the bleſſed man more Angelicall then human, with ſo much ſagacity would he diſcerne the peccant humours of men; with ſo much dexterity accommodated himſelfe to their wits, docility, and manners. He would deale with the country people, as if he had continually been bred vp in a village: with the Nobles he kept all the points of good breeding: with the Ideots he would vſe compariſons and conceipts of material and palpable things: with the learned and Sophiſters he knew well in his tyme, to ſtand vpon ſubtilityes and acumens: and in ſumme had a great ſtore and copious variety of bayts and hookes proportionate to the guſt, forces, and nature of ech one. To this ſo excellent prudence of his in practiſe, and ſo happy and rare a faculty of ſpeaking, was adioyned another guift and priuiledge, indeed not afforded to many, to proue when need required his doctrine, with frequent, and great, and thoſe euident Miracles. Whereof, beſides what already hath been touched (not to go forth heere from our purpoſe) we ſhall diſcourſe with our wonted breuity in its place.

But with the ardent Charity of the Saint, we ſpake of, he gaue vs likewiſe a moſt cleere demonſtration, in the ſorrow and compaſſion he felt for the peruerſenes, and fault of his Neighbours, eſpecially of ſuch as he had vnder his gouernement: which in ſo great diuerſity of nations and temperatures, may not ſeeme very ſtrange that ſome diſorder now and then ſhould fall out; and that ſo much the rather, as the Religious ſtate ſuppoſeth men not allready to be perfect, but ſtudious, and (ſo we may euen ſay) ſcholers of perfection, in as much as ech diſcipline and art (as the Philoſpher ſayd) is in erring learned. In ſuch occurrences then, the good Prelate, though touched in the ſoule with the ſharpeſt ſtings: yet neuertheleſſe with familiar countenance and paternall grauity withall, would not hold in ſecret from rebuking the delinquent; who coming heereby to acknowledge the fault, and to ſhew forth true pennance, the man of God contented with the humble ſatisfaction, would comfort him, and proceed no further. And when the guilty ſhewed himſelfe ſtiffe, and gaue a harſh anſweare, he would ſud-

denly

denly ceaſe to ſtriue or contend with him, not to put in ſome ſort his paſtorall authority in daunger. But leauing to the diſciple new ſpace to acknowledge his errour, with occaſion he would returne agayne afterwardes to the ſame office of louing correction; or elſe when neceſſity required, he would betake himſelfe to the counſel of the Scripture, which aduiſeth, the fooliſh man not to be corrected with wordes. And when this laſt remedy at any tyme proued vnprofitable, it cannot be expreſſed what affliction and corraſiue the bleſſed Soule, would take thereat.

And if any perhappes ſhould wiſh him not to grieue ſo much at it, ſince he had fully ſatisfyed his duty in the ſight of God, & that he could by no meanes doe any more with one, that through obſtinacy would needes periſh; the amorous Rectour would anſwere ſighing, how theſe nor infinite reaſons could quiet him, in beholding him as dead before his eyes whome he loued ſo much: & you would haue me (ſayth he) to feele no griefe at ſo ill ſucceſſe, as if in this reprehenſion and rebuke, I had for ſcope only the ſauing of myne owne ſoule, and not rather the ſaluation alſo of that of my beloued? And what Mother is there, that howbeit on her part ſhe haue vſed all care and diligence in her childs infirmity, if ſhe ſee it dead, who can chooſe but lament and bewayle the ſame, conſidering the while the paines ſhe hath taken for it in vaine?

Such then were the bowells of this true follower of Chriſt, whence it would happen likewiſe, that if he had denyed any thing at the firſt to any indiſcreet and importunate ſuiter, he could by no meanes deny him the ſecond tyme. Foraſmuch as euen by naturall inſtinct, his hart would not ſerue him to behould any one contriſtate and afflicted, ſo as he neuer deſpiſed or made light reckoning of the trouble and perturbation of any one tempted: and howbeit in its tyme he could ſhew, that he ſought rather the pleaſure of God, then that of men, and preferred truth and iuſtice before any other reſpect whatſoeuer; yet did he all with ſuch regard, and ſo much circumſpection, as euen to ſuch as ſeemed offended with him there wanted not matter to remaine well ſatisfyed. Whence ſometymes it happened, that ſuch as theſe would become afterwardes more deuoute, and affected to the man of God, then euer.

Diuers examples of the meekenes and patience of S. Bernard: *and how the Monaſtery of* Clareuallis *flourished by him founded.* Chap. 12.

IT may not ſeeme ſtrange, that ſo much piety to Rationall creatures ſhould ſeeme to lodge in that ſacred breaſt, ſince he wanted not tendernes and affection alſo to the very Beaſts themſelues. It fell out ſometymes he ſhould meet on the way with Hares hoatly purſued by the houndes euen at the heeles; or els ſome Fowle flying from the hawke, which the bleſſed Man beholding, would ſtraight deliuer them from the preſent danger with the ſigne of the Croſſe, ſignifying to the hunters (as indeed it happened) that they purſued them in vaine. From this ſo burning a furnace of Charity, with reaſon proceeded that refined gold of his ſolid Patience, which he truly made manifeſt in the continuall tribulations, ſcourges, & infirmities, wherein he was proued by our Lord, from the beginning of his bleſſed conuerſion vnto his laſt breath; in ſo much as his life was eſteemed by ſuch as familiarly conuerſed with him, to be a lingring death, except only in occurrences of ſome great vniuerſal benefit. For in ſuch neceſſity through diuine diſpenſation he would ſeeme to haue gotten new forces, and extraordinary vigour. And euen with men alſo (though perhaps not ſo often) he had ſufficient occaſions to ſhew himſelfe armed with inuincible ſufferance and conſtancy.

He would ſpeake as well through experience, as ſpeculation, very learnedly of this moſt excellent vertue, and was wont to diſtinguiſh the ſubiect thereof into three manner of offences, to wit, of honour, of goods, and of the perſon: according to this diuiſion, let vs ſee briefely how he behaued himſelfe in effect.

The great ſeruant of God had written on a tyme, to a Biſhop being a principall Conſailour in the Court, intreating him to giue certaine aduices and admoniſhmentes in a thing about ſome matters that went not well. Whereat the Biſhop being ſtrangely offended, wrote back a letter agayne to the moſt deuout S. *Bernard*, dealing with him at the very beginning as with an impious and wicked blaſphemer. To which ſo ſharp and bitter reproach, anſwered the ſeruant of Chriſt with theſe wordes: I cannot beleeue now, I haue the ſpirit of blaſphemy in me, nor was it euer any intention of myne to ſpeake ill of others, and eſpecially of my

my ſoueraigne Prince. And this Anſwere of his, he afterwards accõpanyed alſo with actions ſo louing, and with ſo much obſeruance towards him, who had ſo wronged him, as he gayned him at laſt, and made him his greateſt freind.

After the enterpriſe of *Sozia*, which vnder the conduct of *Lewes* King of France, through wicked perfidiouſnes of the Grecian Emperour, had taken but ill ſucceſſe, there were ſome that traduced the fame of *S. Bernard*, as who had beene the principall authour of that expedition. Whereunto being not able to giue a particuler account to euery one of his motiues, and of what had paſſed in the voyage, at leaſt he prayed often for them all, being a great deale more ſorrowful for their ſinne, then for his proper infamy: & being not able to ſuppreſſe ſuch murmurs reioyced at leaſt, that thoſe poyſonous ſhafts of the ſlanderous ignorant, were aymed all at himſelfe (who did little reſpect them,) and much reioyced that the diuine Maieſty and Prouidence, was come to be entire, and vntouched by thoſe impious people.

There were once 600. markes of ſiluer intercepted by the way from the ſeruants of the man of God, being magnificently aſſigned by the Abbot of *Farco*, to the behoofe and benefit of the Order. To which newes the Saint replyed with a cheerefull countenance: Bleſſed be God who hath deliuered vs from ſuch a burthen: and he truly who hath taken away the money, in ſome ſort deſerues to be excuſed, ſince ſuch a ſumme might well giue a ſhrewd temptation. The ſame tenour he kept of a ſerene mind, without contention or ſtrife at all, when there were taken from him, partly through deceit, and partly by force about ſome ten Monaſteries, or places at leaſt very apt to erect foundations for them.

A certaine Regular of another Monaſtery being tempted, and not ſound in his vocation; hauing read ſome ſpirituall treatiſes of S. *Bernard*, went his wayes to *Clareuallis* to make inſtance vnto him, to receaue him among his: to whome the bleſſed Man ſweetly anſwering, wiſhed him to returne, not ſeeming good to him for iuſt reſpects to yield to his requeſt. Why haue you then (replyed the wretch) Father, ſo extolled Perfection in your writinges, if you will not ſuccour and help him, who deſires the ſame? And being vrged by the infernal ſpirit, added: Now then if I had thoſe books in my hands, I would ſurely rent them in a thouſand peeces. To this, the Man of God anſwered: I do verily thinke, ſayd he, that in

none of them thou ſhalt find, Thou mayſt not be perfect in thy cloyſter: the amendement of manners, change not of places (if I well remember) I haue propoſed, and commended in my bookes. Then went that frantique man quite out of his wits, and lifting vp ſuddenly his moſt ſacrilegious hand, he gaue ſo huge a cuffe on the eare to the holy Abbot, that his cheeke was preſently ſwolne: wherat with reaſon the ſtanders by being incenſed began to riſe vp to handle the Wretch as he deſerued; but ſoone the Seruant of God preuented the ſame, exclayming and coniuring them by the name of Chriſt, not to touch him, but warily to lead him away, procuring by all meanes poſſible, he ſhould take no harme. And thus the wretch all pale, and trembling eſcaped thence without the leaſt puniſhment. Moreouer this defendour of the Truth, and promoter of the diuine ſeruice, wanted not his emulous, and perſecutours, though he, through the eminence of his qualityes, and glory of his wordes and deedes, had very much ouercome their enuy.

With ſuch a peſt of men, the louer of Chriſt vſed this manner of proceeding: firſt according to the precept of the Ghoſpell, he would make feruent prayer for them; after that with might and mayne he ſought to extingniſh that malignant paſſion with all manner of ſubmiſſion, and good offices; in rendering benefits for iniuryes, honour and reuerence, for contempt and affronts, as he who had their ſaluation as deere as his owne, and felt particuler torment, at the ſcandall of thoſe, to whome he had giuen no occaſion at all: and the malice of others did excruciate him more, then his conſcience ſeemed to ſatisfy him, it ſeeming a matter too difficult for him to cure a malady, whoſe origine he could not diſcouer: and whenſoeuer he was able to come to the knowledge thereof, he tooke no greater pleaſure then to roote it out, although he were thereby to haue his handes all mangled and bloudy.

The moſt holy Abbot was ariued to ſuch a point of the loue of God, and of his Neighbour, through the continuall meditation of the life and paſſion of Chriſt, being truly become the forme and example of the flocke, which he had in charge, as that now with great reaſon was the good odour of *Clareuall's* ſpread, and dilated through out all Chriſtendome; and in all partes (as we ſayd aboue) with coſt and diligence were the grafts of this happy plant both craued, and procured; nor were there only Monaſteryes of S. *Bernard* founded heere and there, but euen whole Conuents likewiſe

of

of other families, came voluntarily to ſubmit themſelues vnto his obedience, and to conforme themſelues with all ſtudy to the rites and profeſſion of the *Ciſterce*, yea euen he himſelfe whoſe principall care was (as we ſayd) to remaine hidden and vnknowne in that corner, and valley, was yet very ſuddenly more highly placed by the diuine hand, in the light, and ſight of men, and obliged to diſpenſe to the benefit of the world, the treaſures and graces which he heaped vp togeather in his Cell. Whence Schiſmatikes were reconciled to the Roman Church, Heretikes publikely conuinced, and Catholikes promoted, and eſtabliſhed in peace.

A Schiſme in the Church ariuing about the election of a Pope, was happily ended through the wiſedome of S. Bernard. Chap. 13.

THe firſt achiuement the Saint happened to make for the good of all chriſtendome, tooke occaſion from the Schiſme of *Pierionio* the Roman, who after the death of *Honorius*, with euill practiſes, making himſelfe a falſe Pope, and taking the name of *Anaclete*, oppoſed himſelfe to the true and canonically elected Pope *Innocent*; in which ſo ſcandalous a diuiſion, both the one and the other endeauouring as well with meſſages as letters to draw whole Kingdomes and Chriſtian nations to their obedience, the world was put into a great confuſion and perplexity, being as yet not able to diſcerne which of theſe two fornamed Popes they were to acknowledge and adore for lawfull Succeſſour of *S. Peter*, and vicar generall of Chriſt. Vpon this then ſo important an article wete aſſembled in diuers parties of Europe nationall Synods, and particulerly in France was called the Councell in the Land of *Tampes*, where to be able with the more light & more fauourable aſſiſtance of the holy Ghoſt to decide ſo great a difficulty, it ſeemed good to the King himſelfe, and the more principall Biſhops, that aboue all, the Abbot of *Clareuallis* ſhould be called thereto, ſo great was the conceipt had euen at that tyme of the wiſedome & ſpirit that ſpake by him.

Being inuited then on behalfe of the King, and exhorted withall by the other Abbots of his Order (to whome he was euer moſt obedient) he went his wayes thither, wholy full of feare and trembling, conſidering the waight and danger, and the other qualityes of the buſines. And yet he felt notwithſtãding great comfort

in a viſion which he had on his way by night, wherein was repreſented to him a very great aſſembly of Eccleſiaſticall perſons, who with ſweet harmony prayſed and glorifyed God: from whence he conceaued firme hope, that ſoone after would follow the deſired vnion and concord of the Chriſtian people. When he came then to the place deſigned, and that the Councell was opened, the Faſtes and deuout Proceſſions according to Apoſtolicall cuſtome being celebrated, in the ſame firſt Seſſion, with iudgment and conſent reſolution was made, that the whole controuerſy ſhould be remitted to *S. Bernard*, the ſeruant of God, and nothing ſhould be done therein but what he determined. Which charge truly as vntolerable, the man of God refuſed with great modeſty, but won at laſt through the prayers and authority of that holy multitude, he accepted the ſame, and buckles himſelfe to the enterpriſe, ſo much more ſtout and confident in God, as he was more diffident and weake in himſelfe. So as inuoking the ayde of Heauen, & making a moſt exact inquiſition and examine, firſt of the manner and order of Election, then alſo of the qualities and merits of the Electours, as of both the elected Popes themſelues, he ſecurely nominated & declared *Innocent* for the chiefe and true Paſtour; to which propoſition was not one in the whole Councell which oppoſed awhit, but ſuddenly ſinging a ioyful Hymne with the accuſtomed prayers and thankeſgiuings, they all with one accord ſubſcribed to the ſayd declaration.

In the meane tyme *Innocent*, being not able to reſiſt the power and fury of the aduerſaryes, going forth of *Rome*, and receaued with due honour & reuerence of all *Tuſcany*, he came into *France*; and the glorious Abbot with the ſame greatnes of courage paſſed ouer into England, where King *Henry* through the perſuaſion of ſome Prelates, declared and ſhewed himſelfe very backward and hard to accept of *Innocent*. But the venerable Abbot after many reaſons alleadged in vayne, at laſt full of zeale & fortitude ſayd to him. What feares your highnes? doubt you to commit ſynne with affording obedience to *Innocent*? Go to then, do but thinke as you ought to doe, to render accompt to God for your other ſynnes, and doe you leaue this to me, and I will take it vpon my charge. With ſuch an offer made, that mighty King without more adoe, was ſatisfyed, and was ſo aſſured thereof, as he determined to goe forth of his kindome to goe meete, and humbly receaue *Innocent*, who through

through *Prouence* and *Burgundy* being come to *Chartres*, *Henry* came thither to kiſſe his feet, who with great common iubiley did giue him the Apoſtolicall benediction.

While many matters touching the diuine ſeruice, and the holy Church, were there handled and defined in the ſayd place: behold the Popes Nuntio's to arriue thither from *Germany* with letters frō thoſe Lords, and thoſe Countryes, full of affectious prayers, that his Holines would daigne ſo much as to comfort thoſe Northerne parts with his preſence, ſince now all, through the example of *France* and *England*, acknowledged him for ſupreme guide, and head of the Church militant. But the Pope ſo ſoone could not affoard himſelfe to thoſe nations, being with ſo much deuotion cō-tinually entertayned and deſired by the Cittyes of *France*, through which hauing made his progreſſe a while, he intimated a Councell in *Rhems*, where likewiſe hauing ordayned many things to the honour of God, he after with many ſolemne ceremonyes at the inſtance of King *Lodouik* the Father, crowned and annointed *Lodouike* the ſonne, in the place of *Philip* his elder brother deceaſed.

In theſe and other actions, the Pope would neuer ſuffer the glorious Abbot of *Clareuallis* to depart from his ſide, yea diuers ſupplications of moment were preſented vnto him, and he would afterwardes propoſe them in the conſiſtory, where *S. Bernard* was forced to be preſent, and to ſit with Cardinalls themſelues, vndertaking the protection of the oppreſſed, and ſhewing continually fauour to what was honeſt & iuſt: after which the Councell brake vp, and the Pope goīng to meet with the Emperour *Lotharius* at *Liege*, was entertayned with much ſolemnity and great veneration. But al that ioy was changed very ſoone into ſadnes and bitternes: becauſe while it ſeemed to *Lotharius* he had a rare oportunity without trouble and difficulty to ſtrayten the Pope, and draw him to his deſignes; he began to make ſuite to recouer agayne the inueſtitures of Biſhopriques taken away heeretofore from the hands of *Henry* his Predeceſſour.

Innocent with his whole Court being ſtrooken with ſo harſh a propoſition and ſo vnexpected, grew pale thereat, and ſtood as a man wholy voyd of counſayle, as ſeeming to him he met in *Liege* with a greater checke, then formerly in *Rome* it ſelfe: when the venerable Abbot with freedome of mind and meruaylous liberty counterpoſed himſelfe as a ſolid wall to the demaund & pretenſion

of the Emperour, and ſo well diſwaded and diſcourſed, as he ſoone drew him from that couetous and ambitious thought. An exployt, ſurely, of a poore Monke truely glorious, and hitherto vnheard of; howbeyt perhapps for ſo happy a ſucceſſe, may ſome prayſe alſo be giuen vnto thoſe rymes, wherein commonly the Signors and Potentates of Chriſtendome applyed themſelues of their owne accord, or eaſily at leaſt were brought to exalt & propagate the ſplendour and authority of the Apoſtolique Sea; whereas at this day (O vnworthy ſpectacle) it ſeemes as all were ſtriuing to abate the ſame, to weaken, and euen to extinguiſh it quite. But heere let vs ſilence all odious and vnprofitable complaints.

Troubles ariſing in the Church through the faction of the Antipope, were by S. Bernard *pacifyed, in fauour of the true Pope: with the miſerable end of a cheife Party of the Schiſme.* Chap. 14.

Innocent being thus freed by meanes of S. *Bernard* from the anxiety he was in, and hauing taken moreouer a firme purpoſe and a inuiolable promiſe of *Lotharius* to come with his army to *Rome*, as ſoone as poſſibly he might, to quiet the tumults there, and to place him in the pontificall Throne, tooke his leaue of the Church of France, and ioyfully went towardes Italy, making his iourney through *Burgundy*, and by the way was pleaſed to viſit, and take *Clareuallis* for his Inne, where receiuing much conſolation of the voluntary pouerty and abſtinence, & religious conuerſation of the Monks, he proſecuted his iourney, and arriuing at *Rome*, found *Lotharius* there ready with his army, by whom being brought through force into the pallace of S. *Iohn Lateran* (being the ordinary reſidence in thoſe dayes of the Popes of *Rome*) yet for all that, had he not the deſired contentment to behold things pacifyed and quiet. Becauſe the Anti-pope being obdurate in malice, and continually accompanyed with armed men, kept himſelfe in hold, and allwayes well fortifyed in Towers, and more eminent places of the Citty: from whence with ſudden incurſions and ſtratagems without euer entring into open battaile, or once ſeeking to come to a parley with *Lotharius*, he neuer left infeſting both day and night the freinds and defenders of the Pope.

Whereupon the Emperour being now growne weary of the excelſe, charge, and ſmall fruite, returned into *Almany* agayne: and

Innocent

Innocent fynding no better remedy for ſo great miſcheifes, went out of *Rome* the ſecond tyme, and aſſembling togeather another ſolemne Councel in the Citty of *Piſa*, among other things publiquely declared *Pierlonio* excommunicate: of which cenſure, the miſerable man was neuer abſolued. Heere alſo S. *Bernard*, through obedience aſſiſted the cheife Biſhop, and was not only a helper and partaker of the whole affayres and counſells therein, but may be ſayd more an arbiter and vmpier in the buſynes. Which affayres being once diſpatched, it ſeemed good to the Pope to ſend him to *Millan*, where the poyſon of the Anti-pope hauing got in, the whole people were found to be in a moſt inextricable trouble and diſcord among themſelues. Nor was heere likewiſe the arriuall of the man of God in vayne. He ſoone reunited the whole Citty agayne, and reduced it to the deuotiō of the true Pope. From hence paſſing ouer the Alpes, he returned to *Clareuallis*, and being receaued by the Monks there with infinite iubiley, at their inſtance transferred he the Monaſtery into a more ample ſituation; wherof the fame being ſpread through out, there immediatly concurred ſo great almes from Princes and Prelates, and from other deuout perſons, as in very ſhort ſpace, the building adorned withall commodityes was brought to perfection to the great increaſe of the diuine ſeruice.

At the ſame tyme the Country of *Gaſcony*, and eſpecially the Chuch of *Bourdeaux* was fallen as it were into ſome afflictions and calamityes, from whence the citty of *Milan* had beene deliuered but a little before. Of theſe miſchiefs *Gerard* Biſhop of *Angoleſme* was the principall occaſione who with ambitious promiſes hauing gotten of the Antipope the, Legacy of *Gaſcony*, had drawne to their wicked deſignes not only a good part of the Cleargy, but euen many alſo of the Nobles, yea the Prince himſelfe & Lord of thoſe Countreys, called Count *VVilliam*, through whoſe forces, and other ill practiſes of his owne, he had brought thinges into thoſe tearmes, as that againſt all thoſe that would not conſent and ſubſcribe to the election of *Anaclete*, they openly proceeded with baniſhments, confiſcation of goods, and with other inuentions, and examples of fierce and barbarous cruelty.

One of the chiefe of thoſe that were perſecuted, was *VVilliam* Biſhop of *Poytiers*, a man well qualifyed and exceeding conſtant in defence of the Catholike Religion. This man with many iniuryes was expelled from his Church, and a Schiſmaticall and wicked one

put

put into his place. The ſame happened in the Dioceſſe of *Limoges*, where inſteed of a Catholicke Prelate, was placed one Abbot *Ranulfus*, who through diuine iudgment, payed full ſoone the punihment of his impious boldnes, ſince in a plaine and euen way being fallen from his horſe, he pitcht his head ſo ſhrewdly on a ſtone, (which lay in the way) that daſhing out his braynes, he dyed ſuddenly.

S. Bernard *hauing excommunicated Duke* William, *he ſubmits himſelfe: with the iuſt iudgement of God, shewed on the ſchiſmaticall Bishop of* Angoleſme. Chap. 15.

AS ſoone as *Gaufrid* Biſhop of *Chartres* had notice of ſo great diſorders and inconueniences, to whom the Legacy, and euen ſpirituall gouernement of *Gaſcony* was committed by *Innocent*, he was hartily ſorry for it, and layng other buſynes aſyde, determined to ſuccour thoſe Churches as ſoone as he could, which were in extreme daunger; and for that he knew well how noble an inſtrument of the diuine prouidence the Abbot of *Clareuallis* was for ſuch effect, he intreated him very earneſtly to accompany and aſſiſt him in ſuch an enterprize, And the man of God made no reſiſtance thereunto. But only required, they might paſſe by the way of *Nantes*, where *Ermengarda* the Counteſſe had founded a Conuent of his Monks, and it was neceſſary for him to paſſe that way, to giue order (as he would quickly doe) to the affayres belonging to the ſayd Monaſtery. *Gaufrid* and *S. Bernard* then put themſelues on the way with an honourable trayne of Prelates, and other Catholiques: and the matters being diſpatched which were to be done in the Citty of *Nantes*, they entred into the cõfines of *Gaſcony*, where *Gerard* already with conſent of the Count *William*, had intruded himſelfe into the adminiſtration of *Bourdeaux*, and poſſeſſed the two Churches at once, of *Bourdeaux*, and *Angoleſme*.

Now the Count vnderſtanding of the comming of the Biſhop of *Chartres*, and of the Bleſſed *Bernard*, as alſo of other Biſhops and Religious with him, to treate with him in the affaires of Eccleſiaſticall matters, he thought it not fit for many reſpects to refuſe that parly. They were all then aſſembled togeather by agreement in a place which was named *Pertinaco*, whereby the Seruants of God had fit oportunity to expreſſe their mindes to the full, and it was propoſed

propoſed (among other thinges) how vnſeemely it was, that all France being now at the deuotion of Pope *Innocent*, *Gaſcony* ſhould only diuide her ſelfe from the common communion and accord, & cauſe ſo great, and ſo miſerable a ſeparation and defection in the people of God: how he could not but know, that the Church of Chriſt is but one only, and whatſoeuer out of it, as found out of the Arke of *Noe*, muſt of neceſſity ſincke and periſh. They likewiſe reduced to his memory the dreadfull euent of *Dathan* & *Abiron*, who for no other cauſe, then for making diſunion, were ſwallowed vp aliue in the earth. To this they added other examples of manifeſt vengeance and wrath of God againſt ſeditious perſons and Schiſmatiques. Count *VVilliam* being moued with theſe exhortations & menaces, partly became flexible thereunto, offering himſelfe to accept *Innocent* for lawfull Pope; and partly ſhewed himſelfe obſtinate and hard, being not willing by any meanes to reſtore the Catholike Biſhops againe ſo violently depoſed, and ſent into baniſhment, and that not ſo much through occaſion of the publique cauſe, as for ſome particuler grudges which he had againſt them.

This article was diſputed a good while in two aſſemblyes, & the ſecond tyme S. *Bernard* perceauing, that nothing could be concluded by way of wordes, he ſtraight recurred to more efficacious and potent meanes, as in ſuch occaſions he was wont to do. Wherfore breaking off the diſcourſe, he goes directly to the Altar, and prepares himſelfe for Maſſe. Thoſe only entred in, who were not forbid to aſſiſt at that dreadfull ſacrifice, while the Count with others being ſeuered from the Catholike communion, ſtood without at the gate. When the Prieſt of God, hauing finiſhed the whole conſecration, and giuen the Pax to the people, not now as a man, but as one of the ſpirits of the heauenly ſquadron, holding the moſt holy Sacrament ouer the Paten with flaming countenance and burning eyes, not with a ſupplant viſage, but with a power more then humane, going forth of the Temple, with a terrible voyce, thus thundred to the Count: Haue we not intreated you, and you deſpiſed vs? Beſides, haue not this multitude of Gods ſeruants coniured thee, and yet haſt thou made no account thereof? Behold the Virgins ſonne is come into thy ſight, being the head and Lord of the Church which thou doſt perſecute. Behould thy Iudge into whoſe handes that ſoule of thyne is ſure to fall. And now wilt thou ſeeme to contemne him likewiſe? Wilt thou alſo affront his

his perſon, as thou haſt his Seruantes?

At ſuch a ſight, and ſuch words withal, the ſtanders by being aſtoniſhed and much amazed, began to inuocate the diuine ſuccours: but the Count himſelfe perceauing the Prieſt to come towardes him with the moſt ſacred body of Chriſt in his hand, being ful of ſudden horrour and trembling, fell flat to the ground, and preſently rayſed vp by his Guard, fell downe againe, with quiuering nerues, without ſpeaking a word, or lifting vp the eyes: but only with deep ſighes, by the mouth and beard he put forth both foame & ſpittle, as he had been in a Epilepſy. Then the Seruant of Chriſt approaching vnto him, and touching him with his foot, commanded him to ſtand vp, and heare the diuine Sentence, in the tenour following: Let the Biſhop of *Poytiers* come hither into this place, whome thou haſt baniſhed from his Sea: Goe thy wayes to him, & with the holy kiſſe hauing giuen the peace, doe thou thy ſelfe reſtore him againe into his Church, & ſatisfying our Lord God, giue honour to the good Prelate for the iniuries & affrōts thou haſt done him. Moreouer in thy whole dominion do thou then regather and recall againe into a true vnion all thoſe who are now in diſcord & diuiſion: Submit thy ſelfe to Pope *Innocent*, & as the other are obedient to him, ſo do thou alſo affoard due obedience to his Holynes, elected by the diuine Maieſty.

The Count hearing this, and being conuinced and confounded, as well through the worke of the holy Ghoſt, as with the preſence of the ſacred myſteries, he neyther could, nor durſt anſwere a word, but ſeeing the Biſhop of *Poytiers* preſent, went ſpeedily to ſalute him, and receaue him with imbraces and ſignes of loue and peace, and without delay conducted him, and reſtored him to his Epiſcopall ſeate againe, with the ſame hand wherewith he had depoſed him, and thruſt him out. After this the holy Abbot oftentymes looked more ſweetly & more familiarly on the Count, aduiſing him to beware henceforth of ſo impious and temerarious actions, and neuer more to prouoke the anger of God. Nor were the admonitions caſt into the wind, ſince that Prince not only abſtayned for euer after from troubling the Eccleſiaſticall vnion and tranquility, but euen rather in proceſſe of tyme, arriued to the termes of moſt excellent vertue & Chriſtian charity, as the things that are written of him do ſufficiently declare.

In this manner were matters in *Gaſcony* well pacifyed, ſaue only

only the Biſhop of *Angoleſme* continued ſtill fixed in malice. Who yet ſoone after, through the iuſt iudgement of God was found dead one morning in his bed, with a terrible ſwelling, without confeſſion, and the laſt rites. And though for that tyme, through the help of his deereſt friends he was buryed in the Church, yet after notwithſtanding by order of the Biſhop of *Chartres*, were his execrable bones taken out of the ſepulcher, & caſt forth to the fowles of the ayre, and the rauenous beaſts. Nor ceaſed heere the puniſhment, for as much as euen his Nephewes alſo with the whole race and kindred of the ſayd deceaſed, being afterwardes baniſhed out their countrey, went wandring into diuers partes, infamous and miſerable.

S. Bernard *is ſent for to* Rome *againe by the Pope, to pacify the troubles there, with his ioyfull reception of all the Faythfull.* Chap. 16.

IN the meane tyme *S. Bernard* hauing brought ſo noble an enterpriſe to a wiſhed end, with the exceeding conſolation of his Monkes, returned to *Clareuallis*. Where while he was ſo farre remoued from worldly contemplation of diuine thinges, and for the help alſo of others, being ſeriouſly occupyed in expounding of the Canticles of *Salomon*; behold new Letters, and Couriers from the Pope, who after the Councell of *Piſa* being returned to *Rome*, was yet buſying himſelfe to allay the tumults, & to reduce that Church the Mother of all Churches, to ſome tolerable ſtate at leaſt: but finding euery houre new obſtacles, as well from *Pierlonio* himſelfe within the citty, as without from *Roger* King of *Sicily*, who for priuate deſignes of his, did ſecretly fauour the Antipope and Schiſme, he reſolued to call the Abbot of *Clareuallis* once more for help and counſaile, hauing knowne already by ſo many proofes of what auaile in ſuch difficultyes was the valour, and prudence, and ſanctity of the man of God.

He ſends him Meſſingers then with Apoſtolicall breifs, and in the ſame matter, many Cardinalls likewiſe wrote vnto him, he would be pleaſed once more to come to the Citty of *Rome*. Wherupon S. *Bernard* though loth to leaue his ſtudy and Cell, yet preferring prompt obedience before any iuſt reſpect whatſoeuer, prepares himſelfe for the iourney, and cauſing his Monkes to be aſſembled togeather from diuers partes, after he had a good while ſent

forth deep ſighs and ſobs from his breaſt, at laſt tooke his leaue of them in this manner: You ſee, Brethren, into how great diſorders, and tribulations the Church of God is now brought. And to ſay truly, the followers of *Pierlonio* are now, as it were throughout, by the diuine grace pulled away from that feygned Head, and ſo peſtiferous a ſect. And euen in *Rome* alſo a great part of the Cleargy & Nobility in their harts do follow *Innocent*, though otherwiſe thogh feare of ſome more potent, and of the common people withall corrupted by the Antipope, they dare not openly ſhew forth what they haue more ſecretly layd vp in their breaſts. So as the Weſt being now ſubdued, we may ſay, there remaines but one Nation only to be vanquiſhed and ouercome: if you make but prayer with ſpirituall lubily, *Iericho* ſhall euen fall to the ground, and you but lifting vp your handes with *Moyſes*, *Amalech* be put to flight. *Ioſue* victorious in the battaile, to haue full ſpace of a complete victory very bloudy, commands the Sunne to ſtay its courſe, and is obeyed. And you likewiſe ſeeing vs, in the heate of the battaile, ceaſe you not to affoard vs your ayde and ſuccour with feruent prayers: and in the meane tyme, be you firme in the way begun, and holy purpoſes made; and howbeit in your ſelues, you be not conſcious of any great cryme, yet beware you eſteeme not your ſelues in your owne iudgement to be innocent and iuſt, ſince to iuſtify, and iudge the cõſcience, appertaines to God only: yea, by how much a man is more forward in perfection, ſo much the leſſe preſumes he of the ſtrait & rigourous account of the diuine iuſtice. On the other ſide make you no reckoning of humane iudgements, eyther of your ſelues or others, but ſo keep you vnder the feare of God, that neither you, in iudging by him, come to daſh vpon ſome rocke of pride or vanity. You are to attend to an exact and continuall ſearch into your ſelues, and of your ſelues; which doing, yet ſhall you alwaies repute your ſelues to be vnprofitable ſeruants, as our Lord commands. It behoues me to go, whither the chiefe Paſtour appoints me; and ſince all this trauaile is vndertaken by me, purely for the ſeruice and glory of the diuine goodnes, I ſhall not fayle to beſeech the ſame with much confidence, to take you into his cuſtody and protection.

After theſe words, being accompanyed with aboundance of teares and deuout deſires of that pious congregation, he puts himſelfe on the way towardes *Rome*, and being receaued, wherefo-

euer

euer he paſſed as a man from heauen, with his arriuall he brought extraordinary ioy and comfort to the Pope, with all Catholiques. And without delay endeauouring with diligence to find out, whence ſo long obſtinacy of the cõtrary faction proceeded, he ſoone came to vnderſtand, how the Clergy though ſtung in conſcience, yet through feare of looſing the benefices obteyned of the Antipope durſt not forſake him: beſides which, the reſpect they had of a vaine conſtancy and fooliſh reputation, filled their mynds with a cloud of obſcurity; but for the popular ſort, being likewiſe deceiued partly through couetouſnes, and partly with a falſe religion, held it a great ſcorne, and iniquity to breake the oath of fidelity once giuen to *Pierlonio.*

S. Bernard *endeuoured in vayne to withdraw the king of* Sicily, *from the part of the Anti pope; through whoſe death peace was reſtored to the Church agayne.* Chap. 17.

FRom theſe errours S. *Bernard* did endeauour, and not without fruite, to deliuer that blind people, when the Embaſſadours of *Roger* King of Sicily arriued at *Rome*, who with a diſſembling zeale of the common good, made ſhew of being deſirous to enforme himſelfe fully of the truth, and to become arbiter of ſo great and pertinacious diſcords, though in ſecret (as we ſayd) he were held to be a fautour of the peruerſe faction, and therefore craftily required *Anaclet*, to ſend him *Peter* of *Piſa*, a moſt wiſe and eloquent man on his behalfe, and made inſtance to *Innocent* for the Abbot of *Clareuallis*, that theſe two as aduocates being to argue and plead in his preſence, might giue him true notice of all, hoping by this meanes the lowlynes and ſimplicity of one poore Monke might be ouerborne and oppreſt, through the eloquence and cunning of that famous Doctour.

The ſayd King was very potent, and was at that tyme with a puiſſant army in the kingdome of *Naples*, ſo as the Embaſſadours had no great difficulty to obtayne at *Rome* what they would. But through diuine diſpoſition the matter had a farre different euent from that which the King thought of. Becauſe that *Peter* and S. *Bernard* being arriued at his Court, after they had diſcourſed apart with him, and the principall Officers, there was finally deputed a certaine day to both the Procuratours togeather for publique au-

dience. Now what ſucceſſe was to follow of this duell, a certaine battayle fought betweene the ſayd King, and the Duke *Ranulphus*, who was a Prince, and a very vertuous Catholike, gaue no ſmall demonſtration at that tyme. S. *Bernard*, with Charity had endeuoured to hinder the ſayd conflict, and to make peace betweene the two Chriſtian armyes; and to *Roger* had manifeſtly threatned and foretold, that if he fought he ſhould looſe the battayle. But he finding himſelfe to haue much odds, and aduantage ouer *Ranulphus* in number and forces, with haughtynes and pride contemning the aduiſes and proteſtations of the man of God, would needs by all meanes encounter and ſet vpon him, neer vnto the Citty of *Salerno*: where, with the aſtoniſhment of all, there ſuddenly entring a feare into the campe, he was vanquiſhed by the Dukes army, routed, and put to flight. And yet notwithſtanding hauing reaſſembled together the vnhappy remainder, and with new ſuccours made vp a Royall army agayne; he preſents himſelfe in Councell and Tribunall on the day aſſigned for the diſpute, hauing firſt in priuate, with great promiſes and large offers ſet the Piſan Doctour on fire to purchaſe himſelfe honour, in ſuſtayning the cauſe of Pope *Anaclete*, and in that aſſembly of noble and learned men to ſtop the mouth of the French Abbot.

Peter then full of vayne hopes, and of high thoughts, appeared in the Court, where with much eloquence, and great memory and art, depainting forth firſt the fact, with handſome coulours, then alleadging and interpreting in his manner the decrees and Canons, he endeuoured to proue how the election of *Anaclete* had been moſt ſincere and legitimate. On the contraty the holy man hauing heard the Oratour with much patience, began his diſcourſe with great humility and modeſty, and by little and little grew into ſo great vehemency and liberty of heauenly ſpirit, and with ſuch pregnancy of reaſons, and weight of Scriptures, and variety of examples, and compariſons, ſo defeated the foundations, and diſcouered the falſhoods of the aduerſary, as not only almoſt all the auditory then remained perſwaded, but euen the Aduocate *Anaclete* himſelfe of being conuinced with the truth, and returned to himſelfe, repented he had euer vndertaken the protection of the wicked and falſe Pope; and being afterwards further aſſiſted with the priuate exhortations of the ſeruant of Chriſt, fayled not to reconcile himſelfe to *Innocent*.

But *Roger*, howbeit he could now pretend no ignorance, yet being

being ouerwhelmed with diuers paſſions, could neuer be brought to the ſayd demonſtrations and acts, which in a matter of ſo great importance ought publiquely to be done. Whence S. *Bernard* being ſatisfyed with his owne conſcience, and remitting the reſt to the diuine Iuſtice, returned back to *Rome*, and renewed agayne the interrupted labour of reducing the ſoules to the obedience of the Pope, & vnion of the Church, which till that time had been eyther ſeduced through opinion, or enchayned by malice. For ſo great a hurt and notorious a ſcandal, *S. Bernard* was exceedingly afflicted: but it pleaſed the diuine goodnes ſoone to deliuer him from that greife through the death of *Pierlonio:* who being ſeized with a peſtilent malady, though he had three dayes ſpace, to acknowledge his offences, yet obdurate & impenitent, he paſſed to render accompt to the eternall Iudge of his miſdeed.

Being dead, his followers did preſently ſubſtitute, and ſet vp an other Anti-pope, who yet being conſcious of his owne weakenes, and the dangers which hung ouer his head; went by night to ſeeke out S. *Bernard*, who hauing louingly reprehended him, and made him to lay downe the ornaments vſurped, led him with his owne hands to the feete of *Innocent*, from whom benignly receiuing abſolution, he was admitted into grace. And from thence began the Pope to giue diſpatches without diſturbance, to attend to reformation, and to take away the abuſes introduced in tyme of the diſcord. For ſo ioyfull ſucceſſe next vnto God, they all gaue the glory and honour to the Abbot of *Clareuallis*, & not without reaſon, ſince trauayling in the enterpriſe, into diuerſe parts of the world, for more then ſeauen yeares togeather, finally in the Citty of *Rome* with the diuine helpe moſt happily concluded the ſame.

But the true diſciple of Chriſt being not able to endure the human prayſes, applauſes, & the extraordinary veneration wherein he was held of the whole Court and Citty, within the tearme of fiue dayes and no more, hauing got leaue of the Pope with all importunity, he ſuddenly went his wayes towards *Clareuallis*. And for aſmuch as his Holines required ſome of his Monks to inhabite neere to *Rome*, he made choyce of them, and ſent them at that tyme vnder the care of one *Bernard* of *Piſa* a good Religious man, & a perſon much honoured in the world, who not long after, *Innocent* being dead and his ſucceſſours *Celeſtin* and *Lucius*, was with much approbation made Pope, by a new name, called *Eugenius*, and to

him

him S. *Bernard* wrote thoſe moſt learned bookes *Of Conſideration*. In this manner then did *S. Bernard* cary himſelfe in repayring the torne coate of our Lord, and reuniting to their head the members of the Church, with moſt wicked example ſo ſeuered and diſioyned. And no leſſe vigilancy and ſollicitude ſhewed he in oppreſſing and rooting out hereſyes, which diſcouered themſelues in his tyme as ſhall preſently appeare.

S. Bernard *refutes and confounds* Abaylard, *a famous Heretike: with other hereſyes ariſing at that tyme.* Chap. 18.

THere flouriſhed in thoſe dayes, with great fame of much knowledge, one *Peter Abaylard*, a perſon of an exceeding ſharpe wit, but proud and haughty withall. This man (as it happens often with the proud) being deceaued by the Father of lying; began to diſperſe writings, full of new doctrine, and of peſtiferous opinions: wherof S. *Bernard* hauing notice, through his accuſtomed goodnes and benignity, performed the office towards him of fraternall charity; endeuouring that without preiudice and infamy of the writer, thoſe blaſphemyes might be amended. And truly *Peter* himſelfe for the preſent, through the words and Charity of the Saint ſhewed himſelfe to be ſo changed and compunct, as he promiſed to remit al to his cenſure and correction. But a little after, being vanquiſhed through the blind loue & vaine perſuaſion of himſelfe, he not only brake his word, but euen alſo taking his aduantage of the tyme, he went to the Biſhop of *Sans*, in whoſe Church was preſently a great Councell aſſembled, and before him very inſolently complayned of the Abbot of *Clareuallis*, as of a ſlaunderer, and detractour, and made inſtance, the Councell being opened he might be cyted to yield account of the obiections and calumnies giuen out againſt his bookes, ſhewing himſelfe to be prompt and ready to defend in publique whatſoeuer was contayned therin. Nor did the Biſhop refuſe him: the tyme being come, he cites the Man of God to the Synod to iuſtify the ſayd oppoſitiõs. There came likewiſe thither *Peter* full of pride, founding himſelfe in ſillogiſmes, and his dialectical art: but well it appeares how vayne human meanes are againſt the diuine power. Becauſe, the deſigned day being come for diſcuſſion of thoſe articles, S. *Bernard* in the preſence of all thoſe venerable Prelates and Doctours, produced the volumes of *Abaylard*, and with very

very ſtrong reaſons and cleere teſtimonyes of Scripture and holy Fathers, went manifeſting and reſuting one by one, all the propoſitions, which digreſſed from fayth, and the Apoſtolique traditions. And ſuch was the ſpirit, which in that Seſſion alſo ſpake in the mouth of S. *Bernard*, as that *Abaylard* looſing in a moment his memory and diſcourſe, full of ſhame and confuſion with the wonder of all was ſtrooken dumbe. There was giuen him ſpace notwithſtanding, and election, eyther to deny thoſe writings, or humbly to amend himſelfe, or els to anſwere (if he could) to the obiections made. But he very hard to repent himſelfe, to gaine (as they ſay) more tyme, reſolued with himſelfe to appeale to the Sea of *Rome*, howbeit, that ſacred Congregation ſtucke not to reproue the doctrine, though forbore the perſon: and a little after came the ſentence of the Pope, which declaring *Abaylard* to be a manifeſt heretike, condemned him to ſilence, and his workes to the fire.

This diſorder being thus remedyed, after ſome yeares againe there appeared another, through the fault of *VVilliam Porretta* Biſhop of *Poytiers*, a man much verſed in the diuine Scriptures, but temerarious & arrogant, in ſo much as he had the boldnes to medle with the myſtery of the moſt holy Trinity, with many capriches & ſubtlityes neuer heard of before, and that with ſo much the greater common perill, as he was more pregnant and dexterous, to couer the ſenſes with artificious and obſcure wordes; in ſuch ſort, as the poyſon had much ſpread it ſelfe before any could eaſily perceaue it. To theſe ſnares S. *Bernard* did moſt valorouſly oppoſe himſelfe in the Councell of *Rhemes* celebrated by Pope *Eugenius*, wherein diſputing continually for two dayes togeather againſt thoſe impious dogma's, what with quoating and comparing places one with another diſperſed and diſioyned heere and there, with determining of equiuocations, diſtinguiſhing ambiguityes, inſerting of conſequẽces, and deducing of corolaryes; he draue out of darknes & caues, that whole antiquity, and expoſed it ſo to the light, as there remayned no more any place for doubt.

And becauſe notwithſtanding all this diligence, ſome fauourers of *VVilliam* hindred that the proceſſe could not be finiſhed againſt him; *S. Bernard* with his great authority, cauſed a congregation to be aſſembled of purpoſe, where with the conſent and ſubſcription of the Fathers of ten Prouinces, and of very many Biſhops and Abbots, he framed, and added a new ſymbole, as oppoſite to

the noueltyes of *VVilliam*, & with ſuch means very eaſily wrought that theſe peruerſe opinions ſhould be vtterly prohibited, though no chaſtiſement otherwiſe were inflicted on the Authour, ſince he was in the mind to enter into that diſpute with this condition and ptoteſtation, that in cafe his ſayinges were not excepted and approued by the ſacred Councell, he would be ready without pertinacity at all, to reuoke them quite, and ſo being demanded if he gaue his conſent to the ſayd condemnation, anſwered: Yea, and in full ſeſſion retracting and deteſting the etrours, he obtayned mercy.

No leſſe horrible and pernicious, about the ſame yeares, was the impiety of a certaine Precurſour of *Martin Luther*, called *Henry*, a moſt vile Apoſtata alſo, and euen poſſeſſed wholy with the like ſpirit of blaſphemy; ſo as he doubted not to open his ſacrilegious mouth againſt heauen, to diſcouer himſelfe to be the enemy of Chriſt, to aſſaile, and to his power to deſtroy the Sacramentes and Ordinations, and the ancient rites of the eccleſiaſticall Hierarchy. And as he had a good tongue, and knew well how to handle the people, and entice men to licencious liberty, he made ſuch progreſſe in ſome parts of *Gaſcony*, as now at laſt heere and there were Paſtours to be ſeene without flockes, people without Prieſtes, Prieſts without due veneration, & finally Chriſtiãs without Chriſt himſelfe. To children there was none to open the gate of holy Baptiſme; the offeringes and ſuffrages of the dead were come into deriſion; the inuocation of Saintes, Excommunications, Pilgrimages, the building of Churches, the keeping of Faſts, the conſecration of Oyle, and ſummarily all the inſtitutes and traditions of the Apoſtolike diſcipline were had in great deſpite and abominatiõ.

At ſuch vnhappy newes, a Legat being ſent from *Rome* to thoſe partes, in paſſing by *Clareuallis*, lead *S. Bernard* along with him, who being receaued by thoſe people, with incredibie deuotion, he began to fructify among them, abiding particulerly in the citty of *Tholouſe*: and euen in thoſe very places, where the Miniſter of the Diuell had made his moſt abode, and done moſt hurt, there *S. Bernard* being aſſiſted by the right hand of God, with Sermons, and preachinges, & with euident miracles beſides, in a very few dayes made a notable purchaſe, in catechiſing the rude, confirming the doubtfull, reducing the erring, reſiſting & repreſſing the authours and inſtruments of the malignity: in ſo much as in very deed they durſt not appeare before him, much leſſe oppoſe and ſtand againſt him.

him. *Henry* himſelfe at the arriuall of the Legate, fled preſently away, & after he had hid himſelfe heere and there for a good while, was at laſt apprehended and bound, and ſo deliuered into the hands of the Biſhop of *Tholouſe*.

Thus was remedy put to the infernall peſt, which otherwiſe had ſpread and dilated it ſelfe through all thoſe Prouinces.

S. Bernard *ſettles peace and concord among Princes and States, and particularly betweene the Citty of* Mets, *and the neigbour Countryes.* Chap. 19.

FRom ſuch paynes and trauailes, ſuffered by the Labourer of Chriſt, in curing and recouering of Heretikes, may euery one imagine how much care and ſtudy he employed in preſeruing and helping Catholikes. So as, it would be ouer long and tedious to recount how many great Princes, and other perſons of ech ſtate & quality, he inſtructed with great patience in Chriſtian vertues, and from the vanityes of the world conuerted to the loue of heauenly thinges. How many Churches at variance and diſcord with their Paſtours, how many Chapters and Colledges not without moſt grieuous ſcandall diſunited from their head and in themſelues, with his ſweetnes and authority hath he reduced to peace and amity? To how many afflicted and diſtreſſed ſoules hath he giuen counſayle, ſuccour, and comfort? How many fires already kindled of open warre betweene mighty Lords, and neighbour-people with like zeale and prudence hath he extinguiſhed?

To which purpoſe, we are by no meanes to paſſe ouer in ſilence, the accord which he concluded with ſo great trauaile betweene the inhabitants of *Mets* in *Lorayn*, and ſome Neighbour-Princes thereabouts, by whom that noble Citty being prouoked with ſome iniuryes, ſent forth to reuenge the ſame a great number of Citizens in armes, but with ill ſucceſſe, becauſe they being taken on the ſudden through the exceeding diſaduantage of the place betweene the ſtraits of *Montefred* and *Moſella* a famous riuer, & aſſailed by the enemy, though inferiour in number, and put to flight, were about two thouſand of them loſt, partly by ſword, partly in the waters, partly alſo by their owne confuſion ſmoothered and cruſhed to death in the preſſe. Whence the Princes on the other ſide being rich with the ſpoiles, and proud of the victory, returned home with triumph. Nor yet loſt the citty a whit of courage, while

they ſeemed to be vãquiſhed more through inequality of the place, then by the valour and skill of the aduerſaries.

They prepared then anew on all ſides, and doubles there hung a cruell mortality, and a miſerable waſt ouer all thoſe countryes. When the Metropolitan Archbiſhop of *Treuers*, for the fatherly care & ſollicitude he had of his people, after he had tryed many meanes in vayne, he recurred for the laſt refuge to S. *Bernard* the great ſeruant of Chriſt; and being come to *Clareuallis* in perſon, proſtrating himſelfe very humbly at the feete not only of him, but of all the Monks alſo, beſought & coniured him withall to vouchſafe to apply ſome remedy to ſo great miſcheifs and euills, ſince for ſuch an office of piety in the world beſides, was no other perſon found to be ſufficient.

S. *Bernard* at that tyme approached neere to the end of his dayes and being ouercharged as well with old age, as infirmityes, kept his bed; yet notwithſtanding moſt benignly promiſed his help, and (as we haue ſayd aboue, is wont to happen in like caſes) his forces being ſuddainly recouered for this affayre, he went his wayes in company of the Archbiſhop. When they arriued, they found the two oppoſite armyes, who attending on the banck ſide of the riuer, were expecting an occaſion to come to a freſh battayle.

From ſo great a hazard, and ſo much hurt, ſought S. *Bernard* with prayers and exhortations to deliuer the Chriſtian armies; but wordes auayling litle, with the efficacious force of ſtupendious miracles, he filled thoſe fierce and obdurate harts with ſuch religion and horrour, as being finally mollifyed like wax, were all the controuerſyes by common conſent remitted to the arbitrement of the man of God. Whereupon he hauing brought the Procuratour of ech part vnder publique ſafe conduct, to a Parley in an iland of the Riuer, hauing now well vnderſtood the beginning of the ſtrifes betwene them, preſcribed them conditions and articles of peace, the which without rigour were accepted, and in ſigne of accord, the Procuratours gaue ech other their hands, with louing imbraces, and thoſe dark cloudes, and dreadfull lightnings of warre, were ſoone turned into a goodly calme of tranquility and concord.

And ſince we haue already often made mention of Miracles of the Saint, and ſometymes alſo according to occurrences declared ſome of them; you muſt vnderſtand, this matter affoards an infinite ſtore of narrations: foraſmuch as among other Authours the vene-

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rable *Gaufrid* Monk of *Clareuallis*, who was companion & Secretary of *S. Bernard*, affirmes for certaine and notorious, that in a village of *Conſtance*, called *Dominge*, in one and the ſelfe ſame day, with the only impoſition of hands, in preſence of a multitude of ſpectatours, he gaue ſight to eleuen blind, healed ten maymed, and eyghteene cripples: and in *Colonia Agrippina* in three dayes he reared twelue cripples, cured two lame, gaue ſpeach to three dumbe, and hearing vnto ten deafe men. So as certaine pious men hauing begun to note downe all ſuch wonders of his, being after oppreſſed with the multitude of them, and not being able with the pen, to ſet downe the ſtore of effects in that kind, very ſoone gaue ouer the enterprize. Neuertheleſſe there remaynes yet a faythfull and diſtinct memory of ſo many of them, as to goe about to ſet them heere downe one by one, would be a thing too prolix and far off from our ſcope. We therefore making choyce (according to our cuſtome) of the more notable and of greater edification, ſhall reduce them to fiue heads; that is, to the grace of Cures; to power vpon deuills; to viſions or apparitions; to the ſpirit of Prophefy; and to efficacy of prayer: which, though indeed it may be ſayd, to run through all the other ſpecies, notwithſtanding for that it wants not proprieties alſo of its owne, we haue thought good to put it downe by it ſelfe a part; yea & taking beginning from thence, we ſhall tell what happened to *S. Bernard*, concerning one of his Monks leſſe mortifyed, and leſſe perfect then the reſt.

The Iudgment of God, ſhewed vpon one, approaching to receiue the Sacrament at S. Bernards *hands, without due preparation: with diuers other Miracles beſides.* Chap. 20.

THere was a Monk, that for a ſecret fault being ſuſpended from the participation of the diuine miſteryes, and beholding all the others to communicate on a very ſolemne Feaſt; the wretch for feare of ſhame and infamy, boldly alſo approacheth to the hands of the holy Paſtour. Who not willing to expell him thence, the occaſion being (as it was ſayd) ſecret and vnknowne, turning himſelfe to God from the bottome of his hart, he beſought him to put remedy for ſuch and ſo great a preſumption, and heerewith miniſtred to him alſo the Bread of Angells, as to the reſt. But behold the hoaſt being receiued into his mouth, he could by no meanes

let it down, though he ſtriued neuer ſo much to ſwallow it. Wherupon being wholy anxious and trembling, he kept it encloſed within his palat, vntill ſuch tyme, as the Communion being paſt, with an humble ſigne he drew the man of God apart, and being proſtrate at his feet with many teares declared to him what he ſuffered, & opening his mouth ſhewed him the hoaſt it ſelfe. When the good Father reprehending him for it, as it behoued, went about to reconcile him againe, and the Penitent ſuddenly hauing receiued abſolution without any difficulty ſwallowed the hauenly food.

Another entring a freſh into *Clareuallis*, to doe penance there of his life very diſſolutly led in the world; found himſelfe to be aride and exceeding in leuout, while his companions with many teares, were cleanſing themſelues of their paſſed crymes. Being moued with this example to enter into himſelfe, and trying in vayne to imitate them, he recurred with moſt inward affect of hart to the holy Abbot: who yeilding to ſo honeſt and pious a demaund, obtayned him from heauen ſuch aboundance of teares, as from that houre the good diſciple was neuer ſeene to be with dry eyes, and cheekes not dewed with teares. The like power though in a baſer ſubiect ſhewed the ſeruant of Chriſt with his prayers, once eſpecially among other tymes, when he returned from the Citty of *Chalon*. There was then a cruell winter and moſt bitter cold, ſo as allmoſt all thoſe of his company being ſhrewdly pinched with the weather, and buſyed in defending themſelues from the ayre (as it happens in that caſe) making much haſt, heedleſly left him behind with two only in his company, one of which by chaunce alighting, his horſe brake away from him in the open fieldes (as the Camel once eſcaped from *S. Antony* in the deſerts) without commodity of catching him againe in haſt, when the venerable Abbot turning to him that was left with him, ſayd let vs pray. And kneeling on the ground ſcarcely had they finiſhed a *Pater Noſter*, when behold the vnruly beaſt, with all gentlenes returning back, ſtood quietly at the feete of S. *Bernard*, and thus he who had loſt him recouered him againe. A great expedition ſurely in regayning him ſo, but this other which followes was nothing inferiour.

S. *Bernard* in the Court of the yong King *Lewes*, negotiated a peace of moment, and ſecretly had the *Queene* his oppoſit therein, though otherwiſe openly ſhe ſhewed her ſelfe to be deuoted to him.

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This Lady was held to be barren, hauing now liued many yeares with her husband without iſſue, for which ſhe with the whole Court, was exceedingly afflicted. Now ſhe one day with the holy Abbot lamenting her ſelfe for ſuch a diſaſter, with this opportunity he fayld not to aduiſe her, that if ſhe would be comforted in her deſire, ſhe ſhould ceaſe to hinder the peace in treaty: which ſhe did, and ſoone after the accord very happily ſucceeded. Then *Lewes* through ſuggeſtion of his wife, put *S. Bernard* in mind of the promiſe made, and he faythfully acknowledged it; recommending the matter ſo feruently to God, as the *Queene* at the yeares end was brought to bed, with the extraordinary ioy as well priuate as publique. That effect alſo was held very memorable, which now we ſhall tell.

S. *Bernard* being ready to depart the ſecond tyme from *Reme*, procured with the Popes conſent, ſome Relikes of Saints to carry with him; and viſiting Churches for that end, he was offered by the *Grecian* Monks the entire head of S. *Cæſarius* Martyr. But he of innated modeſty, hauing reſpect as not willing to depriue thoſe Religious of ſo noble a treaſure, was content to accept as a fauour one tooth only. The Monks then endeauour to pull it forth, and being not able with their hands, they brake two kniues about it, without profitting a whit: it is fit (ſayd S. *Bernard*) we pray to the glorious Martyr, he would vouchſafe to doe vs this fauour: he prayed vnto him, and after reuerently approaching to the ſacred skull, without any difficulty he tooke out one, with two of his fingars, which before could not be ſtirred with the force of inſtruments. I will finiſh this part with the firſt of all the miracles which S. *Bernard* wrought.

The venerable Abbot, returned from a certaine Monaſtery called *Three fountaynes*, which was in truth the firſt which he founded, & behold a Meſſenger in haſt, comes running on the way very anxious, acquainting him how in a Caſtle at hand, by name *Firmita*, a kinſman of his called *Guisbert*, lay in extreme daunger of death, hauing loſt his ſpeach before he was able to be confeſſed. This ſame was a noble & rich man, & withall a great vſurper of others goods, and of a very ill conſcience. Whence through the iuſt iudgment of God, he was ready to depart this life without the viatique. At which tydings *S. Bernard* as ſoone as he had commodity of a Church did celebrate the Maſſe, and prayd for him, and at the ſame hower

(as

(as was knowne afterwards in reckoning the tymes) *Guisbert* returning into himſelfe, brake ſilence, and began with teares to bewayle his ſinnes: but ſcarcely had *S. Bernard* finiſhed the Maſſe, but he fell dumb againe, and preſently thereupon arriued *S. Bernard* with *Gerard* his brother, & *Galdricus* their vncle: and much inſtance being made to the Abbot by the freinds and kindred that he would be pleaſed to pray for the ſicke man; lifting vp his mind to God, and touched by the holy Ghoſt, he anſwered with all libety: you know how much euill this man hath done, and how much he holds of other mens goods; let him, and his children make reſtitution, and renounce the wicked cuſtomes introduced, and ſatiſfy the wrongs he hath done to the poore, and ſo doing, he ſhall dye like a Chriſtian.

The ſtanders by were all aſtoniſhed at theſe wordes, and at ſo firme a promiſe, not knowing yet the mighty power which God communicated to *S. Bernard*; and the brother and vncle were more affrighted then the reſt, for feare leaſt being deceiued by ſome illuſion or craft of the enemy, he proceeded too farre to vndertake ſo much. But immediately the ſucceſſe ſhewed the contrary: for that due reſtitution being made by the Gentleman and his ſonnes; that tongue ſo tyed before began ſuddenly to be vnloſed, and *Guiſbert* being confeſſed with much contrition, not ceaſing euer to kiſſe the Abbots hands, deuoutly receiued the moſt holy Euchariſt, and adioyning thereunto the holy Oyle, with all the other ceremonyes that belong to that tyme, the night following, with great edification of all, and all with much hope of eternall ſaluation, he dyed.

In teſtimony of the Catholike fayth, S Bernard *cures all the ſicke and infirme, with holy bread: and miraculouſly heales one afflicted with the Palſey*. Chap. 21.

LEt vs now come to his Cures: of which ſo great a number, we will take two examples only, which to euery right iudgment may ſuffice for a thouſand. When the man of God went his wayes into the parts of *Tholouſe*, to oppoſe (as we ſayd) againſt the impious endeauours of *Henry* the *Apoſtata*, it chanced that he preached in a certayne place called *Sarlat*: the ſermon being ended, thoſe good people came and brought him bread to bleſſe, which he lifting vp his hand, and making the ſigne of the Croſſe in the name of God bleſſing

bleſſing it, ſayd: By this ſhall you ſee, my Children, how true are the thinges which we inſtruct you in, and how falſe thoſe which our aduerſaryes ſeeke to let you vnderſtand; to wit, if your ſicke with taſting of this bread ſhall be all cured or no. At his word remayned the Biſhop of *Chartres* there preſent in ſome ſuſpence, and with good zeale fearing the propoſition might be too vniuerſall, modifyed the ſame with adding to the hearers: you muſt vnderſtand, they ſhall be cured in taſting therof with a good fayth; When the holy Father confiding and ſecure of the diuine power replyed bouldly: My Lord, I ſpeake not in that manner, nor do not add any ſuch condition thereunto, but I ſay in truth, and as the wordes ſound, That as many ſicke as taſt therof, ſhall be all freed of their infirmityes, to the end at leaſt that hence all men, may come to acknowledge vs to be the vndoubted, and true Embaſſadour of the eternall God. According to the word the effect followed, as many as did eate of that bread, were all cured without exception: wherof the ſame flew on a ſudden through all the prouince, and ſo great was the concourſe of people deſirous to ſee and adore the ſeruant of Chriſt, as that in his returne from *Sarlat* to *Tholouſe*, to ſhunne the preſſe, and to haue paſſage, it behoued him to turne out of the way with all ſecrecy.

At the very ſame tyme, and in the ſelfe ſame Countryes, there lay in the Colledge of the Clarks of *S. Saturninus*, one ſicke of the palſey that was incurable, called alſo by the name of *Bernard*, ſo pined therewith and worne away as he ſeemed daily euen ready to giue vp the Ghoſt. The Abbot of *Clareuallis*, was beſought now by the Superiour & by the others of that place, that he would daigne to go & ſee that miſerable wretch: The Man of God did ſo, he went in haſt, and benignely comforted the ſicke man, & hauing giuen him the wonted benediction, he went forth of the Cell with particular deſire, that the diuine Clemency in confirmation of the Catholike doctrine, and confuſion of the obſtinate, would affoard ſome notable demonſtration, in this mans extreme and euident perill Our Lord accepted the good will of his ſeruant. He had hardly departed thence, when he ſaw himſelfe ouertaken by the Clarke; Who feeling his nerues on a ſudden reſtored to him, and his ioynts confirmed, ſlipping out of his bed, followed the Abbot apace, vntill ouertaking him, at laſt he caſts himſelfe at his feet, kiſſing thē with much deuotion, and with affectuous thankeſgiuing. Whereu-

pon by chaunce, one of his Collegues meeting with him, who had left him the other day neere death, and with one foote in the graue, he was filled with ſo great horrour, as he was ready to fly from him, as it were from a Ghoſt; nor to ſtay vntil he were certifyed, & ſecured by diuers of the truth.

The fame had happened doubtleſſe to many others beſides; but the fame of the admirable ſucceſſe being ſudenly ſpread, tooke away all ſuſpition quite; and the people with the Bishop and Apoſtolicall Legate, came ſtriuing to behold and enioy ſo new a ſpectacle; and after went altogeather into the Church, to giue due prayſes to Almighty God, through whoſe power he atcheiued al theſe things; the Clarke himſelfe going before all, ſinging with full voyce togeather with the reſt: Who being afterwards no leſſe ſollicitous for his ſpirituall health, then glad of his corporall, not only very willingly accompanyed the Saint to *Clareuallis*, but likewiſe ſubmitting himſelfe to his Obedience, tooke there the habit of Cisterce, & giuing good demonſtration of prudence, and of Religion; was ſent backe agayne by the glorious Father into his Countrey, with title of Abbot of the Monaſtery called *Valdacque*. This fact likewiſe was very famous, and ſtopt the mouths of all the Heretikes thereabouts.

S. Bernard *diſpoſſeſſeth two women very grieuouſly infected with euill Spiritts, in the Citty of Milan.* Chap. 22.

LEt vs now paſſe to the power and command which the Saint had ouer wicked ſpirits; and in this ſo ample a ſubiect, we wil ſet downe likewiſe two only examples therof, which ſhall ſerue for ſufficient coniecture, and conſideration of the reſt, being able otherwiſe to ſay truly, that no perſon obſeſſed, or poſſeſſed through ſecret pacts, by thoſe malignant and vncleane Subſtances, appeared euer before *S. Bernard* for help, that was not quit and deliuered from the infernall tyranny. And though on euery ſide, and at all tymes, there were occaſions to vſe the exorciſmes of the Church, notwithſtanding during the ſchiſme of *Pierlonio*, it ſeemes the aduerſary of humane kind, had through diuine iudgment obtayned particuler licence in the citty of *Milan*, to ſeduce (as we ſayd aboue) the followers and miniſters of the Antipope.

Heere then beſides many other ſignes, wrought through diuine power by meanes of this feruent Labourer: one morning as he was celebrating

celebrating Maſſe in the Church of S. *Ambroſe*, with an exceeding great concourſe of people, there was preſented to him by her parents a little Girle of tend r age, in whome the Diuell moſt tyrannically raigned, and he was prayed with great inſtance to take pitty of that vnhappy Wretch, and deliuer her from ſo cruell torments, which appeared by the ſhreekes and cryes ſhe gaue, and in her coũtenance and in all the partes of her body, with the exceeding horrour of the ſtanders by. The tender hart of the good Prieſt was moued with theſe prayers, and ſuch a ſpectacle: who ſitting neere to the Altar, while the Quire was ſinging, called for the Patten whereon he was to make the Offertory, and with his fingar diſtilling ſome droppes of water thereon, he gaue it to the poſſeſſed perſon to drinke, and immediatly the Diuell not able to ſuffer that ſacred Antidote, and that bleſſed effuſion, by meanes of a foule and nauſeous vomit, very haſtily departed, and the Girle with infinit applauſe and admiration of the people was reſtored to her Parents ſafe and ſecure.

After this, vpon another day, in the ſelfe ſame place & houre, was a gentlewoman of mature age brought thither by many with mayne ſtrength, in whoſe breaſt now for many yeares Sathan had remayned, and ſo disfigured and deformed her, as that being depriued of hearing, ſight, and ſpeach, in putting forth the tongue, like an Elephants truncke ſeemed rather a Monſter then a woman; beſides which, the face all ſoyled and vgly to ſee, with a ſtincking breath withal, ſhewed well the quality of the Gheſt that kept poſſeſſion. Being brought then into the preſence of the Saint, he knew at firſt ſight, through diuine permiſſion, that enemy was of an euill and cruell race, and ſo inueterate and ſettled in her, as he would not eaſily be got forth of ſo gratefull, and ſo ancient a dominion. Then the ſeruant of Chriſt, turning to the people which were there in great number, bad them all to pray very attentiuely, & commanded the Clerkes to hold the Woman there as firme and immoueable as they could: but ſhe with diuelliſh force reſiſting and kicking withall, with her foot came to ſtrike the Prieſt himſelfe, who not regarding the ſame, entred into the conſecration in ſuch manner, as looke how many ſignes of the Croſſe he made vpon the hoaſt, ſo many in turning himſelfe he made vpon the poſſeſſed perſon, with the incredible rage, and dolour of that fiend, as by the gnathing of teeth, and ſundry, and thoſe ſtrange, geſtures and roa-

ringes and ſtruglinges ſhe made, moſt manifeſtly appeared.

After which the *Pater noſter* being ſayd, the Prieſt began againe to giue a more threwd aſſault to the aduerſary, with likewiſe holding the Paten, with the body it ſelfe of our Lord ouer the Matrons head, and ſayng: Behold heere, O wicked ſpirit, thy iudge; behold the ſupreme power, now reſiſt, if thou canſt; behold him, who being to ſuffer for our ſaluation, affirmed that then the Prince of this world was to be baniſhed hence; heere is that ſacred body, which being taken from the body of a holy Virgin, extended on the Croſſe, put into a Sepulcher, and riſen from death, aſcended triumphant into heauen. So then in the power of this Maieſty, O malignant ſpirit, I do commaund thee to leaue this his ſeruant, & not dare to moleſt her more. That ſayd, and the hoaſt (according to the vſe) being deuided into three partes, he gaue the Pax to the Monſter: which peace and health diffuſed by him, through all the congregatiō with particuler influence did euen penetrate into the ſoule and body of the poſſeſſed, becauſe the vniuſt and pertinacious poſſeſſour went forth immediatly from her, declaring thereby of what efficacy and value the Sacrament of the Altar is, eſpecially being handled with the purity and fayth it deſerues. And it may be well belieued with good reaſon, that this Diuell with whome ſo much tampering was vſed, was one of the cheifeſt of the Helliſh ſquadrons, ſince others of a lower rancke not only vſed to fly away very fearefully from the coniurations vſed, and p̄reſence of the ſeruant of Chriſt; but euen alſo from his Stole, though he himſelfe had byn diſtant farre off, as from an obiect intollerable to him, and a moſt grieuous puniſhment. Such, and ſo great was the ſanctity of S. *Bernard.*

S. Bernard *with prayers deliuers a ſoule from paynes: with other notable Viſions beſides, that happened to him.* Chap. 23.

IT followes now that we touch ſomething of the Viſions, in which, either he appeared to others, or others appeared to him. And be that the firſt, which himſelfe afterwards was wont to tell vnto others. A certaine Monke of a good intention but of harſh conuerſation, and leſſe compaſſionate to his neighbours then he ought to haue beene, in the Monaſtery of *Clareuallis* came to the end of his dayes, and a little after appeared to the holy Abbot with ſad countenance

tenance and a miſerable habit, ſignifying that matters went not very well with him. Being asked the particuler, he added with dolourous accents, that he was giuen vp into the power of huge, and cruel Elfes; he had ſcarcely ſayd ſo much, when being puſhed with a fury, and chaſed away from the face of the ſeruant of God, he ſuddenly vaniſhed. Then the Saint with a ſigh and compaſſion as behoued, ſayd, calling after him with a loud voice: I command thee in the name of the Higheſt, to returne to me againe within few dayes, to tell me how thou fareſt. From hence applying himſelfe to help that ſoule with prayers and ſacrifices, he neuer gaue ouer vntill ſuch tyme as the dead himſelfe appearing once more according to the precept giuen him, did comfort him with the happy newes of his deliuery.

S. Bernard found himſelfe on a certaine tyme in a ſtrange manner to be grieued and oppreſſed with an exceſſe of cold humors, ſo as a gush of fleame continually running from him, ſoone brought that body, nigh worne and ſpent already, to a manifeſt point of death. His children and other Deuotes doe gather about him, as it were to prepare the exequyes, and he being in exceſſe of mind, ſeemes to himſelfe to be brought vnto the Tribunall of Chriſt, where the ancient aduerſary was likwiſe preſent moſt outragiouſly accuſing him. The accuſation ended, and ſpace giuen to the ſeruant of Chriſt to plead & defend himſelfe, not ſhewing the while any ſigne of perturbation at all, thus anſwered: I do confeſſe I am not worthy of eternall glory, nor of the heauenly kingdome; but my Lord who poſſeſſeth the ſame by a double title, that is, by paternall inheritance, and painefull purchaſe, contenting himſelfe with the one of the two titles, of the other makes a liberall guift to me, and in vertue of this deuotion, I doe with reaſon aſpire thereunto. At which anſwere the enemy was confounded, that forme of iudgement and tribunall vaniſhed, and the man of God without any more returned to himſelfe againe.

Another tyme he beheld himſelfe at the Sea ſide, expecting a ſhip to paſſe ouer, the ſhip came & approached to him: but being to leape therinto, it ſuddenly gaue backe; ſo did it thrice togeather, and at laſt leauing him on the ſhore, it went away without returning any more: ſo as *S. Bernard* eaſily gathered, that the houre of his paſſage was not yet come, notwithſtanding his dolours continued ſo much more ſharp and irkſome, as he had leſſe hope to be

haſtily rid thereof. Now it happened in the euening, that all the other Monkes going according to cuſtome to the ſellon which was made of the collations of the ancient Fathers, the two only aſſiſtants of the Abbot remayned there, and he being continually more afflicted and tormented with the malady, bad one of them to go into the Church to pray for him. There were three Altars in the ſayd Church, one of the Bleſſed Virgin, and at the ſides thereof two others, to wit, of S. *Laurence*, and of S. *Benet*; making prayer then at all three, euen at the inſtant the glorious Mother of God accompanyed with thoſe two Saints, with ſuch a ſuauity and ſerenity, as may rather be imagined then deſcribed, entred into the ſicke mans Cell, ſo manifeſtly, as he, with full and perfect knowledge could eaſily diſtinguiſh each perſon. Thence ſhe approaching to him, and touching ſofty all the places of the paines, immediatly all malignant qualityes vaniſhed, that rhewmatique ſpring in the ſame moment being quite dyed vp, whence grew the dolours.

Diuers examples where S. Bernard *in his life tyme appeared to many, remayning in places farre remote.* Chap. 24.

THe foreſayd apparitions were made by others vnto *S. Bernard*: now follow ſome of him to others, of which number one was to brother *Robert* of the order of Ciſterce. This man at ſuch tyme as the venerable Abbot remayned in the Citty of *Rome*, fell deadly ſick at *Clareuallis*. In that ſtate appeared to him a yonge man like to the infirmarian, commaunding him to goe along with him, and ſo doing he was ſtreight conducted to the top of a high mountayne where Chriſt was encompaſſed round with Angells, who ſayd to his guide: looke well to that man there; and withall he put a meſſage into the ſickmans hart to deliuer the Conuent of *Clareuallis*. The morning being come, he ſits vpright in his bed, whome euery one held to be quite dead, and calling for Don *Gaudfrid* as then Priour, that was afterwardes Biſhop of *Langres*, among other things ſayd cleerely to him: Our Lord commaunds you to erect great buildings to contayne the multitude of people, which he is to ſend you, and for the ſame end giue order that our Brothers who haue care of the poſſeſſions and tenements be mindfull of modeſty, and endeauour to giue good example to ſeculars, for wo be to him, through whoſe default any one ſhould come to fall. From hence

twenty

twenty dayes being paſſed, the ſicke man ſtill remayning quite forſaken of the Phiſitians, S. *Bernard* appeared to him in his cell in ſpirit, paternally viſiting him, ſung there the mattyns with a good number of brothers, and paſſed all that night with him: and the morning being come, *Robert* without any more adoe, aroſe vp ſound, and faithfully recounted the manner how he eſcaped ſo great a daunger. A notable euent ſurely; but this other is no leſſe worthy of memory.

The ſeruant of God lay ſicke in *Clareuallis*, more worne and decayd with labours and infirmityes, then yeares; how beyt he ceaſed not to attend to the gouernement of his Monkes, and to feed them with the word of God, and to riſe likewiſe euery day to celebrate Maſſe, which he neuer omitted but of meere neceſſity, reuiuing his afflicted members with the feruour of ſpirit. In this while it ſo happened, that he was fayne to ſend ſome perſon of quality into ſome more remote parts of *Germany* about matters of importance. For which enterpriſe a German Monke was elected, by name *Henry*, whom with many other ſubiects the ſame holy Father ſome ſix yeares before in his returne from *Conſtance*, had induced to the diuine ſeruice. This man entring into ſo long a voyage, eſpecially in the midſt of winter, as one with reaſon indeed feared many diſaſters, and aboue all he doubted, leaſt the venerable Abbot might come to dye in the meane tyme, and he remayne defrauded and depriued of his laſt benediction. But the holy Father bleſſing him for the preſent and ſaying: Goe thy wayes in Gods name, for thou ſhalt returne ſafe, and ſhalt further find me as thou deſireſt: and ſo ſent him away full of comfort.

Being arriued in the territory of *Strasburge*, as he was paſſing ouer a riuer all frozen with Ice, his beaſt ſtumbled, and he without remedy fell quite ouer head and eares in the water. What could the poore wretch doe heere being plundged beneath in the waters, aboue couered with Ice, & both back and ſides being daſhed with the current? He had ſurely no comfort but meerely the promiſe of the holy Father, by whom indeed he was not deceiued. Becauſe in that agony he ſaw him before him, and was ſo full of conſolation withall, that now he felt not the violence of the riuer, nor any difficulty of breathing, nor finally feare, nor any manner of diſeaſe at all. Heereupon forſaking the beaſt he was on, through diuine power, he found himſelfe to be puſhed ſoftly againſt the

ſtreame

ſtreame without any force of his to the ſame breach, which with his fall he had made, where taking hold with his hands on the edge of the Ice he eſcaped; he returned very ſafe and ſound to *Clareuallis*, and for a full accompliſhment of ioy and contentment, had the wiſhed fauour to ſee his moſt deere and deſired Maiſter againe, to whom he ſhewed himſelfe very gratefull and obſequious, not only as long as he liued, but euen alſo after the death of S. *Bernard* in frequenting his ſepulcher, and there moſt deuoutly making his prayers.

Surely a large matter of diſcourſe for him that would compare this with other ſuch like meruayles. But let vs, leauing this artificiouſnes to Oratours, content our ſelues with the naked & ſimple truth. Beſides what hath been ſayd, it is alſo reported for a thing moſt certaine, that the vigilant Prelate in the gouernement of his order through diuers Monaſteryes very farre aſunder and remote from him, gaue many commiſſions and precepts of things, which through human meanes he could no wayes come to vnderſtand, in ſo much as though abſent in perſon, notwithſtanding (as it is read likewiſe of S. *Benet*, and other ſeruants of God) with the ſpirit he ſeemed to be preſent at the actions and proceedings of his Monkes. The which reuelations albeit Deuines aſcribe to the gift of Prophecy; yet we reſtrayning the ſenſe of this word, and applying it only vnto preſage and prediction of future things, ſhall demonſtrate, that to S. *Bernard* alſo (among other titles) this ſame ſo precious a guift was not wanting.

Some examples of the admirable guift of Prophecy, and diſcretion of ſpirit in S. Bernard. Chap. 25.

THat troupe of choice young men, which, as at the beginning we mentioned, S. *Bernard* in the citty of *Chalon* purchaſed to our Lord, were almoſt all of them in worldly wiſedome the diſciples of one *Stephen* of *Vitreo*, a perſon very famous in thoſe dayes and Country thereabouts. Now being come to *Clareuallis*, while they were yet kept by the man of God in an Inne, as it were in their firſt probation, and inſtructed by litle and litle in the rules of the diuine ſeruice, comes in *Stephen of Vitreo*, beyond all expectation, and demaunds to be likewiſe receiued into monaſticall diſcipline. It is the manner of thoſe who haue newly left and forſaken the ſecular

cular hopes and affayres, to feele incredible iubiley of hart, when they behold ſome others to doe the like; whether it be, through that new zeale which the beginning of ſpirit ſubminiſtred to them; or els for that they take delight to haue their election approued by the iudgment and example of many: ſo as at the vnlooked for appearing of no ordinary ſubiect, but euen of their owne ſo famous a Maiſter, it cannot be told what great contentment thoſe good Brothers tooke, and what ioy they made both priuate and publike. But the mind and iudgment of the wiſe Abbot in this point was ſo farre otherwiſe. Who by diuine aduiſe knowing ſuddenly the quality of his vocation, firſt ſighing held his peace, then in the preſence of all, he ſayd: This man is ſent hither by the euill ſpirit, he comes without a companion, and without a companion he ſhall goe his wayes againe. At this ſpeach of his, they were aſtonished and amazed, who euen now could not containe themſelues for ioy: neuertheleſſe not to ſcandalize thoſe tender plants S. *Bernard* was content to admit *Stephen* vpon tryall, eſpecially making large promiſes to obſerue very punctually the rule, and to execute with all promptnes whatſoeuer ſhould be ordayned him. But it was not long ere being ouercome with the tediouſnes of ſilence and of ſolitude, being affrighted with the rigour of the obſeruance, & weary of the exerciſes, and mentall labours, he was ſeene to be drawne forth of the Oratory by a vile Black-more, as heeretofore was that Monke of *Caſſin* From hence after ſome ſix monthes were paſſed, repenting himſelfe of the good begun, he endeauours to attempt, and to ſtirre vp others, according to the manner of Religious men ill grounded & mutable; who being reſolued to leaue the banners of Chriſt, and to returne to the leekes of Ægypt, thinke to couer their ſhame with the multitude of companions, and to diminiſh the infamy by communicating the fault: but neither he, nor he that ſet him a worke could effect the ſame. Becauſe all thoſe ſoules, through the preſeruatiue infuſed into them by the faythfull & prudent Steward, ſtill remayned where they were, firme and immoueable, and according to the proteſtation of the holy Paſtour, that vnhappy *Stephen de Vitreo* did but trauaile in vayne. He entred alone, and alone went forth againe. Nor was the prophesy which followes much vnlike.

Three yong men hauing taken the habit together in *Clareuallis* one of them through inſtigation of the deuill, within a litle while

after returned to his vomit againe. Whereupon the Fathers being ſo much more anxious for the health of the other two, in their preſence treated of this matter with the holy Abbot. Then he looking in the face of both thoſe Nouices, anſweared plainely: This man ſhall neuer haue temptations of moment. That other ſhall haue many, but ſhall finally preuayle. The one then with a proſperous gale went allwayes forward in religion. The other being encompaſſed with tribulations, and aſſayled with perillous aſſaults, after he had wauered more then once, and turned his back as it were, yet being ſuſtayned by diuine grace, and through the memory of the Saints promiſes, victorious at laſt was crowned with perſeuerance. Of theſe kind of Oracles this ſame that followes was ſo much more famous, as it was publiſhed vpon a greater occaſion, and in a place more notable, and with perſons more illuſtrious.

Lewes the old King *France*, being greiuouſly offended with ſome Biſhops of that kindome, ſuffered himſelfe to be led ſo farre into paſſion, as to expell them by force from their Churches and Cittyes. Whereupon S. *Bernard*, wrote many letters to him to appeaſe him, whoſe coppyes are yet kept to this day. It chaunced the while, the ſeruant of Chriſt being preſent, that many of thoſe Biſhops, to mollify the Kings mind proſtrate with all humility on the ground, and imbracing his feet, were not all able to moue him to pitty. The man of God touched with this ſpectacle, and full of a holy zeale ſtuck not the day following to giue a free and ſtout reprehenſion to the King himſelfe, for hauing in that manner deſpiſed the ſubmiſſion, and prayers of the Preiſts of Chriſt, and clearely made proteſtation of that which was reuealed to him, that night. This thy obſtinacy ſhall coſt thee the death of *Philip* thy eldeſt ſonne, and ſworne Prince. I haue ſeene thee, in company of thy yonger ſonne fall proſtrate at the feete of thoſe Biſhops, whom but yeſterday thou madeſt ſo ſmall accompt of: Collecting thence, that ſoone thou ſhalt looſe *Philip*, and for ſubſtitution of this other, thou ſhalt ſue to the Prelates, whome now thou vſeſt ſo hardly. Which was not long ere it came to paſſe. *Philip* dyed, and the Father being humbled, wrought by al meanes with the Eccleſiaſtical ſtate, that *Lewes* the ſecond borne might be accepted for Succeſſour, and be annoynted with accuſtomed ceremonyes. And ſo much may ſuffice of matters ſayd or done by this admirable man aboue all force or terme of nature: of which ſubiect notwithſtanding, though perhaps

happs by vs too ſparingly and ſcantly handled, yet it is much harder for vs to find an end, then how to beginne.

The great Humility of S. Bernard *in auoyding worldly prayſes and honours, and the pious shift he vſed to acquite himſelfe thereof.* Chap. 26.

OF all that which we haue hitherto written, or left vntouched, two things doe moſt aſtoniſh me. The one how S. *Bernard* amidſt ſo great variety of vniuerſall buſineſſes mainetayned himſelfe allwayes as Lord and Maiſter of himſelfe, without neglecting euer the cuſtody of his hart, and continuall examine of his actions; and alwayes walking therein ſo vigilant and prouident, as if euen then from the ſhade of the Nouiciate he had paſt forth into the duſt, & ſunne of Chriſtian warfarre. The other wonder is, how among ſo many fauours from heauen, and applauſes of men, he neuer abandoned the confines and center of holy Humility; and this ſeems to me to be the principall cauſe why continually from the diuine hand were ſhowred vpon him ſo excellent guifts, and ſo rare and incõparable graces: becauſe that euen as there is nothing which of its part, more dryes vp the fountaines of the diuine benignity, then Pride and Arrogancy, in whoſe company Ingratitude goes hand in hand: ſo is there not a nearer and more apt diſpoſition, to become capable of that ſouueraigne liberality, then Modeſty, and to thinke humbly of ones ſelfe. With which as we ſee alſo in human thinges, a deuout will, and a ſolicitous care of thankeſ-giuing goe commonly vnited. The great ſeruant of God would diſcourſe highly, as well of this as of other heroicall vertues, and among other celeſtiall ſentences he was wont to vtter, he would ſay: The true humble man deſires not to be held for humble, but vile and abiect, and that ſurely with reaſon, ſince to the magnanimity of the Gentils correſponds, though in a more eminent degree, the humility of Chriſtians, whoſe property is to hide and conceale their owne prayſes as much as may be: though humility outwardly be obſcure and neglected, yet inwardly being quaint and well deckt, it ſhines ſo after, as all, eyther firſt or laſt, in fixing their eyes thereon, doe admire it without end. But how S. *Bernard* deſpiſed from the hart to be prized & reuerenced of the world, may be manifeſtly known by that which I ſhall tell.

Perceauing before hand, how they went about to make him

a Biſhop, he very dexterouſly procured that the other Abbots of his Order, vnto whome (as hath beene ſayd aboue) he had made profeſſion to owe obedience, ſhould obtaine an Apoſtolicall Breue, wherein it ſhould be commanded them, that if it happened, the Man of God were requeſted of their Congregation for any Prelacy forth thereof, they might deny it by all meanes, and not ſeeme at the petition of others to deſpoyle themſelues of ſuch a guide, and ſo great a Paſtour. And this preſeruatiue of his, was very efficacious, becauſe that S. *Bernard* indeed with full conſent of all the Cittizens & Clergy was firſt choſen Biſhop of *Langres*, then of *Chalon*, anone of *Rhemes*, and of moſt noble Cittyes in *France* & *Flanders*. Moreouer alſo in *Italy* he was required for Archbiſhop of *Milan*, and of *Genua*: and from all theſe Cōmunityes and Republiques had come Embaſſadours for the ſame effect. With whom to diminiſh the opinion of ſanctity, which is wont to grow of ſuch refuſalls; the ſeruant of Chriſt would anſwere no more, but that he was not of his owne power, but ſubiect wholy to the Ciſtercian Abbots; they might goe vnto them, and he would doe what they ſhould determine. So as remitting all to thoſe Fathers, they without reſpect through common accord gaue allwayes a preciſe and peremtory repulſe.

The great Honours affoarded S. Bernard *by all ſorts of people: with the moſt bleſſed end he made.* Chap. 27.

THus had S. *Bernard* fully his intent to put off the marks and Enſignes of Honours, but yet could not with this ſo eſcape and free himſelfe from the glory of them, which like the ſhadow (according to the ancient Prouerbe) followes men flying, & men following it, flyes. Becauſe notwithſtanding all the repugnance he could make, and felt therein, he was allwayes in ſuch credit and reputation, as it may ſecurely be affirmed, that the maieſty of one poore and ſimple Abbot ſeemed to paralell with the creſt and altitude of any degree, title, and dignity whatſoeuer. And peraduenture when the ancient and moderne hiſtoryes be all turned ouer, there ſhall not be found any, who yet liuing in mortall fleſh was ſo much reuerenced in preſence, and renowned ſo in abſence: forasmuch as not only priuate perſons, or ſome Communityes, but euen Kings, Princes, and Popes alſo would recurre to him in their greateſt difficultyes, to him put their ſtrifes and controuerſyes of moſt

moſt importance to compromiſe: and finally from him expected nothing, but ſuccour, iuſtice, and truth. Nor only from neighbour Prouinces, but euen from the furtheſt parts of *Europe*, as from the vtmoſt confines of *Spayne*, *Ireland*, *Denmarke*, *Sueueland* receiued he Letters full of reuerence, and louing preſents alſo, in ſigne of memory and deuotion.

Whereſoeuer he went, he was reuerenced of all, as ſent from Paradiſe, and with great fayth the infirme, and afflicted with any calamity ſoeuer, were preſented to him for ſuccour. Bread & water by him bleſſed, were kept as certaine Antidotes againſt all euills, and with great induſtry were ſought for from the furtheſt parts. The ſhreds of his garments, or whatſoeuer he had worne, were held for holſome, and venerable Reliques. It cannot be expreſſed what concourſe and multitudes of people there were, whereſoeuer he was, or went any way. He could not appeare in *Rome*, but the people and Court would be about him. In *Milan* and in other places of *Lombardy*, he was conſtrayned for the great preſſe to ſhut vp himſelfe in his Inne, and to be ſeen by the people at grates and windowes to giue them his benediction. In paſſing ouer the Alpes, when he went, or returned from *Rome*, whole troupes and familyes of ſhepheards and ſwaynes, would deſcend from thoſe rocks and tops of mountaynes to meete him, crying out aloud a farre off, and climbing vp the clifts, & ſhewing themſelues on the higheſt places there to haue his benediction, and from thence retire them agayne vnto their Cotages, making great ioy and vaunts for being worthy to behold that angelicall face, and for their good to haue the Saints right hand extended ſo vpon them.

In the Citty of *Spire*, the Man of God hauing wrought ſome notable wonders, there came ſo great a multitude of people about him, as *Conrade* himſelfe King of the *Romans*, was forced to lay off his robe, to carry him with his owne armes out of the Church for feare he might be oppreſſed and ſmothered in the croud. And when he paſſed into *Mets* for the pacification we mentioned aboue, he was one day among others enuironed by ſuch number of people, as it was needfull for his followers to embarque him with great dexterity in the riuer of *Moſella*, and there in reſemblance of the Sauiour of the world, he ceaſed not to exhort and aſſiſt the people. And this was the laſt of the publike actions of S. *Bernard*.

For that peace, being made in that Prouince, and the minds of

men reconciled among themſelues, returning to *Clareuallis* he felt himſelfe to grow ſicke of a mortall infirmity, wherein yet euery day he approached to the end of this life, with ſo much ſweetenes of ſpirit, as if now already ſayling in the port, by little & little, he were taking downe the tacklings, and ſtriking ſayle. And becauſe the Monkes with teares and prayers beſought the diuine Maieſty, not to take away their louing Maiſter from them, he tenderly complayned with them, for prolonging by that meanes his exile, and depriuing him of the deſired ſight of his Redeemer and Lord: finally he became ſo feeble of his ſtomacke, through fayling of the natural heate, as that bleſſed ſoule being not able longer to vphold and gouerne the worne and decayd members, flew directly to thoſe manſions of heauen, whereon he had euer his eye fixed, on the 20. day of Auguſt, in the yeare of our Lord 1153. leauing by his meanes founded more then 160. Monaſteryes of the family of Ciſterce, among which, in the Conuent only of *Clareuallis* liued 770. ſeruants Chriſt. He was depoſed ſome two dayes after his departure, with a litle caſe on his breaſt, wherein the Reliques of S. *Thadeus* the Apoſtle were conteyned, being ſent him that very yeare from *Hieruſalem*, the man of God ſo ordayning it, with hope and intention to be vnited with the Apoſtle in the day of the Reſurrection.

The mourning and concourſe of people at ſo dolorous a newes; the preparation of the Exequies which followed; the interceſſions made at his ſhrine, were a matter more eaſy for the pious and prudent Reader to imagine, then for vs to deſcribe. The holy Father (as his moſt ſweet writinges demonſtrate) had a perpetuall and moſt ſingular deuotion towardes the moſt bleſſed Virgin, the Mother of God. In ſo much, as with reaſon it is belieued, how from that inexhauſtible treaſure of celeſtiall riches, he drew the talents and graces, which made him ſo graue and compoſed in his perſon, ſo acceptable to the diuine Maieſty, ſo helpfull, ſo wiſe, and admirable to the world.

FINIS.

S. HVGH.

THE ARGVMENT.

PHyſitians ſay, Diſeaſes faſter grow
Whoſe mouing cauſes our complexions feed:
Whome moſt we truſt, moſt dangerous is the Foe,
Spite is more fell, attyrd in freindſhips weed;
And ſooner it procures our ouerthrow,
Then that which doth from open foes proceed.
For armes, or lawes, or friends preuent the one,
The other God himſelfe muſt ſhield, or none.
More dangerous are allurements which we loue,
And with our perills do like ſerpents warme:
Worldly delights, neglecting thoſe aboue,
Becauſe moſt preſent, moſt our ſoules do harme.
This I diſcouering plainely, euer ſtroue
To free my ſelfe, and others from the charme
Of that Enchauntreſſe, whoſe endearments bring
Eternall griefe, paines euer torturing.

THE LIFE OF S. HVGH BISHOP OF LINCOLNE.

The Parentage and Minority of S. Hugh: *with his Vocation, & entrance into the Charter-house at* Grenoble. Chap. I.

THe bleſſed *Hugh*, whoſe life and manners we take in hand, was nobly borne in the parties of *Burgundy*. His Father was a valiant Captaine, fearing God, and liuing well contented with his Pay. There was not farre off from a Caſtle of his, a Monaſtery of Canon-Regulars, to whome he was much deuoted. Heere as ſoone as he was depriued of his Wife, he placed his ſonne, who was about ſome eight yeares old, that from his tender yeares, vnder ſpirituall ſtandarts, he might accuſtome himſelfe vnto Chriſtian warfarre. S. *Hugh* was very willingly receaued by thoſe good Fathers, and put ouer to a venerable old man, who was to inſtruct him in learning, and religious diſcipline. This man with a reuerent grauity, firſt premoniſhed him to beware of licencious & light ſports, and to endeauour to anticipate the benefit of tyme, with maturity of manners, and ſometymes would ſay vnto him: *Hugh, I trayne thee vp for Chriſt, theſe ſportes become thee not.* And his admonitiõs were not in vaine: the holy Ghoſt found ſuch diſpoſition in him of wit and

an[d] purity, as he was ſoone repleniſhed with wiſedome, and vnderſtanding, whence in ſhort tyme, he came to be very gratefull to God, and moſt deare to men. In the meane while, the Knight his Father touch[ed] with heauenly inſpiration, leauing the world, retyred himſelfe into the ſame Monaſtery, and there attended to the ſeruice of God vnto his liues end.

But S. *Hugh*, as ſoone as he arriued to the nineteenth yeare of his age, at the inſtance of the whole Conuent, hauing taken all the holy Orders, except Prieſthood, was applyed by Superiours to the help of a certaine Parish, in which office he bare himſelfe in ſuch ſort, as euery one framed a high conceit of his ſanctity & prudence: but our Lord willing to lead him to a life of ſtricter obſeruance, & of greater merit, diſpoſed that his Priour, going for deuotion as he was wont, to viſit the *Charter houſe* of *Grenoble*, tooke *S. Hugh* in his company, who making his prayer, and now entred in the Cloiſter, in beholding partly the ſolitude and ſilence, partly alſo the ſemblance and manners of the Monkes, felt immediatly ſuch an ardent deſire of paſſing vnto the ſame Rule to enkindle in his breaſt, as not being able by any meanes to conceale, or endure the flame, he began preſently to make ſecret practiſes, and to intreate the Fathers one by one to vouchſafe to admit him into their Inſtitute.

His Priour was aware heereof, and calling him aſide with dolourous ſighes and teares in his eyes: O my beloued Sonne (ſayd he) I ſee well now, and perceaue too well, I haue brought thee hither to my great miſhap, and the irreparable loſſe of my whole flocke. And as ſoone as they returned home againe, he diſcouered all to the Chanons, and eſpecially to the Father of *S. Hugh*, intreating him with great feeling, to put ſome remedy to ſo great a croſſe. This being once vnderſtood, they runne preſently to the younge man, and more fully informed themſelues of the nouelty from his owne mouth, and finally preſſed him ſo hard, as they made him to promiſe with an Oath, that he would not forſake them. To which purpoſe, by how much *S. Hugh* condeſcended againſt his will, ſo much more troubleſome and ſharpe prickes of conſcience, and ſcruples felt he in himſelf: on the one ſide, the touches of a more high vocation ceaſed not to moleſt him, and with reaſon feared he to conſtriſtate the holy Ghoſt, in reſiſting ſo: on the other, he was oppoſed againſt by fraternall charity, and the promiſe he had made with an oath. S. *Hugh* being aſſaulted a good while with this con-

trariety of ſpirits, after many prayers and conſiderations, was ſatiſfyed at laſt, that he was not tyed to the obſeruance of his word and promiſe, which hindered him from the greater ſeruice of God, and his own perfection. With this reſolution being now returned very quiet againe to the *Charter-houſe*, he did ſo efficaciouſly a new expreſſe his deſires, as thoſe Religious men admiring ſo conſtant a ſeruour of his, without more delay admitted him.

S. Hugh *is made Prieſt; then Procuratour of the houſe of* Grenoble; *and laſtly ſent for into* England *by the King there.* Chap. 2.

THe ſouldier of Chriſt, being now entred into a new warre, beginnes to feele new battailes, all which notwithſtanding through diuine ſuccour to him, were a ſubiect to him of glorious triumphes. Eſpecially he was moleſted day and night by the concupiſcible part, neuertheleſſe to conſerue his Virginity, he ceaſed not to macerate his fleſh with abſtinences, vigils, ſcourges, & other mortifications; yet ſometymes refreſhed with conſolations againe, and with heauenly ſweetnes, with which meanes, and with humble and continuall prayer, at laſt the fiery ſhafts of the enemy were quite extinguiſhed. Amidſt theſe labours, the tyme of Prieſthood approaching, a venerable old man (whome *S. Hugh* according to the cuſtome of the Order, through charity & ſubmiſſion deuoutly ſerued) demanded of him, if he were willing to be a Prieſt or no? Whereunto he hauing ſincerely anſwered, that for his part there was nothing in the world he deſired more; to whome the old man replying with a ſeuere countenance. And how dareſt thou aſpire to a degree whereto none, how holy ſoeuer, but through conſtraint is worthily aduanced? At this reprehenſion *S. Hugh* being terrifyed falling flat on the ground, with teares in his eyes, ſuddenly craued pardon; at which humility of his, the Maiſter being tender, and touched with the ſpirit of prophecy ſayd: Riſe vp my ſonne, riſe vp, do not trouble thy ſelfe, I know very well with what effect, and with what intention thou vtteredſt ſuch wordes: and I tell thee moreouer, and affirme it to thee without all doubt, that ere long, thou ſhalt be a Prieſt, and within a certaine tyme after ſhalt thou be a Biſhop alſo. At which preſage of his, the good diſciple ful of bluſhing, and confuſion held his peace, and a little after being promoted to the dignity of the Altar, prepared himſelfe with moſt

exact

exact diligence to the sacrifice, and with the same continuing to celebrate, not only slackened not, but augmented his spirituall exercises, and his accustomed mortifications, whence he tooke such a weaknes of stomacke, as euer after afflicted him sorely; for the obligation of the rule, and the publike assemblies of the Quire, the Chapter, and the like, was he euer the first, endeauouring in all thinges, yea euen in the least, to edify as many, as conuersed with him.

In this manner, hauing passed in his priuate Cell, and priestly ministery about ten yeares, the principall Procuratourship of the house, being a charge amongst those Religious of no light importance, was by Superiours imposed vpon him, and which to S. *Hugh* layd open a new field to exercise his excellent Vertues in. Because he vnderstanding very well, how from his care and vigilancy, depended the Religious quiet, and contemplatiue life of the others, abandoning quite for the loue of Christ his owne consolations, attended with extraordinary care, vnto all the partes of Oeconomy, and of a perfect Steward, making prouisions in good tymes, preuenting the necessityes of euery one, and especially of the sicke; surueying, and reuiewing the accounts of the Officialls and Factours, improuing continually the possessions, defending and conseruing the rights and rents, and all in such manner, and with that maturity, as well gaue the world to vnderstand, how farre he was from all particuler interest.

For these so rare qualityes, in short tyme his fame was spread euen to the remotest Countreyes,; and *Henry* the second King of *England*, who in those dayes, was vpon founding a Monastery of *Carthusians* at *Whitam*, & through the ill condition of that neighbourhood, could not bring the matter to any good passe: after he had with small fruite applyed two Priours of the Order vpon the enterprise; being finally moued with the constant relation of the worth, and sanctity of S. *Hugh*, not fayled to send in post, to that end, very honourable personages to the aforesayd *Charterhouse* of *Grenoble* (and among them *Reginald* Bishop of *Bath*) to require him for this office. To which purpose, those Fathers being assembled togeather, there followed an earnest dispute among them, while to some it seemed not iust or reasonable, for any ones sake whosoeuer to depriue their owne house of so firme a propp, & others iudging on the contrary, & with liuely reasons demonstrating, how it

became not Chriſtian charity, and the Euangelicall profeſſion, to haue the eye fixed vpon the commodityes only of one family, and to keep that vertue encloſed in ſo little a ſpace, which might be extended for the benefit and ſaluation of forraine nations, with the great augmentation of the diuine glory.

Among ſuch contentions had for a while, to and fro, of no light moment, that Part preuayled at laſt which would the publike and vniuerſall, ſhould be preferred before the priuate; and that they ought not, with ſo harſh a repulſe prouoke the diſpleaſure of ſo great a King. In this manner S. *Hugh*, being otherwiſe an enemy to Prelacy, and who proteſted himſelfe to be wholy inſufficient for ſuch a charge, was by Superiours conſtrained to take it vpon him: and not without much teares, departing from his deere Cloiſter in company of the ſayd Embaſſadours, he arriued ſafe & ſound at the coaſts of *England*. From thence without going to the Court, trauayling by the neereſt way to *Whittam*, the firſt thing he endeauoured to do, was with a cheerfull countenance, and with fit exhortations to comfort thoſe few afflicted Monks whom he found there: and being afterwards ſent for by letters vnto the Kings preſence, through diuine fauour he had ſuch grace in the eyes of that Maieſty, as that after diuers diſcourſes thereof, he brought away both for the preſent and future neceſſities, a very large prouiſion of all thinges; and beſides could tell how to vſe ſuch dexterity with that people, and ſo to purchaſe their loue and good opinion, as that from harſh, contumacious, and froward, in ſhort tyme they became very gentle, obedient and tractable: whereby very eaſily both the Church became more enriched through diuine offices, & the houſe to be the better accommodated for the ſuſtentation of the Monkes, and for the ſplendour and ornament of the place the fabricque to be finiſhed; while S. *Hugh* laboured thereat with his owne handes, and carrying, for example and publique edification, ſtones & morter on his ſhoulders: in ſo much, as many ſeculars being inuited, partly by his ſweet and ſanctifyed manners, & partly alſo through a guſt of a retyred life, and of the commodity of the buildings there, abandoning the cares of the world, and renouncing the proper liberty, came thither to conſecrate themſelues vnto God, & by vow to oblige themſelues vnto monaſticall diſcipline.

The

The King with his whole army at Sea, is deliuered, by commending himſelfe to the prayers of S. Hugh. Chap. 3.

THe king of *England*, tooke no ſmall cõfort at theſe proceedings, he reioyced much, in that he was not deceiued awhit in his iudgment in the election of ſuch a one. And (as he was a wiſe and prudent King) hauing very often familiar and long diſcourſes with the Priour, the more he diued into him, the greater eſteeme made he, not only of his prudence, but of his piety and perfection. Iſo, holding it a great happynes, to haue ſuch a man in his Kingdome, and placing a good part of his hopes in his deuout interceſſions & ſuffrages: as among other tymes, he cleerely ſhewed, when as returning with a great Army, from the enterprize of *France*, he was ſuddenly aſſayled with ſo cruell a tempeſt, as the fury of the winds illuding all the art of the Mariners; they all betooke themſelues, as many as were with him, according to cuſtome, to vowes and prayers; and the King notwithſtanding perceauing the waues to grow more rough, brake forth at laſt into theſe words: O if my good *Hugh* of the *Charter-howſe*, were now aware of this, & would make feruẽt prayer for vs, as he was wont, the diuine mercy would not be ſo ſlow to our ſuccour. And a little after, with other ſighes he gaue not ouer, but added: O bleſſed God, whom the Priour of *Whittam* truly ſerues, vouchſafe through the merits and interceſſion of thy faythfull ſeruant, with the eye of pitty, to reguard our diſtreſſe, and afflictions. And behold the inuocation was ſcarcely finiſhed, but a calme began, in ſuch ſort, as the whole company, with as many as ſayled with them, yeilding thanks without end to the diuine Clemency, very happily arriued at the wiſhed port.

The newes whereof on a ſudden flew into all parts, and the name of S. *Hugh*, grew to be in ſo great veneration, as *Henry* had not in his whole kingdome beſides, a man he eſteemed more, nor in whom he repoſed more confidence: and the number of thoſe Religious went multiplying euery day more & more; in the manage & inſtruction of whom, S. *Hugh* ſhewed very well, how excellent a guift he had in gouernement. Becauſe, that purſuing his ancient thoughts, the firſt thing he endeuoured effectually, was that men might know cleerely, that nothing was more deer vnto him, then the quiet and conſolation of euery one. To works (as need was) he

adioyned words, and efficacious and diſcreet aduiſes. But aboue all things he preſſed them, through the example of his owne manners; being ſo habituated in treating with God, as his familiars alſo in his ſleep, ſhould heare him vnawares to pray, & ſay his Pſalter. He was beſides, as much as publike occaſions permitted him, much giuen to ſacred reading, and was wont to ſay, how the diuines Scriptures to all Religious, and eſpeciall to ſuch as leade a more ſolitary life, are delights in peace, armes in warre, foode in tyme of famine, and a medecine in infirmity: ſo as, when according to the cuſtome of the Order, he eate alone, he had allwayes, on a litle table, the ſcripture open before him, or ſome holy Doctour: though otherwiſe, he was ſo diligent in the cuſtody of his ſenſes, as when he happened on holy dayes to take his refection with the reſt, he would neuer hold his eyes from the table cloth, his eares from the pulpit, and his mind from God. This holy man was exceeding carefull, that, for his ſake or any of his, no perſon ſhould receiue any agreiuance and ſcandall.

And to this purpoſe, we may not conceale, how the King hauing taken from a certaine rich Monaſtery, and well furniſhed with bookes, the new and old Teſtament, written by thoſe Regulars, with great labour and diligence, and beſtowed it on the Fathers of *Whittam*, as yet not well prouided of ſuch neceſſaryes: as ſoone as S. *Hugh* had knowledge therof, from one of the aforeſaid Monaſtery, he anſweared with a ſad cheer: thus ſtands the matter then. The King would haue depriued your Church of your labours and trauayles, ſo fruitefull, to accommodate and enrich vs by ſuch meanes. We cry you mercy with all our harts for the loſſe you haue ſuſtayned for our ſake, though in truth til now we were neuer made acquainted therewith. Take yee then the Booke agayne, and if your Fathers will not receaue it, I will without more ado, reſtore it my ſelfe, to the party that cauſed it to be brought hither. And further, if they be willing to accept the ſame, I will cauſe the matter to be kept ſecret by all meanes. This modeſty of his pleaſed them exceedingly, and as they remayned much edifyed thereat, ſo they came to contract a great frendſhip with the Family of *Whittam*.

S. Hugh *is made Bishop of* Lincolne, *and how ſtoutly he demeanes himſelf in his Paſtorall charge.* Chap. 4.

NOw approached the tyme, deſtined by the diuine prouidence, for the exaltation of his faythfull and wiſe ſeruant. The Sea of the Citty of *Lincolne* had now beene vacant for ſome eighteene years, and thoſe of the Chapter being moued at the loſſe which the flocke ſuffered ſo without a Paſtour, laying finally aſide the ſtrifes and contentions riſen amongſt them, reſolued with the approbation of the Metropolitan of *Canterbury*, to goe a ſufficient number of them to the Court of the King, vnder whoſe protection, and ſuperintendency, the election being celebrated with wonted ceremonyes, they agreed vpon the perſon of the Priour of *Whittam*: whereat *Henry*, being extraordinarily ioyfull, ſent the newes thereof preſently to *S. Hugh*, as he thought moſt ioyfull tydinges. There alſo arriued together, the letters and meſſages of the Archbiſhop himſelfe, who congratulating with him for ſuch a dignity, did liuely exhort him not to reſiſt ſo honourable a iudgment of the Canons, and ſo manifeſt a ſigne of the diuine will. His freinds likewiſe generally encouraged him to it, with reaſons and importunityes.

But *S. Hugh*, now experienced in the chaſt gouernment of ſoules, weighed all things with a more iuſt ballance, and who knew very well, how great temerity it was, in a ſtormy ſea to take voluntarily in charge with ſo much hazard a barke repleate with the bloud of Chriſt, with might and mayne endeuoured to withdraw himſelfe from the enterpriſe: alleadging beſides his owne inſufficiency, the election to be likewiſe inualid, as well for being proſecuted forth of the Dioceſſe, and practized with the fauour and authority of the King & Archbiſhop, as for that the voyce of the Priour of the great *Charterhouſe* was not concurring thereto, without whoſe approbation, he could by no meanes accept ſuch a charge.

Theſe and many other things of like tenour, the man of God replyed: hoping the Electours eyther moued through equity, or diſdaining the repulſe would eaſily turne the deſignes to the other part. But through diuine diſpenſation he remayned much deceiued of his conceit. Becauſe the ſame humility wherewith he thought himſelfe vnworthy of ſuch a manage, & the earneſt inſtance which

he made, that it might be transferred vpon ſome other, inflamed the Chanons to extoll and aduance ſo great ſubmiſſion, & ſo great vertue; ſo as to take away from *S. Hugh* all excuſes and occaſions, being a new aſſembled togeather in the ſame Citty & Cathedrall Church of *Lincolne*, with like conſent they ratifyed the decree as at firſt, and beſides ſending for that purpoſe vnto the great Charter-houſe of perſons of quality, they brought backe in ample forme, not leaue only, but ſo expreſſe command, as for S. *Hugh* there was no euaſion.

With this diſpach went all the fauourers of that creation very glad and triumphant to the Monaſtery, and taking the ſad and ſorowfull Priour from his Cell, they lead him with great ioy to the Cathedrall Church. In which act appeared very well how great a friend he was of pouerty both of body and mind, becauſe being not able to hinder ſo noble a concourſe, which came to accompany him, reteyning at leaſt in himſelfe, the deſired lowlynes, he would neuer permit ſome few cōmodityes of his, for his owne vſe, ſhould be carryed by any: but rather putting them behind him on the cropper of his horſe would needes conuay them himſelfe publiquely to the Biſhops lodgings, and by no meanes before conſecration; he would admit eyther title of Prelacy, Pontifical robes, or attendance of ſeruants.

Finally being afterwards annoynted, and placed with ſolemne rites, in the Pontifical Throne, he felt himſelfe as a choyce and diſpoſed veſſell, to be replenished with ſo great a plenty of celeſtiall gifts, and particularly of the ſpirit of fortitude, as from that tyme he made a purpoſe to ſpare no labours, to ſhun no perills, nor yeild to intreaty or threats, where the diuine glory, or good of the Church might take place: and for this very reſpect, he liked not thoſe rich Preſents, with the freſh gratulations ſent vnto him from the king; and ſo it was neceſſary for him to make ſuch a reſolution. Becauſe there paſſed not many dayes, but that the King Raungers of the foreſt (ſo they call in thoſe countryes, the ouerſeers of the foreſts and of the chaces of the kings) relying on their fauour in Court, and on the cuſtome now vſurpt a good while, vpon light occaſion layd hands vpon a Clerk, and condemned him in a good ſumme of mony. Whereof S. *Hugh* being fully enformed, with reaſon (ſayd he) theſe people are called Foreſters, as it were ſtanding forth of the kingdome of God. Heerupon calling to a Conſult, certaine excellent Doctours, and ſuch as feared God (whereof, from the tyme he

was

was first assumpted to the Chayre, he had made prouision with good care) and by the common opinion of all, hauing giuen due premonitiments already to the delinquents, he courageously proceeded to excommunicate the head of that company.

K. *Henry* tooke this act of the Bishop very bitterly; but yet to satisfy himselfe better of his disposition, dissembling the matter for the present, he requested of him by messengers and letters in post, a Prebendary then vacant in the Diocesse of *Lincolne*, in fauour of a certaine Courtier; while some freinds of S. *Hugh* laboured it much, that he might take occasion thereby to mittigate the anger of the King, & to returne into grace with him: but the souldiour of Christ, hauing read the petition, sayd: These vacant places are not to be conferred vpon Courtiers, but to Ecclesiastikes rather. The Kings Maiesty wants not meanes to reward his seruants: nor is it iust, to depriue such of their rents, who serue the king of heauen, to bestow them on those, who wayte vpon the Princes of the earth. With this answere he dispacht away the messengers of K. *Henry*, & being intreated at least graciously to absolue the Raunger, he could not be brought therunto.

Vnto such, and so open contradictions of the Bishop, the King being accustomed to be obeyed as a becke, brake his patience at last, and sending for him, after the vpbreading him with so many graces & fauours don him, he cõplayned bitterly for so hard a measure from him. And the venerable Bishop, being not troubled any thing thereat, with a graue and sweet countenance withall, demonstrated to him, how in the whole affayre he had regard, next to the seruice of God, principally to his eternall saluation: which incurred manifest danger, when through his occasion, eyther the oppressours of the Church remayned vnpunished, or sacred benefices were rashly bestowed. And briefly S. *Hugh* could so wisely iustify that fact, as the King being a man otherwise discreet, and a freind of iustice, remayned satisfyed, and restored the blessed man into his ancient freindship agayne. After this the Raunger shewing himselfe sorowfull and penitent for his ill deportments; S. *Hugh* gaue him, not without the publike chasticement of the verge appointed by the *Canons*, the desired absolution, and further assisted him in spirit: in so much as of a troublesome aduersary, he had him euer after a freind much deuoted to him, and in busynesses occurring a most faythfull sollicitour. With the same courage of mind S.

Hugh endeuoured, to extirpate many inueterated abuſes from that adminiſtration; among which was that very markable which we ſhall ſpeake of in the next Chapter.

S. Hugh *reformes certaine abuſes:* K. Henry *dyes the while, and* K. Richard *ſucceeds, which ſome paſſages beſides.* Chap. 5.

THe Clergy was wont euery yeare, to preſent the King with a precious Mantle, at the charge of the people; and the care of going heere and there, to make the collection, the Clergy had taken vpon them, reteyning afterwards, and diuiding among them as it were for their paynes, thoſe moneyes which amounted ouer and aboue: and that to the extreame diſgrace of their Order, and moſt greiuous ſcandall of the people. The new Paſtour, could by no meanes endure this cuſtome amongſt them: and hauing efficaciouſly made the Preiſts, to acknowledge the ſhame, and impiety thereof, he likewiſe obteyned from K. *Henry* authentique Patents, wherein he renounced ſuch a guift, and ech right, which vpon any apparence he might pretend thereunto. The Magiſtrats & Eccleſiaſticall Iudges, in criminall cauſes touching that Court, were wont to condemne the delinquents for the moſt part, in mony: whence it followed the rich not caring much for ſuch penaltyes, perſeuered moſt impudently in their ſinnes. S. *Hugh* therefore oppoſed himſelfe maynly againſt this inconuenience, by changing the loſſe of mony into corporall afflictions, or into publike notes of infamy, or els when the caſe required it, alſo into excommunications; the which thunder as we ſhall preſently ſee, came neuer from the hands of the Saint without admirable effects.

K. *Henry* in the meane while, after diuerſe trauailes of mind & body, departed this life, with much hope and many ſignes of predeſtination. There ſucceeded him *Richard* his ſonne: who by how much he ſhewed himſelfe leſſe propitious and freindly to *S. Hugh*, ſo much greater and more ample a field he gaue him of exercíſe, & of glory. This King imitating his *Auncеſtours*, paſſed ouer to the warre in *Fraunce*, and in proceſſe of tyme, as it happens, the Paymaiſters of the Campe being out of money, he reſolued to ſend back the Archbiſhop of *Canterbury* whom he had then with him, into *England*; that by the fauour and help of the Clergy, he might ſeeke to get from his ſubiects the greateſt quantity of mony he could poſ-

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ſibly procure. The Archbiſhop obeyed, and calling an aſſembly in a fit place, he found none that openly durſt oppoſe, but the Biſhop of *Lincolne*: who deteſting the impious contentions betweene Chriſtian Princes (eſpecially at ſuch tymes, when the warres of *Egypt*, and enterpriſe of the *Holy-land*, waxed hoate) demonſtrated with ſolid grounds, how vnlawfull it was, without very iuſt and vrgent neceſſity, to ſquize the ſubſtance of the poore afflicted ſubiects.

To this voyce of his, conſented, though but timerouſly, another Biſhop only, whoſe name is not expreſſed. For all the reſt, they ſtriued to pleaſe the King. Who being certifyed by the Archbiſhop of what happened in the ſaid Congregation, was ſo troubled thereat, and enflamed with rage, as that ſuddenly he gaue order to a principall Officer, as he loued his life, with a ſufficient preparation without delay, he ſhould vtterly ruyne and deſtroy both thoſe obſtinate and rebellious Biſhops. The Cõmiſſary was not ſlack in obeying. But the matter ſucceeded not ſo happily with one, as with the other. Becauſe the timerous Biſhop, at the firſt noyſe of the Court, abandoned his Church, and the ſacred goods without reſiſtance were all confiſcated. But the bleſſed Biſhop, vpon the approach of that profane and rauenous troupe, calling on the diuine aſſiſtance, prepares for Excommunication, & cauſed all the Pariſhes to ring their bells, with ſuch confidence, and with ſuch a preſence of vndaunted courage, as the Courtiers who held him a Saint and fauourer of God, being terrifyed and confounded, returned backe without doing any thing. And ſome few dayes after being paſſed ouer, the other Paſtour at the interceſſion of his friends, was recalled from baniſhment, and the King by this tyme being returned from *France*, he went very ſuppliantly to meet with him, and with teares to aske him pardon, and with humble promiſes not to contradict any more. But the diſpoſition of S. *Hugh* was quite otherwiſe, as ſhall appeare in the next Chapter.

How S. Hugh *admonished* King Richard *of his abuſes: and what effect the admonishment tooke.* Chap. 6.

S. *Hugh* putting his confidence in iuſtice & reaſon, remayned ſtill immoueable in his reſidence, the Court being eſpecially at that tyme farre off: but afterwardes bethinking himſelfe of the precipitous nature of the Prince, and the ill offices he had done already,

and which a new were like to be done by him, and how at laſt, the fury would come to fall vpon his poore people; laying aſide all feare, and all reſpect of death or affronts, he determined to goe in perſon to the Kinges preſence, and to pacify him by thoſe meanes which were conuenient to the diuine glory, and quality of the tymes. With the ayde of prayer then, putting himſelfe on the way, he was no ſooner come to his iourneyes end, but ſome of his principall friendes, and zealous of the honour of God, came to meet him, intreating him moſt earneſtly, and coniuring him withall, tha by no meanes he would appeare before the King, nor giue him occaſion to renew in him, the ſlaughters, and cruelties heeretofore happening, with ſo much infamy of the Kingdome in the perſon of the glorious Martyr S. *Thomas* Archbiſhop of *Canterbury*.

Theſe and other thinges to this purpoſe, with much affect repreſented thoſe vertuous men, wherewith while S. *Hugh* was nothing moued, one that loued him more tenderly then the reſt, neuer left intreating him, he would be pleaſed at leaſt, to ſtay vntill ſuch tyme, as he might preoccupy the mind of K. *Richard*, with fit offices, and ſo diſpoſe him with prayers & reaſons, as he might not looke awry vpon him. To ſuch an offer, the Biſhop anſwered, full of vndaunted courage and fraternall charity: Would you then, to ſaue my ſelfe, I put thee and all thy family in hazard? And what greater guſt could my enemyes haue, then to take occaſion to calumniate thee as partiall to me, and enemy of the Crowne? That ſayd, without more ado, he paſſed into the Kinges lodgings, and finding him by chance hearing of Maſſe, in his Chappell, he approached to him with a cheerfull countenance, and demanded of him (according to the vſe of that Country) the holy kiſſe of vnion and loue. And the King diſdainefully anſwering: No, thou deſerueſt it not; yea but I doe, anſwered S. *Hugh*, and that eſpecially after ſo long a iourney: and withall taking him pleaſantly by the Robe, endeauours to hang on him with ſo great ingenuity, as K. *Richard* changing his bitternes to a ſweet countenance, was won at laſt, and kiſſed him.

At ſuch a ſight, the Prelates and Barons ſtanding by, remayned aſtoniſhed. And ſo the Maſſe went on: and in the meane tyme the ſeruant of Chriſt, without putting himſelfe into the company, or taking vp a ſeate among the Biſhops, moſt humbly betooke himſelfe to a meaner place. The King noted the act, and arguing

from

from thence, how S. *Hugh* was as litle in his owne eyes, as magnanimous and great in common cauſes, began to hold him in ſo great veneration, as that euen at that tyme, the Deacon coming according to cuſtome, to preſent him the *Pax*, he commaunded in ſigne of reuerence, it ſhould be giuen firſt to the Lord of *Lincolne*.

The Maſſe being ended, S. *Hugh* reſolued to giue K. *Richard* a fraternall admonithment, for the more decency, and liberty, he ſweetely tooke him behind the Aultar, and there being both ſet downe together, with a gratefull aſpect began to examine him, ſaying: how is it with your conſcience? Now you are of our parith, and we are to render a ſtrayght accompt of you before the dreadful Iudge. My conſcience (anſwered the King) reprehends me of nothing, ſaue only, that I cannot beare any good will to ſuch as ſtand but ill affected to my Kingdome. Then S. *Hugh* with a great vehemency ſayd: what is this thou ſayſt? And is it not true, that thou goeſt euery day without feare impoſing new greiuances vpon thy people, oppreſſing the poore, afflicting the innocent? And moreouer the publique fame runs, that thou keepeſt no fayth, nor the Sacrament of Matrimony. And thinkeſt thou theſe to be matters of no moment? At this voyce of the Biſhop, or rather of the Holy Ghoſt which ſpake in him, the King being terrifyed, was fayne to hold his peace. Whereupon with like fortitude, S. *Hugh* reproued him of diuers faults, which the King endeuoured partly with excuſes to purge himſelfe, and partly craued pardon, with purpoſe of amending his life.

S. *Hugh* hauing giuen this admonition in ſecret, gaue after accompt in publike, of the iuſt motiues that moued him to take, in matter of new tributes, the protection of the multitude committed to him, and ſpake in ſuch manner, as not only the reſt of the auditory, but euen *Richard* himſelfe remayned ſatisfyed, holding it for a great happynes, that the tax went no further. S. *Hugh* taking afterwards a courteous leaue, returned back vndaunted to his flocke: and *Richard* turning himſelfe to his followers, ſayd, that if all the Biſhops were like to this mã, no power could preuayle any wayes vpõ them: to which opinion they all agreed with one conſent, becauſe S. *Hugh* through his frequent victoryes ſo got, was by a ſurname called, *The mallet of the King*. And if for the ſeruice of God, he ſhewed himſelfe ſo courageous and bold, it may eaſily be gathered, how immoueable he remayned in like encounters with other perſons of

meaner ranck, and with the ordinary ſort, as appeares in the next Chapter.

How ſtoutly S. Hugh *carryed himſelfe to all ſortes, to the greater honour of God.* Chap. 7.

IT chaunced to S. *Hugh* more then once, in ſundry places, to be barehead, among ſpeares and naked ſwordes, reprehending the armed themſelues, like a Lyon, of their impious and wicked indeauours, they remayning amazed and aſtoniſhed the while at ſo great a freedome. Vpon a tyme he met on the way with a company of Sergeants & catchpoles leading a malefactour to death: & being moued with the prayers of the vnhappy wretch, who in that neceſſity moſt earneſtly recommended himſelfe vnto him, he gaue order preſently to the Miniſters to vnlooſe him, alleadging that where the Biſhop was preſent with the faythfull people, there was the Church, & that the liuing ſtones deſerued no leſſe priuiledge and exemption then the dead. The enterpriſe was not in vaine, though otherwiſe perhaps more worthy of applauſe, then imitation and practiſe. The officers being moued at the maieſty of the Prelate, making ſome proteſtations only for feare of the King, left the guilty wholy free, and infinitly obliged to him, who beyond all hope had giuen him his life.

Of this ſo great a hart, and couragious conſtancy of *S. Hugh*, if one ſeeke into the cauſes, beſides the vnction of the holy Ghoſt, there may many be brought. And among theſe the naturall generoſity of the man, inflamed alſo from tyme to tyme with the inſtigations of his old Father by vs named aboue, and the two naturall brothers of his, braue Souldiours, and valiant Champions of the Catholike Church. Theſe men would come ſometymes to viſit him at *Lincolne*, and by letters as occaſion ſerued, would exhort him allwayes to ſtand firme in his purpoſe, and not to yield awhit, eyther to the headlong multitude, or furious Tyrants. And gaue him moreouer to vnderſtand, they had rather ſee him dead, then for any terrour to commit any thing vnworthy the Epiſcopall degree, and honour of his family. Beſides which, S. *Hugh* helped himſelfe much, with his frequent reading the liues of the glorious Martyrs, and Confeſſours of Chriſt, eſpecially of ſuch as for defence of the diuine worſhip, & of the ſacred Conſtitutions, haue promptly expoſed

expoſed themſelues to all puniſhments. And then from his dayly ſacrifices the while what comfort he felt, is a thing not eaſily to told: in which miſtery he was ſo diligent, as he preferred it before all other thinges whatſoeuer; and was ſo grounded in that verity, as it ſeemed in ſome manner he had ſome cleare euidence therof, as appeared in a caſe which followes, in a village of thoſe parts.

Where a certaine Preiſt, of very diſſolute manners, hauing no feare at all to celebrate that diuine Sacrament, and to handle with his impure handes the dreadfull King of Maieſty, as he came to the breaking of the conſecrated Hoaſt, ſaw manifeſtly the moſt holy bloud to proceed, and fall from thence: at which ſight being affrighted & contrite, he tooke dexterouſly the precious liquour in the Chalice, and changing his manners, gaue himſelfe to ſharp penance in ſo much as euery one was aſtoniſhed. By this occaſion the miracle came to be diuulged, & the Preiſt himſelfe to giue God the glory, gaue publique account thereof, in ſhewing alſo the bloud it ſelfe to euery one that was deſirous to be better ſatisfyed in the matter. It happened, that the Biſhop of *Lincolne*, for certaine affaires of his, was to paſſe that way, and with that occaſion it pleaſed him to vnderſtand and confer ſome ſpirituall thinges with the Prieſt, the fame of whoſe ſtrange mutation and ſingular auſterity of life, ran euery where: falling then into diuers diſcourſes with him, among the reſt the good man gaue account and information to the Biſhop of the beginning of his conuerſion, intreating him withall he would be pleaſed to contemplate with his eyes that venerable relique it ſelfe; which S. *Hugh* not only refuſed to do, alleadging the certainty therof had need of no ſuch probation, but euen reprehended ſuch of his family, accepting the inuitation, of little fayth, & too much curioſity. And it is a thing well knowne, that in recompence as it were of ſo great a ſtedfaſtnes, the Sauiour himſelfe, in the ſight of ſome Religious men appeared many tymes in the Hoaſt in forme of a moſt beautifull child vnto S. *Hugh* himſelfe, while he celebrated the Maſſe.

Beſides this, the Bleſſed Man tooke great ſpirituall forces, from the liuely and more then human conceits of the holy Pſalter: wherein what guſt he receaued, and how obſeruant he was of the tymes and determinate houres of the diuine Office, may in part be gathered at leaſt, by that which we ſhall ſpeake in the next Chapter.

The good ſucceſſe S. Hugh *had, through his deuotion to the Canonicall Honores: and how dreadfull his Eccleſiaſticall Cenſures were.* Chap. 8.

WHile S. *Hugh*, was trauayling on the way, vpon publike affayres, with ſome Prelates and other Eccleſiaſticall perſons; he chaunced to arriue vnlooked for, at a certaine place much infeſted with men diſtracted of their witts. His companions being aduertiſed of the daunger, full of dread, conſulted with themſelues what to doe, and reſolued at laſt, to paſſe thoſe wayes by darke, & with all the ſecrecy that might be. With this reſolution remayning in the Iune, about midnight they riſe, and their horſes being made ready in haſt, they go to the Biſhop of *Lincolnes* chamber, who was now euen ready to ſay his Mattyns, and with much inſtance, they ſollicite him, to prouide for his ſafety by the opportunity of the darkenes. And he anſwered, What ſhould I goe hence without ſaying of my Mattins? Then they replyed, there would be tyme inough for that afterwards, ſince the preſent neceſſity affoarded no delay, and they had need to go away ſuddenly, if they would not be taken by thoſe Beadlams.

Then *S. Hugh* with his Breuiary in hand, Stay they that will ſtay, and feare that liſt to feare, ſayd he, for my part I am determined not to go forth, till firſt I haue payd this duty. And ſo performed it, ſaying his Office with eaſe and attention: And after that, with his family, getting commodiouſly on horſebacke, he met with no miſaduenture at all: whereas thoſe wary and cautious people in taxing him for ſuperſtitious and improuident, ſo preferring human reſpects before the diuine glory fell (as it often falls out) into the ſame net they ſo carefully ſhunned.

To all theſe ſo efficacious and potent helpes, he added another ſurely of an excellent vertue. He retired himſelfe at leaſt once a yeare, to the Cloyſter of his beloued *VVhitam*, & there vnder the common Rule, without any other difference, but only the ſacred ring on his fingar, he attended all the vacant tyme he had, as from a high tower, to ſuruay the vanities of human thinges, the ſhortnes of life, and immenſe greatnes of eternall Beatitude. And caſting his eyes withall vpon the infinite difficulties of ſpirituall gouernement, and the horrible precipice wheron all Prelacyes ſtand; and as at the beginning he had auoyded with all his power the Epiſcopal digni-

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ty, ſo many tymes afterwards he ſent letters and agents to his Holynes, beſeeching him with much importunity to be disburdened of the adminiſtration, and reſtored to his Order, from whence he was taken againſt his will.

But ſince his ſupplications were not only not heard, but euen the Sollicitours themſelues came backe ſometymes very ſhrewdly checkt from the Vicar of Chriſt, & rather other cares for the vniuerſall good impoſed vpon him; *S. Hugh* being enforced to obey, prepared himſelfe for new labours, and new battells, nouriſhing ſtill with the foreſayd meanes in his breaſt, a burning deſire of ſatisfying the higheſt in all things. Whereby in difficult enterprizes, were equally matched in him a ſecurity of mind, and ſuch a confidence, as that amidſt the greateſt difficultyes of all, yea euen the daungers of death it ſelfe, neyther loſt he the peace of his ſoule, nor the conuenient repoſe of his body. So as being one night for ſome graue accidents tranſported in imagination, into diuerſe thoughts, which tormented him without fruite, after he had thus roued with his fantaſy a pretty while, at laſt was aware thereof, and ſmiting his breaſt with a deepe ſigh, be began to reprehend himſelfe ſharply, for not ſuddenly remitting all anxieties vnto the diuine Prouidence, but being troubled and grieued for thinges ſo happening, as if the direction of them had depended on his owne knowledge and care: and ſcarcely was the day come, but calling for a Confeſſour, he declared that ſinne with much contrition, and ſurely not without reaſon, eſpecially the hand of the Higheſt ſo concurring with him, by wonderfull effects, as well in other actions as particularly in Cenſures: Wherof ſome euents which happened in this matter, will purchaſe a firme beliefe. Certaine rebellious and contumacious fellowes being by him giuen ouer vnto the power of the Diuell, vaniſhed immediatly, nor were euer ſeene more.

A Souldier, who at the inſtigation of his wife, vniuſtly vſurped the goods of another, and being often reprehended for it by the holy Biſhop, with diuers pretexts and falſhoods ſtill couered the ſame: this man being excommunicated by him one day, was on the next night following ſtrangled by the infernall enemy: and yet for all that, another purſuing the ſame vniuſt ſuite, being gone to bed well fed & merry, continuing ſleep with death, payd the fee of his iniquity.

A Deacon for hauing calumniated others of high treaſon againſt

his Maiefty, being worthily condemned by the Biſhop, by diuers colours and policyes vſed, obteyned the abſolution therof from the *Metropolitan* himſelfe, which *S. Hugh* knowing to be vayne, and ſurreptitious, ſtucke not to renew the Cenſure; and to the end it might appeare which of the two, was the true ſentence, it pleaſed God, that the Deacon within few dayes after, moſt miſerably ended his dayes. A certayne yong woman, who in preſence, & agaynſt the reprehenſion of the Biſhop ceaſed not to ſpit in her husbands face, being ſtifled by a Diuell, very ſudenly expired.

A vertuous Clerke, through the faction of the more potent, being quite depriued of his right which he had in a Church, after he had without any profit at all, gone to ſuite a good while both at home in his Country, and at Rome abroad, and conſumed his ſubſtance therein, tooke finally reſolution to recurre to the Biſhop of *Lincolne*: who being well informed of the cauſe, and mooued to pitty vpon the trauayles of the ſuppliant, reſolued through diuine inſtinct, no doubt, to thunder againſt all thoſe wicked & ſacrilegious men, although they were not of his owne iuriſdiction. An admirable thing. The bolt was no ſooner ſhot, but ſome of the impious company, hauing loſt their ſenſes became furious; others ended their life vnprouided; others loſt their eyes with exceſſiue torments; and finally, the Heauenly vengeance ceaſed not, vntill ſuch tyme as the Client of *S. Hugh*, was reſtored to his Benefice againe. This alſo, was of much conſideration which I ſhall preſently tell you.

Seauen of the Kings Court, hauing by ſtealth taken out a thiefe from the holy Church-yard whither for feare of iuſtice he had fled to ſaue himſelfe, without the Biſhops conſent, hung him vp. The ſeruant of God reſented the matter as was fit, and with his wonted armes chaſtized them ſtraight. And they from others example likewiſe fearing the worſt, very ſorrowfull and compunct, caſt themſelues at his feet all crauing pardon of him, one excepted; and hauing obteyned the ſame, vpon condition, that among other ſatisfactions, being halfe naked (it being then winter) they ſhould carry on their ſhoulders the man that was hanged for a good diſtance vnto the ſaid Church-yard, whence ſo temeratiouſly they had taken him forth, and there bury him with their owne hands. So did the ſix penitents, not without publike ſcorne and a great deale of trouble the while, and had no other hurt, that enſued thereon. When lo, the ſeauenth proud and pertinacious wretch, after ſeauen yeares, came alſo at

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laſt, to proſtrate himſelfe in the ſight of the Biſhop, declaring to him a ſtrange ſtory of the hurts and domages befallen him in this while, as well in his honour, as in his goods and perſon beſides, and hartily craued abſolution at his hands, for mitigation at leaſt, if not an end of ſo great miſeryes. The conuerſion & ſupplication was not in vaine. when S. *Hugh* not to add affliction to affliction, abſolued him with a light pennance, and reſtored him agayne to the Communion of the faythfull.

The ſweet manner of behauiour which S. Hugh *carryed towards all: VVith his Charity, and Prudence in the manage of things.* Chap. 9.

IN theſe and ſuch like affayres touching the honour of God, and Eccleſiaſticall immunityes, S. *Hugh* would ſhew ſo much rigour and ſeuerity, as may ſeeme perhaps to be attributed, to a certaine aſperity or harſhnes of mind, and ruſticity of manners, if otherwiſe he had not alwayes vſed much humanity, & ſtill reteyned the wonted bowels of Mercy. At Table, and Feaſts, he ſhewed himſelfe very ſoberly pleaſant and merry, & would exhort his friends to the ſame cheerefulnes, with giuing thankes to the giuer of all good. As for banquets, ſports, and muſicke, if he could not auoid them ſometymes, he would make vſe of them, eyther to refreſh himſelfe, for new trauayls, or for a taſt of celeſtiall delights. Not only, in the publike preaching of the Word, but euen alſo in familiar conuerſation, would he looſe no occaſion, moſt ſweetly to allure men vnto ſolid vertues, and through their amendment, very manifeſtly appeared the profit thereof. His conceipts were efficacious and liuely, and fitly accommodated to each condition and quality of perſons. Of which kind, may ſerue as a certayne patterne, that with diuers demonſtrations he would giue Religious to vnderſtand the neceſſity they haue, of fighting continually with themſelues, and aſcending alwayes to the top of perfection. Vnto ſeculars, & eſpecially to ſuch as traffike, aboue all things would he inculcate faith and truth in all things, without which of neceſſity all human commerce muſt vtterly periſh. The women, he was wont to incite to diuine Loue, in putting them in mind particularly of the ſingular priuiledge, & the ineſtimable fauour done to that ſexe, by the ſoueraigne Maieſty, in vouchſafing to take fleſh and become the ſonne of a woman: and whereas man had neuer the honour to be called the Father of God,

a woman yet hath had the grace, & preneminence to be named the Mother of God.

In this manner, he ſtirred vp alwayes mortals from ſlouth and tepidity, and was moſt vigilant in encountring with the firſt origines of diſcords, and maintayning peace, as well in priuate as in publique; hauing among other guifts ſo great a iudgment and light touching the point of equity, as that not only neere at hand, but alſo from remote countryes, and euen from *Rome* it ſelfe (as we inſinuated aboue) there came controuerſyes delegated to him, of no light importance. He was wonderfully beloued and reuerenced by his Chanons, though for their ſakes he would not ſwarue from righteouſnes; and with his prudence, and ſweetnes he knew how to manage them ſo, as he neuer pretended any thing from the Chapter, which he obtayned not at laſt; he had likewiſe very admirable ſucceſſe in the higheſt affaires of the Kingdome, and among other his actions, was remarkeable that peace, which he concluded betweene King *Philip* of *France*, and *Iohn* King of *England*, being the immediate ſucceſſour of his brother *Richard*, who in puniſhment of the troubles brought vnto Eccleſiaſticall perſons, within a few yeares of his Crowne, was miſerably ſlaine in battaile.

And to the purpoſe of this pacification of his, it ſeemes not good to paſſe ouer in ſilence, how S. *Hugh* returning from *Normandy*, with the accord eſtabliſhed, happened by the way to lodge in a Monaſtery of his *Carthuſians*, called *Arneria:* and ſome of thoſe Fathers familiarly craued he would make ſome particuler relation of the ſayd expedition, and quality of the articles; Saint *Hugh* mortifying ſuch a will in them, ſayd: *Theſe ſecular buſineſſes may well be declared by Biſhops indeed, but ſhould not be curiouſly enquired into by Monks.* So tenacious was he at all times of Monaſticall diſcipline & of chaſt ſilence. This alſo was a matter of much edification, in this great Prelate, that hauing loſt (as we haue ſayd) through exceſſiue abſtinence all appetite, was vexed with moſt bitter gripes of the cholike, yet fayled he not for all that, to employ himſelfe when need was, with a moſt exact diligence, in conſecrating, or reſhallowing of Churches, and adminiſtring the Sacraments, eſpecially of Confirmation & of Order, obſeruing euer the Catholike rites in al things, & beginning ſometimes before day, perſeuering therin ſome houres of the night following without any refection at all. He ſpared not to beſtow a good part of his tyme, in informing himſelfe of the behauiours

hauiours of the people and Clergy, of the neceſſityes of the poore to relieue them, in & viſiting and louingly comforting the ſicke.

But though he ſhewed himſelfe moſt pittyfull and beneficiall to all, yet felt he a ſingular tendernes of affect towardes the infected with leaproſy: he would goe into their Hoſpitalls in perſon, and after that in common he had giuen benigne conſolations and fatherly aduiſes to that wretched people, he would approach to ech one in particular, and humbly inclining himſelfe vnto them, he abhorred not to kiſſe their loathſome vlcers, and laſtly refreſhed them with conuenient almes. The Chauncellour of *Lincolne*, called *VVilliam* one day was preſent at ſuch a ſpectacle, who being firſt aſtoniſhed at ſo great humility, and afterwards doubting ſome vaine glory in the Biſhop, began to tempt him, with ſaying: S. *Martin* with a kiſſe only cured the leaprous, but you, me thinks, doe not ſo. To which ieſt of his, S. *Hugh* made anſwere: S. *Martins* kiſſe cured the leaprous in fleſh, but the kiſſe of the leaprous euen cures my ſoule. He was wont alſo, moſt ordinarily to waſh ſecretly the feet of thirteen poore folkes, and to ſerue them at table. And finally his workes of piety were ſo notable and famous, as he was vniuerſally called the Father of Mercyes; and euen ſucking Babes, as it were, through naturall inſtinct would ſtretch forth their little armes to call, and imbrace him.

How S. Hugh *addicts himſelfe to bury the dead: with a ſtrange prognoſticate of his owne death.* Chap. 10.

VVHat meruayle is it, that *S. Hugh* ſhould ſhew ſuch clemency and compaſſion to the liuing, who vſed ſuch Charity and ſollicitude towards the dead, and that not only to their ſoules, but euen likewiſe to their corps; he no ſooner vnderſtood that there lay heere or there any body vnburyed, but ſetting, as a new *Tobyas*, all other buſineſſes aſide, he would goe thither in haſt, and with due exequyes, according to the condition of ech one he would commit them to the earth. And he was ſo giuen to this holy occupation, as that being ſometymes inuited by the King himſelfe vnto dynner, he would let him expect ſome whole howers togetl er, vntill his worke were finiſhed: and while the meſſengers came in one after another, to ſollicite him, with ſaying, the King yet differred his dynner for his ſake, and remayned ſtill

faſting, S. *Hugh* freely would anſwere: Why doth he expect me? For better it were an earthly King ſhould eate without me, then for me to conſent that the commaundement of the King of Heauen ſhould be contemned. My food is to fullfill the will of the eternall Father.

It happened one day, that he buryed a moſt ſtincking & corrupt corps of a drunken and diſſolute ſinner, to which none durſt approach without ſtopping the noſe; and yet *S. Hugh* went about to handle him without any auerſion at all, vntill he had layd him and couered him with earth: the ſtanders by being amazed therat demanded of him, whether he felt not any noyſomnes or loathing from the corrupt corps, and he anſwering, that he felt no offenſiuenes thereat, and how they were deceaued with their owne imagination; being full with new wonder, they ceaſed not to glotify the diuine Goodnes in his Seruant.

Newes being brought him one day, of the death of a bitter perſecutour of his, he ſuddenly puts himſelfe in order to goe vnto that houſe of mourning, and to be preſent at the hearſe: and being told for certaine, there were traynes layd for him on the way, and therefore by no meanes he ſhould go thither: I deſerue well, indeed, anſwered he, to haue fetters at my feet, and bolts on my legges, if I ſhould once but neglect ſuch a viſit. And ſo cauſing the reſt of his trayne, to ſtay behind, he went thither but with two only familiars of his, and there arriued without any ſtop or hinderance at all, and procuring a decent funerall for him that hated him ſo much, and placing the body in a vault, be returned home agayne replete with ioy and merits.

How acceptable theſe and the like exerciſes of *S. Hugh*, were in the ſight of God, was euen manifeſted alſo in this preſent life, with the precious guifts of healing infirmityes, and expelling the wicked ſpirits, and quenching flames. In the meane while, from his indiſpoſitions, from his trauailes, and yeares, *S. Hugh* continually feeling himſelfe to decay, attended with more feruour then euer, to prepare himſelfe for that paſſage, whereto in this ſhort & vncertaine courſe of mortality, all the cares and ſtudyes of men, ſhould be moſt intent and fixed. A notable preſage of the end of this Saint approaching, were the actions of a certaine Swan of an extraordinary greatnes; which on the ſelfe ſame day whereon S. *Hugh* being created Biſhop entred into *Lincolne*, was now likewiſe

wiſe come from parts farre remote vnto a certaine Caſtle, whither the Biſhop afterwards reſorted ſometymes for honeſt recreation: and when he arriued at any tyme, that white bird would immediately fly to receiue him: and where to others it ſhewed it ſelfe very ſhye, and coy; to the Biſhop only it would be moſt domeſtike, and giue forth infinite ſhewes of welcome; it would take meate from his hand; it would thruſt, as in a poole, the head and neck, within thoſe large and ample ſleeues of his, and not contented therewith, leauing the freſh waters, and its accuſtomed haunts, would ſtand all night a watching, and keeping centinell at his chamber doore. Moreouer it had taken vp a cuſtome, as often as the Biſhop was to retyre thither, to be very iocund, to cry out, and flap with the wings, in ſo much as the keepers of the caſtle, as they had been aduertized by ſome harbinger, would be accited thereby to prepare the chambers, and to put all things in order againſt his coming. Now the laſt tyme that S. *Hugh* came thither, the amourous Swan leauing its accuſtomed dalliances, would ſo hide it ſelfe, with the head drooping, and with other ſignes of ſadnes, and frowardly ſequeſtring it ſelfe from his ſight, which it was neuer to behold more; as the ſeruants were fayne to take it, and bring it in by force. And thus much of this new prognoſticate.

The death and funeralls of the Venerable Biſhop, not without ſome miracles accompanying the ſame. Chap. 11.

IN thoſe dayes was aſſembled at *Lincolne*, a moſt famous nationall Councell: and S. *Hugh* being then in the Citty of *London*, vpon vrgent occaſion, with purpoſe to hye himſelfe as ſoone as poſſibly he could to the ſayd Aſſembly, being there ouertaken by a ſuden & vehement feuer, was forced to keep his bed; and yet in deſpite of the diſeaſe, re-enforcing his prayers vnto God, and to the moſt bleſſed Virgin, and deuout colloquyes with his Angell Guardian, and with the Citizens of *Heauen*; he ceaſed not withall to afford gratefull audience, with holſome admonitions to as many as came to viſit him. Being admoniſhed to make his will: It greiues mee (ſaid he) for this cuſtome of making wils, introduced into the clergy. I neuer had, nor haue at this preſent any thing, that is not wholy of my Church: and yet that the Fiſcall may not lay hand thereon, let all be diſtributed to the poore, as ſoone as may be, whatſoeuer

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may ſeeme to others I poſſeſſe. Heereupon the Feaſt of *S. Mathew* being come, wherein he remembred he was conſecrated Biſhop; he cauſed the celeſtiall Viatique, and the Sacrament of Extreme vnction alſo to be miniſtred to him, as thinking very probably, that immediately he was to depart: but it pleaſed our Lord to differre the ſame, vntill the 17. day of the next moneth, in which ſpace he ceaſed not from deuotious for himſelfe, and exhortations for others; and moreouer with the ſpirit of Prophecy, very cleerely foretold, the great diſaſters, which ſoone after, were to happen to that Kingdome, and particulerly to the Clergy.

The foreſayd terme being afterwards arriued, the holy Biſhop being interiourly certifyed of his departure, cauſed beſides his Chaplyns ſome Monks and Preiſts to be called to aſſiſt him, and ſeeing them all to weep bitterly, he ſought with interrupted ſpeeches, but graue and affectuous withall to comfort them, and laying his right hand vpon ech one, he recommended them to the diuine cuſtody. And now his feeble voyce began quite to fayle, when he willed, that the flore being ſwept, a croſſe of hallowed aſhes ſhould be formed thereon, and that a ſeruice ſhould be ſayd in manner of a Quier, whereat being preſent with great attention, as ſoone as he came to that verſe of the 90. Pſalme: *Clamabit ad me & ego exaudiui eum, cum ipſo ſum in tribulatione*, cauſing himſelfe to be lifted from his bed, he ſtretched his withered and frozen members (being mindfull of the Paſſion of Chriſt) vpon the ſayd Croſſe, and preſently beginning the Canticle of *Simeon* very happily expired, in the yeare of our Lord 1200. of his age 60. and of his Epiſcopall charge the 15.

In this manner it pleaſed the Prince of Paſtours, to put an end to the trauailes of his moſt faythfull Coadiutour, of whoſe paſſage into heauen ſome perſons worthy of credit haue had vndoubted reuelation. The body being ſpiced with Balme and other odours, was in pontificall habit expoſed in a Coffin ready to be carryed, according to the order left by him, vnto his Church: but through the infinite concourſe of people, which preſſed in, to touch or at leaſt to behold more neere that ſacred Treaſure; there ſucceeding by turnes very Honourable perſonnages to carry the corps, the way became to be ſo taken vp, and ſtopt the while, as it was there fayne to ſtay for no leſſe then ſix dayes. In approaching to *Lincolne*, the two Kinges *Iohn* of *England*, and *William* of *Scotland*, who

who then were preſent, came forth to meet them with a moſt noble trayne, and both being deſirous to ſubmit their ſhoulders to the venerable Beer, the *Scottish* King among others (who loued him deerely) powred forth a floud of teares. After that, in the Cathedrall were the ſolemne exequies celebrated, with the pompe that became both the dignity of the deceaſed, & the quality of the ſtanders by, among which two crowned heads, three Archbiſhops, fourteene Biſhops, more then a hundred Abbots, very many Earles and Barons, drew the eyes of the people vpon them; the diuine Prouidence ſo diſpoſing, that the promptnes and perſeuerance of S. *Hugh* in taking ſo great care to bury the bodyes of others, was thus recompenced with ſo magnificent and glorious a Sepulture. To this were added for greater ſplendour, new & famous miracles, which to recount throughout, were a thing too long: it may ſuffice for example only to add heere alſo, that within few dayes at his monument, were cured ſix Palſey men, three blind receaued their ſight, and two dumbe men recouered their ſpeach. Moreouer the depoſition, cuſtomes, and heroicall proweſſe of the Saint, were afterwards not only celebrated with a liuely voice, by that age, but by many Writers alſo regiſtred with a faythfull pen, to the glory of God, the memory of him, and the noble example, & incitement to poſterity.

FINIS.

S. ANTONY OF PADVA.

THE ARGVMENT.

RIch *LVSITANIA*, yields thee vitall ayre,
And firſt of others ſhines with ſuch a gemme
Thy countreyes Father; thou doſt her prepare,
Thou doſt diſpoſe her vnto Heaun's diademe
By doctrine and example; they declare
How gratefull was ſuch charity to them.
Thou *Solons* doctrine well doſt ouerthrow,
Shewing the Countrey to her brood may owe.
Padua adopts thee hers, whoſe ſpacious Fanes
Could not containe thy happy audience:
The larger fields, and open ſpreading plaines,
Did ſeeme prepard for ſuch a confluence:
Thy heauenly doctrine ſweetly entertaines
The hearers, charm'd with golden eloquence.
A ſecond *Orpheus*, whoſe commanding Lyre
Euen ſenſeleſſe thinges do follow, and admire.

THE LIFE OF S. ANTONY OF PADVA.

Taken forth of Laurence Surius.

Of the family and youthfull age of S. Antony: *and how he became be of the family of the Chanons-Regular.* Chap. I.

THE marueilous Myſteries of the diuine prouidence, are diſcouered as it were, through the whole pilgrimage of S. *Antony*, commonly called of *Padua*; and ſo much more worthy to be renowned by the world, as through the ſollicitous cooperation of this moſt noble Confeſſour, they are ſeene to be accompanyed with the cleere examples of an Apoſtolicall ſpirit, and of ech Chriſtian vertue. The bleſſed man was borne in the famous Metropolis of *Portugal*, which is called *Lisbon*, K. *Alphonſus* raigning in thoſe partes the ſecond of that name, in the yeare of our Lord 1195. His Father was called *Martin Boglion*, his Mother *Mary Tauera*, both of ancient and very honourable families, dwelling right ouer againſt the great Church dedicated to the Mother of God, wherein the Reliques of the glorious Martyr S. *Vincent* are kept with much veneration. From ſo noble a couple, in the flower of their youth ſprung forth this

this bleſſed Bud, and in Baptiſme was named *Hernando*.

In the firſt rudiments of learning and Chriſtian manners, he was with diligence inſtructed by the Prieſtes of the ſayd great Church; ſo as an exact education being added to an excellent inclination, vnder the protection of the moſt Bleſſed Virgin Mary, and that moſt inuincible Martyr, he came very ſoone to bring forth moſt euident ſignes of his future greatnes: becauſe, as it is likewiſe reported of ſome others elected of God in their childiſh age, being farre off from childiſh thoughtes, he tooke pleaſure in imitation of his Parents, to frequent holy places, and to diſtribute almes to the poore, as he was able, that ſaying of *Iob* well ſuiting with him: *Ab infantia mea, creuit mecum miſeratio.* With theſe paſſages of his childiſh innocency, being come to the dangerous & tickliſh point of youth in choice of an eſtate of life, he felt himſelfe not a little to be allured by ſenſuality, with enticements of flatteryes: but preſerued doubtles by the diuine Mercy, very generouſly withdrew his foot, reſolued to follow by the ſharp way, the guide of reaſon, and ſplendour of honeſty.

And to ſecure himſelfe the better, with perſeuerance, with a voluntary holocauſt he dedicated himſelfe to our Sauiour Ieſus Chriſt, in the Monaſtery of S. *Vincent* of the Chanons-Regular: which Monaſtery howbeit ſcituate forth of *Lisbone*, yet was it not ſo farre, but many, as it happens ſome for loue, ſome for curioſity, came to viſit the new ſouldiour of Chriſt: whence he perceauing himſelfe to be diſturbed in his deuout exerciſes, obtayned with much difficulty to be remoued from thence, ſome three dayes iourney, into the Monaſtery of the *Holy Croſſe* of *Conimbria*, where yet to this day that Order flouriſheth, to the great benefit and ornament of that Citty. Heere the feruorous diſciple of Chriſt, beſides the learning and diligent obſeruing the holy Ceremonyes, ſo imployed himſelfe in the grauer ſtudyes, as he alwayes reſerued the better part of his tyme and trauaile for ſpirit: nor ſuffered he (as often it fals out with they vnaduiſed) the vehemency of ſpeculation ſhould come to oppreſſe or diminiſh deuotion, but with a ſage temper, helping himſelfe with the ſacred Scriptures, partly for finding out of deep ſenſes, partly to enflame himſelfe with diuine loue, and making no leſſe often acts of the Will, then of the Vnderſtanding, he arriued within a little while, to ſo high a degree of perfection, as he had no greater thirſt, then to ſpend his bloud for

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the Catholicke fayth. And in this ſo laudable a deſire of his, he became much more confirmed, through the occaſion we ſhall preſently declare.

The occaſion that moued S. Antony *to endeauour to change his Rule, and what it was.* Chap. 2.

THe venerable Family of Fryars, which through Chriſtian humility doe call themſelues *Minours*, was by the Eternall Paſtour newly founded, to the help and reduction of wandering ſoules. The head of theſe was the moſt bleſſed *Francis* of *Aſſiſium*, who with the approbation of the Sea Apoſtolike, and with the example and profit of his holy manners and ſpeaches, trauayling into diuers Countryes, and eſpecially into the vtmoſt confines of *Spayne*, had with admirable increaſe ſpread his name, and miniſtery, by the many reſidences of his children. And by this way had ſought with all induſtry to prouide for the extreme neceſſityes of the afflicted Chriſtianity. After this being not able to ſuffer the other ſo great a part of the world to be ſeduced by the fabulous lyes of the Mahumetan perfidiouſnes, he very freely determining to bring, to his power, ſome light and ſuccour to thoſe miſerable nations; and when he ſhould be able to profit no more, with a glorious end at leaſt, to lay downe his life, in confirmation of the Ghoſpell.

Into which enterprize hauing put himſelfe more then once, but through diuers impediments, being not able euer to proſecute any thing; at laſt, aſſembling together, two ſquadrons of choyce workemen, with one of Eleuen, he himſelfe paſſed from *Ancona* into *Egipt*, where vnder *Damiata*, the Chriſtian army was encamped againſt the *Saracens*: the other of Six, he ſent vnder *Fryer Vitalis* an *Italian*, into the land of *Granata*, and of *Andaluzia*, being tiranically handled by *Miramolinus* King of *Morocco*, a great vpholder of the name and ſect of *Mahomet*. Theſe two expeditions concerning the litle fruit they wrought, with thoſe blind and obſtinate people, had in a manner the ſame ſucceſſe: but for the dealing with Apoſtolicall perſons they were farre different. Becauſe S. *Francis* paſſing boldly from the Chriſtian tents, vnto thoſe of the *Saracens*, was by the *Soldan* (though for that tyme he reſolued not to accept the Ghoſpell) more then once, yet graciouſly heard, and with diuers courteſyes and fauours much honoured and entertayned, not with-

out the infinite wonder of the ſtanders by.

But the troupe, which vnder *Vitalis* went into the Weſt, by his order continued their way, and with incredible fortitude preaching the truth of Chriſt, and accuſing the vanity of the falſe Prophet, not only in *Seuill* of *Andaluzia*, but euen alſo in the Citty of *Marocco* it ſelfe, and in *Affrica*, and confirming their doctrine with workes aboue nature, they were firſt ſcorn'd, pelted, & ouerwhelmed by the people, with ſtones, cudgells, and priſons: and afterwards by *Miramolinus* himſelfe (to reuenge the iniuryes of his *Mahomet* with his owne hands) very cruelly ſlayne through the ſtrokes of a Semiter, in the preſence of his people. Whoſe bones now renowned with new and euident miracles, being diligently gathered by the meanes of the *Infant Don Pedro*, the King of *Portugals* Brother (who was very acceptable at that tyme in *Marocco* to *Miramolinus* himſelfe) and decently conuayed to the Church of the holy Croſſe of *Conimbria*, cauſed in that deuout people, diuerſe motions of Chriſtian piety, but in the Chanon *Don Hernando*, through holy emulation increaſed ſo the thirſt of Martyrdome, as he could find no reſt by day or night; and he was much more rouzed vp, being taken with the triumphall palmes of thoſe valorous Champions, thē was *Themiſtocles* awakened from ſleepe through the Tropheyes of that other *Athenian* there. In fine, the enkindled flames of charity at this ſpectacle increaſed ſo in him, as *Hernando* being not able to contayne the ſame, with full reſolution, determined to paſſe likewiſe ouer himſelfe into *Mauritania*, and preaching couragiouſly the fayth of Chriſt, to purchaſe to himſelfe, a precious death for the glory of Chriſt, and ſaluation of Soules.

Now by this tyme, he was made Preiſt, and had arriued to the age of 26. yeares. He was for his ſingular vertue and rare talents, ſo deere to his whole Congregation, as diffiding wholy to get leaue of the Abbot for ſuch an enterprize, concealing his purpoſe vnder the pretext of chooſing a more auſtere and ſtrict rule, he determined to paſſe into the new religion of the Fryars Minors, holding for certaine, that thence he might more eaſily compaſſe his deſired enterprize. Wherefore making very feruent prayers thereupon, at laſt he found out this way to execute his deſigne which followes in the next Chapter.

S. Anto-

S. Antony *is admitted into the Conuent of the Fryars Minors, where he purſues his intent, but all in vayne.* Chap. 3.

AMong other Conuents of S. *Francis*, diſperſed through the kingdome of *Portugall*, there was a litle one vnder the protection of S. *Antony the Great*, without the walls of *Conimbria*, where thoſe Fathers philoſophizing rather with life and manners, then with queſtions and diſputes, gaue themſelues to let the world vnderſtand the vanity of things preſent, and ſolid hopes of voluntary pouerty. Some two of this Conuent, from tyme to tyme, were wont to come to the ſumptuous and rich Monaſtery of the holy *Croſſe*, according to their inſtitute, very humbly to craue Almes: So as *Don Hernando*, taking them one day aſide, with a liuely affect of Charity vnfolded vnto them, as to two Angells of Paradiſe, his holy purpoſe, and beſought them, keeping it ſecret where need was, to deale with their Superiours, about his admiſſion into their Order, but yet with expreſſe condition to ſend him by obedience, as ſoone as may be vnto the land of the *Moores*, to worke ſome fruit in the conuerſion of *Gentils*. Euen from that tyme, was the name of *Hernando* famous for learning and goodnes; ſo as the *Fryars Minors*, tooke it to be no ſmall fauour ſo to enrich themſelues with ſuch a purchaſe. Wherefore the buſynes being concluded on their parts; on the other *Don Hernando* began to craue humble licence of his Prelates, who made a very ſtrong reſiſtance for a tyme; but his prayers were ſo continuall and vehement as they finally preuayled. So as deuoutly taking the habit of *S. Francis* from the *Minors* in their Cloyſter, he went his wayes thence with ſuch diſpleaſure of the Chanons, as he heard at his going forth, ſuch a bitter taunt in the way of ieſt caſt forth by one of them, as this: *Goe your wayes now, perhaps you will be a Saint in that Religion.* At which words (ſayd he) with a cheerefull countenance: *VVhen that ſhall be, I beleiue you will giue praiſe and thanks to the Redeemer for it.*

In this manner paſſing into a new habitation and inſtitute; the firſt thing he did, was to lay aſide all ſecular habits, and quite to forget his fathers houſe, & to be alſo himſelfe the more vnknowne, and quite forgotten of the world, from the title of that litle Church, or to ſay better, Oratory of the *Minors*, in changing his name, he cauſed himſelfe to be called *Fryar Antony*. From thence renewing his

his ſupplications to God, and his Superiours, and preparing himſelfe continually with fit meditations, to each cruelty of puniſhments that might be, it was not long ere he was ſent into the deſired parts of *Marocco*; where as in a moſt certaine field of battayle, he hoped to obteyne by dying for Chriſt, a glorious victory.

But ſoone appeared very euident ſignes of the inſcrutable diſpoſition of our Lord; who accepting herein the good will of his ſeruãt, had preordeyned him for other labours, and to other merits. Becauſe, that in the very beginning of his departure, being oppreſſed with a greiuous malady, he was conſtreyned for the moſt of that winter to keepe his bed. Where, though after many profers and endeuours made in vayne, he coniectured, the diuine Maieſty was no wayes propitious to his purpoſes; yet by the beginning of the next yeare, hauing ſcarcely recouered any forces, he valiantly began afreſh to make proofe of himſelfe, and to ſayle towards *Affrick*. But the barke had hardly hoyſed ſayle & departed from the hauen, when behold a contrary ſtorme of the South-weſt winds, by force, tranſported the Mariners to *Meſſina* of the Iland of *Sicily*.

This aduenture gaue S. *Anthony* much more matter to reflect vpon the interpretation of the diuine will, and had yet a more euident ſigne therof. As ſoone as he landed he vnderſtood by the *Fryars Minors* there reſident, how of late a generall Chapter was intimated of the Order, at *Aſſiſium*, and therefore it apperteyned to him alſo, as a Preiſt, not hindered by any lawfull cauſe to goe thither. Through this citation ioyned with paſſed accidents, he came to be ſatisfyed, it was not the diuine pleaſure he ſhould aſpire to preach to the Mahometans or Gentils. From which barre of excluſion, the wary Merchant went about to make a double profit, one of his owne confuſion, accuſing himſelfe of too much boldnes, and preſumption in himſelfe; the other of a ſtable purpoſe, to ſuffer himſelfe heereafter to be wholy guided by the Creatour, by meanes of his Miniſters, without making choyce on his owne head, of this or that manner of procuring the diuine glory. And withall, ſince it was not permitted him to expoſe himſelfe for the holy fayth, vnto the fury of the people, to the cruelty of Tyrants, to the ſcourges & kniues of the mercyles hangmen, he determined to offer vp himſelfe, another way to Chriſt, in a liuing hoaſt, vpon the aultar of Religious iuſtice, by mortifying the fleſh with whips, faſtings, prayers, and vigils, ſlaying and annihilating the will and vnderſtanding,

ſtanding, with perfect obedience, and full contempt of priuate reſpect.

How S. Antony *goes hiding his talents for humility ſake, and is vnknowne to men.* Chap. 4.

S. *Antony* going with ſuch deſignes in his breaſt vnto the Congregation of *Aſſiſium*, ſince by reaſon of his celebrating of Maſſe euery day, and reciting the canonicall howers, his Prieſtly dignity could not be hidden, he endeauoured at leaſt with all care to conceale the nobility of his bloud, the force of his wit, and the variety of learning which he had; which ſo cunningly he did, as with the whole Chapter, he remayned in opinion of an Idiot or ſimple man, and not apt, eyther for ſubtilityes of ſpeculatiue learning, or manage of practicall matters. Whence it followed, that the aſſembly being diſſolued, while diſtribution of ſubiects (according to the vſe) was made, and the Superiours requiring to haue ſome this, ſome that man, along with them vnto their reſidences, S. *Antony* remayned alone without being required or requeſted of any. Meane while the diuine man exceedingly reioyced, in beholding himſelfe, in imitation of his great Maiſter and Sauiour Ieſus, without fault of his to be ſlighted and neglected of all. Yea rather to make continually more intenſe acts of Chriſtian humility, approaching with great humility and ſubmiſſion to the Miniſter of the Prouince of *Romania*, called *Fryar Gratianus*, he did reuerently beſeech him, he would daigne to intreat Father Generall, he might take him to him, to inſtruct him with other Nouices, in the ceremonyes and obſeruances of the Order.

Nor was the petition made in vayne. For *Fryar Gratian* being moued with the modeſty and ſolitude of the perſon, come thither from parts ſo remote; tooke him benignly along with him, vnto his owne Dioceſſe, and a little after, at his new inſtance permitted him to retire himſelfe into the hermitage of *Monte Paulo*, with ſome others. Where *S. Anthony* being prouided of a narrow Cell, in faſting with bread and water, and perſeuering in holy contemplations, and manfully reſiſting the temptations of the Diuell, prepared himſelfe vnwittingly, vnto the admirable exploits and enterprizes, which for the benefit of Chriſtendome, God was pleaſed to worke by his meanes. Being afterwards called from the deſerts

to the Conuents, he departed not awhit from his firme deliberations, to vſe and cauſe himſelfe to be dealt with by others, as the meaneſt & moſt abiect of all: whence the tyme which he had ſpare frō the aultar & Quire, he ſpent cheerfully in ſweeping the houſe, in ſeruing in the kitchim, and in doing ſuch offices, which ordinarily are held in moſt ſcorne, and are moſt abhorted of human pride. And in ſuch miniſteryes, he continued hiding, ſhrouding, and concealing himſelfe from mortall eyes; when it pleaſed him at laſt, who beholds the hidden things, to his eternall glory, and ſaluation of many people & nations, to manifeſt him to the world, with the occaſion following.

How S. Antony *is diſcouered by his talents, to be ſingular, and is declared Preacher.* Chap. 5.

IT was now the tyme of Eccleſiaſticall Ordinations; and therefore Father Guardian hauing deſtined ſome Fryars to the Citty of *Forli*, he thought good to lead them thither in perſon himſelfe, & would needs haue S. *Antony* alſo along with him being Prieſt already, as we haue ſayd; and as reaſon dictats vnto vs, and the Portugall Chronicles themſelues doe cleerely demonſtrate, howſoeuer more moderne Authours being mooued by one ambiguous word only of *Surius*, haue after affirmed, that *S. Anthony* went thither to be enrolled with the others into the ſacred warfare. With this family then, for the ſame effect, went ſome Dominicans a long likewiſe: a Religion inſtituted as it were, by the eternall Father at the ſame tyme of the Franciſcans, for the greater help of the Catholicke Church, and for ſupply, of men for the continuall preaching of the word of God.

Theſe two companyes, though diuerſe in habit and meanes, yet in will and end very conformable, being come to *Forli*, were lodged both in the ſame place: and not for to giue ouer their ſpirituall exerciſes, the houre of their conferences arriued, the Guardian of the Minours made great inſtance to the Father of the Preachers, that according to their inſtitute they would be pleaſed, for the common conſolation to diſcourſe ſomething of matters concerning the diuine ſeruice, and for the purchaſe of vertues. Whereof thoſe vertuous Fathers excuſing themſelues, through the ſhortnes of tyme, & wearynes of the iourney; the Guardian being doubtleſſe touched

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with ſome hidden inſpiration from Heauen, contrary to the opinion of all, turned himſelfe to S. *Antony*, and ſuddenly impoſed vpon him to make them a Homily, and to ſay ſomething of edification. To which precept the ſeruant of Chriſt very modeſtly oppoſed a while, but the Superiour and the reſt vrging him to it, at laſt not to breake with Obedience, recommending himſelfe to God, he began to diſcourſe, but rudely at the beginning, and without any ſhew of learning in him; but in the progreſſe of the diſcourſe, the Holy Ghoſt without doubt, ſo guiding his tongue and hart, ere he was aware, he entred into ſo great a variety of allegations of the diuine Scripture, into ſo great ſublimeneſſe of myſtical ſenſes, & aboue al, into ſo great an acceſſe and ardour of charity (which euen caſt forth flames from his countenance and geſture) as all the Auditours remayned partly inflamed with heauenly affects, partly alſo aſtoniſhed with wonder, as of a man that knew no more then his Breuiary, that neuer handled as it were any bookes, and from whoſe mouth ſcarcely euer came forth any Latin word.

But he, to whome, as well the memory, as alſo the creature it ſelfe, ſerued as a Booke layd open, and in ſo long an intermiſſion of ſtudy and reading, had yet neuer fayled from treating familiarly with the benigne Giuer of Wiſdome, gaue forth to vnderſtand in that act, how much richer are the treaſures of the myſtical & ſweet, then the ſcholaſticall and ſterile Theology. Beſides their aſtoniſhment at this ſo ſudden an eloquence; ſuch indeed as all confeſſed they had neuer heard the like; they had a ſingular eſteeme & conſideration at his ſo rare humility, ſince whereas others, hauing ſcarce got a ſmatch in learning, can hardly conteyne the vnbridled will from appearing in Pulpits, and hunting after vayne prayſe and applauſe of the people: he though very well inſtructed already, with infuſed and purchaſed learning, and beſides endued by nature, with thoſe parts which are required in a Chriſtian Oratour, had euer held his peace, & was euer more willing to heare then ſpeake, and ſtriued as much to abaſe himſelfe, as others doe to procure high degrees, and to be notable and famous in the world.

It was not long ere the Bleſſed Father S. *Francis* had newes thereof, who tooke extraordinary contentment therein, and gaue infinite thankes therefore to the diuine Goodnes. And howbeit he might without more adoe haue deputed S. *Antony* vnto the holy Function of Preaching, as who had beene well ſtudyed already of

himſelfe; yet by reaſon of his ſo long intermiſſion now from his ſaid ſtudyes, and not to giue matter of murmure vnto others, he determined to make him renew and refine his myſtical Theology, vnder the direction of the Abbot of *S. Andrew* in *Vercells*, a man very famous in thoſe dayes for learning and ſanctity, and who among other ſignes of profound Science, had lately tranſlated the workes of *S. Denys Areopagita*, out of Greeke into Latin, and illuſtrated the ſame alſo with his explications and comments. *S. Antony* then being recõmended to this Doctour, with another Engliſh Fryar called *Adam de Mariſco*, within the ſpace of a yeare, they both made ſuch profit in the knowledge of celeſtiall things, and arriued to ſuch a height and eleuation of mind, as it ſeemed to the ſayd Maiſter, he had two Angells in his howſe, and that he had learned of them rather then they of him. With this ſo happy ſucceſſe, S. *Francis* was more confirmed in his opinion already conceiued of S. *Anthony*, and with great hope, of much profit to the world, declared him Preacher, & commaunded him very confidently henceforth to apply himſelfe to the miniſtery of the Word or God.

How S. Antony *mollifyed a Tyrant with his sharpe reprehenſion, and brought him to reaſon.* Chap. 6.

THis excellency of preaching, was not only diſcouered in the bleſſed diſciple of Chriſt; but as true humility is capable of all graces, and mother of all vertues, he ſhewed himſelfe very ſoone, how exceeding ſufficient he was for confeſſions, and apt withall for diſputations againſt Heretikes, and for Scholaſtical chayres; & for writing of bookes very profitable for the whole poſterity: and (being a thing very hardly to be coupled with ſuch talents) he ſhewed likewiſe no ſmall skill and dexterity in gouernment. To all which prerogatiues, as by an irrefragable ſeale and patent, the diuine Clemency had annexed the ſpirit of Prophecy, with the priuiledge of frequent and manifeſt miracles. Of ech one of which guifts according to our purpoſe, we ſhall declare the cheife of them with breuity.

And firſt, for his preaching, we muſt know, there was ſo burning a zeale of the glory of God, and the ſaluation of men, planted by ſuch ſolid and deep rootes in the ſoule of this louer of Chriſt, as that being ſuddenly puſhed forth of his ſtand, like a generous ſteed

ſteed, he began to diſcurre through villages, Boroughes, caſtles, and Cittyes, leauing ſteps imprinted of holy cuſtomes on all ſides, and exciting miſerable mortalls, from baſe and terrene cares, to high and celeſtiall thoughts. And this his zeale of Charity, he endeauoured allwayes to keepe liuely and flaming, with the breath of prayer, and with matter of conſideration, keeping alſo it from all humidity of ſenſuall pleaſures or diſordinate affections. Whence followed among others, two ineſtimable aduantages, to wit, a great credit with the auditory, and a ſingular energy of diſcourſe: the one of which conditions, more auayles to perſwade with, then all the artificiouſnes, and figures of Rethoricall art that may be: the other how behouefull for a Teacher of truth, and Embaſſadour of the King of Heauen, may be eaſely comprehended of euery one.

By this meanes he came to be free and rid of thoſe bands, which are wont to inueagle the mind, or reſtrayne and tye the tongue of others. So as neyther the force, nor malignity of the Mighty was able to diſmay him, nor flatteryes or offers of freinds to bow him, nor the winds of popular applauſe to puffe him vp. Without all exception of perſons, as well in publike according to occaſions, as in priuate, the magnanimous Interpreter and Meſſenger of Chriſt, ceaſed not to hammer & breake the wils growne obdurate in vices, and that with a preſence of a couragious hart, as that many famous Preachers, who came to hearehim would euen tremble; and ſome amazed at the lightning and flaſhes he ſent from him, would couer their face; others agayne, through doubt of ſome perilous accident, would retyre themſelues. Which thinges to be no whit exaggerated, nor feigned may ſufficiently be ſeen by that, which happened to him, with that famous Tyrant *Ezelinus*, of the Citty of *Padua*, and of a great part of *Marca Treuiſana*.

This man vnder a rationall figure, hauing the hart of a Beare, and Tigre, ſeemed to thirſt for nothing more then human bloud. Perfidiouſnes and impiety both, were in him as conuerted into nature: robberyes, rapines, deſtructions through fire & ſword, were euen ſports and recreations to him, and (as to the Captayns of miſchiefs it happens) he was allwayes wayted on by Souldiours and Sergeants, neyther in auarice, nor cruelty, nor luſt much inferiour to him. Now this bloudy wretch, only to terrifye the people, without cauſe, made many noble Cittizens, to be ſlayne in *Verona*. *Saint Antony* tooke ſuch ſorrow, and indignation thereat, as

that going boldly into the preſence of that monſter, and thoſe Sergeants of his, began with a loud voyce to cry out againſt him, ſaying: *VVhen wilt thou ceaſe, thou fierce Tyrant, and rauenous Dog, to sheed ſo the bloud of innocent Chriſtians? VVhen wilt thou termine or mitigate euer this ſo great inhumanity? Know then, there hangs a dreadfull punishment of the diuine Iuſtice vpon thee which shall not leaue vnpunished the homicides, the robberyes, the extorſions, and wicked ſlaughters thou committeſt.*

Theſe thinges the Seruant of God vpbrayded him with to his face, firſt in generall, and then after in particuler, deſcending into circumſtances, with ſo much vehemency of ſpirit, with ſo much ſparckling of the eyes, & feruour withal, and with ſo much weight and liberty of ſpeach, as that moſt rauenous Wolfe became now of a ſudden a moſt meeke Lambe, & in the preſence of as many as were there, pulling off his girdle with his owne handes, & putting it about his necke, caſt himſelfe at his feet, very humbly craving pardon, both of God and him, and offering himſelfe moſt ready to performe whatſoeuer pennance the Venerable Father ſhould impoſe vpon him. Whereupon the Bleſſed *Antony* being ſomewhat pacifyed, and the penitent confirmed with ſweet admonitions in his good purpoſes, not only without any hurt at all, but rather with a great deale of reputation and honour, and grace withal, came from him: the people remayning the while much admiring, and amazed beyond meaſure, how *Ezelinus* at the firſt ſound of ſuch rebukes and reprehenſions, had not cauſed him to be hewed in peeces, and caſt forth to the beaſts with a looke only. To take away the wonder, he yet wholy confounded, and euen pale for feare, ſayd: Let it not ſeeme ſtrange to you my Maiſters, what heere I haue done, becauſe while that ſame Religious man ſpake in that manner, I manifeſtly ſaw moſt liuely rayes of diuine ſplendour to come from his face, which ſo dazeled me, & filled me with ſuch feare, that euen doubtles me thought, I ſhould euen haue beene ſwallowed into hell. Theſe wordes indeed *Ezelinus* ſpake, and ſuch feelings he ſhewed for the preſent: but as the promiſes proceeded from ſeruile feare, & not for the loue of vertue, after a ſhort remorſe, returned the Barbarous wretch to his former cuſtome, accuſing himſelfe for hauing yielded ſo baſely, to the boldnes and menaces of a preſumptuous Fryer, and perhaps alſo a diſſembler and hypocrite. Yet neuertheleſſe, remained that more then humaine countenance ſo engrauen in his memory, and that Maieſty, wherewith he was terrifyed,

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as to him it ſeemed very hard to belieue, that without ſome heauenly concourſe, and the hidden merites of ſo couragious a reprehender, ſo ſtrange and vnuſuall a thing ſhould befall him.

After the Tyrant had beene thus perplexed in mind a prety while, wauering in himſelfe, he reſolued at laſt to cleare himſelfe in that point of the goodnes & ſincerity of the Fryer, with the touchſtone as followes. Taking then forth of his treaſury a rich Iewell, he gaue it to ſome Ruſſians of his, to carry it to S. *Antony* on his behalfe, with faire and amorous ſpeaches, but with expreſſe order, that if he accepted the ſame, as a falſe & couetous man, they ſhould ſuddenly hew him to peeces: and if he ſhould refuſe it, they ſhould with all reſpect abſtaine, as from a perſon truly holy and acceptable to God; nor for whatſoeuer he ſhould ſay vnto them, they ſhould take any reuenge vpon him, but without any reply at all returne backe againe. With ſuch commiſſion thoſe Ruſſians being come to S. *Antony*, and intreating him with the greateſt courteſy they could, to accept of that ſmall charity, which *Ezelinus* ſent him, and to remember him only in his deuout prayers; by ſo liuely experience they preſently knew what he was, ſince with a ſeuere looke & ſhew of anger, he thus anſwered to the meſſage: God forbid, I receaue in ſigne of liberality the very bloud of the poore of Chriſt: for which ſhall *Ezelinus*, ere he be aware thereof, make an exact accompt to the diuine iuſtice: and get you hence alſo without delay, leaſt through your iniquityes eyther the howſe ouerwhelme vs with a ſudden ruine, or the earth come to ſwallow vs vp with a horrible rupture.

Whereat thoſe miſerable wretches, with bowing downe the head, went ſilently and fearefully away to giue account to their wicked maiſter of the whole ſucceſſe; who being cleared in this manner of the ſuſpitions falſlely conceaued by him, touching the ſeruant of God, from that tyme forwards held him in the eſteeme he ought, and gaue order to his ſouldiers, they ſhould let him ſay of him what he liſted himſelfe: and though the Tyrant, through his inueterate cuſtome in ſinning, was neuer conuerted from his lewd wayes, yet certaine it is, that the memory of S. *Antony* ſerued him often tymes for a bridle, and through feare and reuerence of ſo great a man, he forbare afterwardes to commit many outrages, which he had otherwiſe effected without reſpect. Theſe then and the like aſſaults, the couragious Champion of Chriſt, would not

fayle

fayle to make at any tyme when need required. Though indeed no merueyl it be, that for the defence of the truth, he ſhould not feare the face of any man how angry ſoeuer, who with ſo much deſire heretofore had ſought to drinke of the chalice of the paſſion.

The excellent guifts, and talents of S. Antony, *eſpecially neceſſary to ſo notable a preacher, as he was.* Chap. 7.

LEt no man thinke by the former Chapter, that S. *Antony* ſhewed himſelfe to be ſo rigorous and terrible to all. He wanted not iudgment to diſcerne the difference of his Auditours, nor skill and practize to deale with the rich, with the poore, with the noble and ignoble, according to the capacity, and nature, and ſtate of ech one. And howbeyt the principall foundation of his preaching was placed, as we haue ſayd, in frequent prayer, and continuall abnegation of himſelfe; neuertheleſſe he tooke light and nouriſhment of ſound and ſincere knowledge from the auncient Doctours, ſacred Councells, and diuine Scriptures, wherein he was ſo verſed and dexterous, as it is affirmed for certaine, that when by any misfortune, they might hap to be loſt, he alone from the Cabinet of his memoty, was ſufficient to recouer them agayne, as heeretofore *Eſdras* had done, and to put them faythfully in writing.

Wherof among other perſons of authority, *Gregory* the *Ninth* his Holynes, gaue truely a moſt cleere and graue teſtimony; for that S. *Antony* being come to the Court of *Rome* (for this likewiſe was a notable exployt of his) to oppoſe the deſignes and endeuours of Fryar *Elias*, and of others, who ſought to wreſt the Rule, and enlarge the Religious diſcipline, he not only laboured efficaciouſly in this matter, but preached alſo to the Court, and people of *Rome*, in diuers places and tymes, with ſo great abundance of true and profund conceipts, with ſuch ſubtilityes, and art in diſcouering the origens and cauſes of vices, and in appling apt remedyes to each one, and with ſuch ſharpe and ſound interpretations of the Pſalmes and the Prophets, and of all hiſtoryes & Oracles, and diuine precepts, as the Pope himſelfe being aſtoniſhed, beſides infinite other prayſes afforded him, with a Pontificall ſpirit daigned to call him, *The Arke of the Teſtament*. There were added to theſe ſo rare guifts of a Chriſtian Oratour, a dignity of aſpect, a grace in his geſtures, a ſweetenes and cleernes of voyce, and all in ſo eminent a degree,

as he ſeemed to be an organ for honeſt delectation, and for a holeſome mouing of ſoules, framed by the hand of God himſelfe. And that which more increaſed the wonder, was ſo great a variety, quaintnes, and propriety in the Italian tongue, in a man trayned vp in Prouinces ſo remote, and come into *Italy* being of yeares ſo mature, and ſo late brought forth to the light of the world, and to the eminency of Pulpits.

Whence it is not very eaſy to explicate the concourſe of people of all conditions, that aſſembled together at the ſound of that celeſtiall harmony and diuine Trumpet: in ſhutting vp their ſhopps, leauing their traffikes in the market places, and the noyſes of the Pallace, and taking vp places before day at the ſacred audience, with ſuch haſt and ſtrife withall, as many tymes the ſeruant of God was conſtreyned to abandon the Churches and Cittyes, and goe forth into the ſpacious playnes, and there from the higher baucks to breake the bread of the diuine word vnto the hungry multitude. And he howbeyt corpulent by nature, and much ſubiect to ſweating, and diuers infirmityes, left not for all that, to expoſe himſelfe with great promptnes, and without ſparing any labour, or trouble where the greateſt need was, & hope of a more certaine & copious harueſt.

Now who were able to ſet downe what fruite followed, to the glory of our Lord and ſaluation of men? Who could number the rancours and enmityes depoſed, the reſtitutions made, the Concubines forſaken, the proceſſions, diſciplines, faſts, the pious works both common and particuler inſtituted for behoofe of body & ſoule? Many contemning the vanity of the world, though rich and potent otherwiſe, eyther dedicated themſelues to the diuine ſeruice in Religion, or the better to aſſure their conſcience, very freely ſubiected their whole ſubſtance and their life it ſelfe, vnto the diſpoſe of the faythfull ſeruant of Chriſt; the good and faythfull through his diſcourſes would depart from him very full of conſolation of new courage and purpoſe afreſh. The ſinners chaſing away darknes and ſleep, aſtoniſhed at the diuine prouidence, acknowledging their perilous eſtate, and the greiuouſnes of their ſynnes, as wounted Harts to the fountayne, ſo ran they to the tribunall of Confeſſours, with teares and ſighs.

How S. Antony *mountes into the Chayre of Theology, and was the firſt of his Order, that read in thoſe Schooles.* Chap. 8.

VVE may not ſeeme to paſſe ouer in ſilence, how 22. Theeues being accuſtomed to rob and murder trauaylours in a certaine thick and obſcure foreſt, and then after vnknowne in the Citty, to appeare in the habit of Honourable perſons, being laſtly moued with the fame, which ran euery where of the Angelicall preaching of S. *Anthony*, reſolued to goe all at once to heare him. And found the report of him to be nothing falſe, but rather remayned ſo mollifyed and ſoftned, at his fyery ſpeaches, as the ſermon being hardly finiſhed, they went al one after another, to caſt themſelues at the feet of the Preacher, with moſt humble confeſſion, crauing abſoluion at his hands, and promiſing amendment. Of whome being graciouſly heard, and with fatherly admonitions being encouraged and inſtructed, they retired themſelues to performe the pennances impoſed vpon them.

By which example, may eaſely be eſtimated without more ado, how great, and how vnuſuall effects, that inſtrument of the diuine goodnes occaſioned in the harts of men. So as S. *Bonauenture* in the ſecond tranſlation of the Saint, which was ſome thirty two yeares after his death, finding that happy tongue, through the diuine will, wholy freſh and red, with good reaſon exclaymed: *O tongue, which haſt euer bleſſed God, and taught others to bleſſe him likewiſe, it appeares now manifeſtly of what merit thou waſt before our Lord*: and ſo kiſſing it deuoutly he placed it in a decent Reliquary, for that purpoſe. But returning to the matter of the ſpirituall purchaſe, and moſt burning zeale of S. *Antony*. It is ſurely a merueilous thing, how the man of God, notwithſtanding the occupation of the pulpit, and other trauayls of no light importance, employed himſelfe very willingly in hearing confeſſions, and with ſo much prudence, and longanimity applyed himſelfe to looke into, and to cure the wounds of ſoules, as ſometymes from morning to late in the eueuing, he had no tyme to reſtore his weary and afflicted body eyther with meate, or repoſe at all.

The Heretikes moreouer and the Hereſiarks being manifeſtly conuinced by the wiſedome and ſpirit that ſpake in him, were conſtreyned openly eyther with baſe ſilence to confeſſe their perfidiouſnes, or with wholeſome compunction to accept the truth. Though indeed

indeed he combated againſt ſuch a plague, not only from aloft with long and continued ſpeaches, but euen alſo in meetings and aſſemblyes in ſchooles, with ſyllogiſmes and diſtinctions, and with other arts which Logick teaches. Which perticularly is ſeen in the Citties of *Arimini*, *Millan*, & *Tholouſe*. From which things grew alſo another effect of no ſmall conſideration, as well for the common benefit of all Chriſtendome, as for the eſpeciall increaſe and reputation of the *Fryars Minors*.

The ſayd Religion, as we mentioned, was lately founded by the moſt Bleſſed *Father S. Francis*, in profeſſion and ſpirit, rather of Chriſtian pouerty and humility, then of erudition or learning. Which though they were not deſpiſed, or in contempt with him, yet was he very circumſpect and cautious in admitting them into his Inſtitute, being deſirous that his Fryars ſhould preach rather with example and good works, then with precepts, and words: nor lightly would he giue them leaue to ſtudy, as fearing not without good reaſon, leaſt through weakenes of humane nature, much reading might extinguiſh deuotion, and the wind of curioſity deſtroy the building of Charity. From this caution of the holy Father, and ſimplicity which commonly appeared in his children, ſprang vp an vniuerſal opinion in the world, that the Fryars were certainely but ſilly, and good men only; but ignorant meerly and litle apt for diſcouering the deceipts of the auncient aduerſary, and iudging the quality of ſynnes, or diſtinguiſhing between leaproſy and leaproſy, and by conſequence vnable to cooperate with the diuine prouidence in the conducting of ſoules.

Now ſome Fathers being deſirous to cancell this note, as zealous of the fame of their Order, and of the glory of Chriſt, made great inſtance vnto the Bleſſed *Antony*, he would take the paynes to read and explicate the more grauer ſciences, and ſet vp in the Religion of the *Minors* a Schoole alſo, whence as from a noble and perpetuall Seminary, might iſſue from tyme to tyme ſufficient workemen for the Vinyard of our Lord. To which ſo honeſt requeſtes, howbeit otherwiſe he would willingly haue condeſcended, yet hauing ſome notice of the mind of his common Father and Superiour, he could neuer be brought to accept the enterpriſe, vntill ſuch tyme, as he had expreſſe faculty and commiſſion from him, with a letter of the tenour following: To his moſt deere Brother *Antony*, *Fryar Francis* ſends greeting. I am content that you read Diuinity to

the Fryars, but in ſuch ſort, that (according to the aduiſe of the Rule) neither in you or them, the ſpirit of holy Prayer may be extinguiſhed.

Heereby, all excuſe being taken away, S. *Antony* did at laſt begin to ſatisfy the continuall deſires of the Fryars, and he was the firſt, who in that venerable Family euer held the Chayre; beginning in *Mompelier* in *France*, and proſecuting afterwardes in *Bologna*, and then in *Padua*. To which Citty, whether it were for the clemency of the ayre, or for the humanity and diſpoſition of the inhabitants, he bare very ſpeciall affection: and with this his new labour of interpreting the diuine myſteries, he came both to illuſtrate the Order of *Minours*, and to affoard the militant Church a fit ſupply of the choiceſt ſouldiours. Amidſt theſe ſo noble and fruitefull cares of his, the Seruant of Chriſt, could not alſo auoyd that ſame of gouerning others, in diuers degrees, and places of *France*, and *Italy*, where he was (according to the inſtitute of the Order) both Guardian and Miniſter. In which dignityes, howbeit he ſhewed affability, and ſuch iudgment, as he was both reuerenced and beloued of his ſubiects: yet to the end he might more readily attend to ſpirituall workes, and for the greater common good, it ſeemed well to Pope *Gregory* the IX. through ſingular priuiledge, to diſcharge him of all ſuperintendency of Conuents, or of Prouinces, which do neceſſarily bring with them diuers diſtractions and thoughts of temporall matters. And beſids the office of confeſſing, conuerſing with the Neighbours, and preaching, the ſame Pope would haue him to put his ſermons into writing, that the profit might not only deriue to the preſent and liuing, but euen alſo to the abſent, and poſterity. Whereupon retyring himſelfe a new into the Citty of *Padua*, being a place for diuers occaſiõs very apt for al exerciſe of learning, he went forward in putting thoſe bookes to writing, which are now read in print, & which to the ſtudious of chriſtian eloquence, ſerue as a copious and rich ſtorehouſe for any ſubiect whatſoeuer.

A certaine Propheſy of S. Antony *fulfilled, of one* Philipa *Martyr of Chriſt.* Chap. 9.

HItherto we haue ſpoken of the actions of the Saint, which are imitable of ech religious perſon. It remaynes now to touch ſome thing of the more admirable. And to begin with propheſy, wherof

whereof two no leſſe certaine then famous predictions, ſufficienly declare, how much this ſo precious a gemme ſhined in the bleſſed S. *Antony*. There being a woman at *Aſſiſium* now ready to be brought to bed, ſhe deuoutly recommended her ſelfe to his interceſſion, who for charityes ſake had been to viſit her. To which requeſt, through the hidden inſtinct of God, he manifeſtly anſwered forthwith, ſhe ſhould be of good cheere, that ſhe ſhould haue a happy labour, and haue a ſonne, and that which more imported, he was deſtine by diuine prouidence, firſt, to be a glaſſe of vertue in the Religion of *S. Francis*, and then alſo with effuſion of his bloud, and great torments, for Chriſt ſhould purchaſe a palme of a glorious martyrdome. There was nothing of all this that infallibly fell not out. The happy Babe was borne without hurt of it ſelfe or mother, and in the ſacred Baptiſme, tooke the name of *Philip*. And paſſing his firſt yeares in Angelical purity, of his owne election became a *Fryar Minour*. Hence fortifying himſelfe in the loue and feare of the eternall God, through a heauenly inſpiration, was moued to the pilgrimage of the holy Land, and arriued at *Azotus*, euen iuſt at the tyme, when that Citty, was by treaſon taken by the *Saracens*, and the Chriſtians that were there, to the number of two thouſand, were all publiquely condemned to death.

Through which ſo cruell a ſentence, *Philip* fearing leaſt ſome being affrighted might come to abandon the holy fayth, requeſted as a fauour at the miniſters hands of the *Souldan* there (and obtayned it without difficulty) to be the laſt executed of all. Whence the *Mahumetans* being brought into ſome hope, that he would renoūce in the meane tyme; found themſelues at laſt to be far deceaued of their expectation. Becauſe the cruell ſpectacle being now begun, *Philip* endeauoured with all feruour & fortitude of mind to comfort all the Chriſtians, to ſuffer freely, ſpeaking aloud, he had a reuelation of our Lord, that he was to enter that day into the kingdome of Heauen, with more then a thouſand Martyrs; through which ſo high a promiſe theſe faythfull people being exceedingly comforted, did voluntarily, yea euen cheerfully preſent their bare necks, to the ſword of the bloudy Executioner.

Which thing the *Souldan* noting (who beyond meaſure abhorred the name of Chriſt) entered into ſuch a fury, as he ſuddenly commaunded, that with all the ſortes of moſt exquiſite tormentes that might be, ſhould his temerity and boldnes be puniſhed, that

durſt ſo diſſwade from the worſhip of the Great *Mahomet*. Whereupon a troupe of hangmen, aſſailing *Philip* without more ado, and in the ſight of the whole company of Chriſtians, went firſt to cut of his fingars ioynt by ioynt, in which ſo ſharp and prolix a torment, he neuer ceaſing to exhort and enflame the Chriſtians, in ſuch wiſe as neyther being enforced with menaces, nor won with flatteryes, they all cryed out, with one accord, they would follow by all meanes the ſtepes, and counſails of the couragious *Philip*. The *Souldan* continually more enraged, cauſed him to be fleaed aliue to the nauell, and afterwards that bleſſed tongue to be cut out, whereof being depriued & torne in all parts, he ceaſed not for all that with ſignes and geſtures, and much more with example to enflame thoſe ſacred victimes, vntill ſuch tyme as he was beheaded with them, and that alltogether aſcended to the eternall Country, leauing euen to their enemyes behind, an euident ſigne of their felicity, ſince the bodyes being kept a good while, in the ſame place vnburied & vncouered did not only not giue forth the leaſt ill ſauour, but rather yeilded a moſt ſweet odour. And in this ſort came that to effect which had now for ſo many yeares before, without all doubt, or ambiguity at all, already beene propheſyed by S. *Antony*.

Another example of S. Antonyes *propheſyes, which happened in another Martyr*. Chap. 10.

NO leſſe memorable then the former, was a certaine reuelation, which S. *Antony* manifeſted cleerely being Guardian at that tyme in the confines of *Aquitan*, in a Citty, which being in a more high place, the Frenchmen called *Le Puy*, and the vulgar Italian *Val Poggio*, and was aunciently by the Latins called *Anicium*. In this Citty among other Inhabitants, was a certaine Notary, very Catholike in fayth, the worldly in his dealinges, and more practized in taking of Suretyſhips, then diſcerning of ſpirits, more aquainted with plying the Iudges, and Aduocats, then frequenting of Churches and Sacraments. And yet S. *Antony* on a tyme, meeting him one the way, with a low duck, & vncouering of the head, made him an extraordinary reuerence and obeyſance. Which thing the Notary, being guilty of his owne quality, and not tyed through any freindſhip to the poore Fryar; at firſt attributed the ſame to errour or ſimplicity, afterwards perceiuing him to perſiſt

in

in the ſayd obſeruance, when he ſaw him a farre of, endeuoured to ſhunne him. But meeting full on a tyme where he could not auoyd him, and the *Fryar* ſaluting him againe with the accuſtomed, or rather with greater ſigne of honour then euer, he holding the ſame as an act of ſcorne and deriſion towards him, began with anger, euen grinding his teeth, and drawing out his ſword withall, and to cry out, ſaying: If thou hadſt not been a Fryar, I had now a good while ſince euen thruſt this ſame in thy ſides.

But tell me, thou rude, baſe, and errant Iacke: What is the matter thou ſcoffes me thus to my face? To whome the ſeruant of Chriſt anſwered with all ſubmiſſion; Brother, trouble not your ſelfe, I do reuerence you with my hart, and do honour you withall fidelity that may be: the reaſon is, for that I hauing greatly deſired, & begged as a fauour of our Lord, to ſpend my bloud in his holy ſeruice, haue neuer been worthy, nor hath he byn pleaſed to heare my ſuite. But indeed of you, he hath reuealed to me, that you ſhal one day dye a Martyr; Whence I am conſtrayned with a ſweet enuy, to hold you in the eſteeme and regard I doe: and doe moſt affectuouſly intreate you, that when you ſhall come to that glorious conflict, you would be mindfull of me poore wretched ſinner. At which words the Notary being pacifyed, conuerting choler into laughter, went his wayes ieſting at the matter. Nor long it was, but the effect did really ſucceed.

Becauſe the Biſhop of that Citty, preparing himſelfe to go vnto the holy Sepulcher, the Notary being touched with ſupernall motiues, reſolued to accompany him thither, as he did. And being arriued at *Paleſtine* poſſeſſed by the *Saracens*, the Biſhop happened to fall into diſpute, of matters concerning the holy Fayth. In which conflict thoſe barbarous people ſhewing themſelues very bold and inſolent, againſt the honour of Chriſt, and the Biſhop being timorous in defending the ſame, and in oppoſing their blaſphemyes; the Notary could by no meanes brooke ſuch indignities, but couragiouſly entred into the quarrell, & without any reſpect awhit indeauoured to diſcouer & accuſe the vanity, fraud, & ambitions of their wicked Mayſter whome they adored: wherupon the *Mahumetans* being all enraged tooke the Notary, & for the ſpace of three continuall dayes, hauing ſatiated their greedy deſires, with mangling and ſcourging the victorious warrier of Chriſt, at laſt they led him to death: and he remembring very well, what had been told to

him

him by *S. Antony*, declared it to the Chriſtians about him, and with infinite conſolation, ſtretching forth his neck, to the ſeruants of impiety, and waſhing his ſtole anew in the bloud of the Lambe, went immaculate to the heauenly banquet. And thus, with the ſtupour, and amazement of all, came the Oracle to be verifyed.

Of ſundry apparitions of S. Antony, *made in his owne perſon, vpon ſeuerall occaſions.* Chap. 11.

THe apparitions of God, made to S *Antony*, & of him to others, are worthy of eternall memory. Being one day receaued as a Gheſt, by a certayne Knight, no leſſe deuout then illuſtrious, he had a lodging appointed him, farre from noyſe, where he might the better attend to ſtudy, and contemplation. Now, while the Knight paſſes in the night by the houſe, he ſees a moſt bright ſplendour to proceed from that chamber, whereat merueiling much, he ſecretly approches to the doore, and looking through the key hole, beholds vpon an open booke before S. *Antony*, a child of a celeſtiall beauty; who ſending forth rayes more bright then the Sunne, threw himſelfe tenderly about the necke of the bleſſed man, and imbraced him without end, and S. *Antony* likewiſe him, with ineffable ioy and affection. Amidſt theſe chaſt imbraces the moſt ſweet Babe ſhewed him how his Hoſt was ſtanding at the doore, & beheld al things remayning in a rapt. S. *Antony* not enuyed him ſo happy a ſight, letting him enioy it at his pleaſure, vntill ſuch tyme as the glorious child did vaniſh away, when laſtly he opened the doore, and with a thouſand prayers coniured him to keep the matter in ſecret vntill his death. So promiſed the Knight and obſerued the ſame: and as ſoone as the Seruant of Chriſt was quit of the bandes of his body, he vnlooſed the ſame of ſilence, and began to proclayme the aforeſayd ſpectacle, and to affirme it with oaths and teares togeather, with ſo much guſt as he could neuer be ſatiſfyed with recounting it. And hence it is, that the images of the Saint, are ſeene ſo depainted with a child in his armes, ſitting on a booke, for a difference of others of his Order. In this manner was *S. Antony* among other tymes, as then made worthy of the preſence of our Sauiour.

And he alſo, as we ſayd more then once, affoarded himſelfe in ſeuerall places, vnto diuers perſons at once, and that allwayes eyther

eyther for the diuine ſeruice, or for edification, and the helpe of neighbours: as particulerly happened to him in *France*, while he was preaching firſt in *Mompelier*, in the great Church, after in *Limoges* in *S. Peters*, which they call of the *Quadrino*. Becauſe S. *Antony* being in the pulpit, and remembring ſuddainely, he had forgot to ſubſtitute one in the Quire of the Conuent, who ſhould ſupply his part, that belonged to him; ſuddenly by diuine power, not fayling neyther the people aſſembled, nor pulpit, was preſent with his Fryars to ſing his Leſſon, and Antiphone.

At other tymes his Father being falſely accuſed in *Lisbone*, for intercepting the monyes of the Fiſcall, and then agayne for killing a yonge man, which by certaine wicked men, was of purpoſe put into his garden with many ſignes of bloud vpon him, S. *Antony* in the meane while being certifyed by diuiue reuelation of what had happened at both tymes, from places and Prouinces moſt remote, was found to be preſent in the ſame moment in the Citty of *Lisbone*; and as for the monyes he made the Magiſtrates to vnderſtand, that the Kings Treaſurers, though fully ſatisfyed heertofore, yet maliciouſly had denyed the receipt thereof, and acquittances giuen. For the homicide, it pleaſed him to demaund it publiquely of the dead himſelfe, whether his Father (though ſentenced already for it) were guilty of the ſaid wickednes: whereto hauing anſwered no, without the vrging of S. *Antony* to name the malefactours, he demaunded abſolution of the ſeruant of God, for a certayn excommunication he had formerly incurred, and interceſſion for his ſynnes; which hauing obtayned in the ſight of all the multitude, he fell downe dead into the ſepulcher agayne. And thus S. *Antony* conſerued his innocent Father in his goods, honours, and life.

Moreouer, the ſeruant of Chriſt, was wont to ſhew himſelfe cleerly in the night in ſleep, to ſome inueterated in ſenſuality, and other vices, who for feare or ſhame durſt not to lay open their enormious ſynnes to the Prieſt, and vpbrayding them their of crymes, and circumſtances thereof, now to admoniſh them with ſweetnes, and now to conſtreyne them with ſeuerity and menaces, to repayre to this or that Confeſſour, as he eſteemed moſt for the purpoſe, & ſo with the Sacrament of penance they had tyme, to deliuer themſelues from the power of the diuell: which euen the penitents themſelues related afterwards, not without the great mer-

uayl of euery one. So as neyther in this alſo may the bleſſed S. *Antony* be accompted inferiour to *S. Nicholas*, to S. *Ambroſe*, to S. *Francis*, and others, of whom it is read, how they had the ſame very fauours from the Almighty in diuerſe occurrences. And ſince we haue newly made mention of penitents, we may not fold vp in ſilence, how efficacious the words of S. *Antony* were concerning that holſome Sacrament.

Other notable examples, of the efficacy of S. Antonyes *preaching, not without manifeſt miracles.* Chap. 12.

A Certaine Cittizen of *Padua* by name *Leonard*, confeſſing vnto him, among other iniquityes diſcouered, being very contrite, that he kickt his Mother on the belly ſo hard, as he threw her to the ground. For which the Saint reprehending him moſt grieuouſly, in proceſſe of diſcourſe ſayd to him: How that foot which had had the boldnes to ſtrike the belly, whence he came forth, deſerued to be cut off. The wordes were not ſpoken to a deafe man: the abſolution receaued, *Leonard* goes his wayes home, and interpreting the ſillables as they ſounded, taking a hatchet really in hand, he cut off his foot, and preſently being ſeiſed with a mortall ſooning, began to cry out aloud; to theſe cryes the vnfortunate Mother full of feare came ſuddenly in, the Chirurgians are ſent for, the wound is ſwathed with little hope of remedy or cure, the neighbours run in, one cryes, another weepes, all are aſtonished.

The wofull woman, ſcarcely yet recouering breath, goes her wayes with her haire diſheueled to the Saint, and with womaniſh plaints, & bitter ſobs, charges him with the death of her deare ſonne. The Bleſſed *Antony*, with the newes thereof remayned extremely diſconſolate and afflicted, and not content to haue diſcharged himſelfe with iuſt excuſes, he went immediatly to the lodging of that ſimple man, and there ſending vp enflamed prayers to God, he tooke vp the foot cut off, and laying it to the ſtump of the legge, with the benediction of God ſo vnited the ſame, as the yonge man without griefe or ſcarre remayned ſafe and ſound. The fame of ſo great a miracle dilated it ſelfe throughout, and thankes were rendred to the diuine goodnes on all ſides. Theſe and other ſuch like thinges befell *S. Antony* in Confeſſions.

But turne we now to his Preaching againe, we may not let paſſe,

paſſe, how the *Cruſado* for the holy Land being proclaymed, vnder *Gregory* the IX. and a moſt ample Iubiley publiſhed for ſuch an intention in *Rome*, there aſſembled together an infinite number of people from all parts of Chriſtendome, as Greeks, French, Almans, Spaniards, Engliſh, and of other nations: by all which, the bleſſed S. *Antony* was heard to preach at once, ech one in their proper language, as in the Citty of *Hieruſalem* heeretofore the Apoſtles were heard on the ſolemne day of Pentecoſt; that ſupernaturall effect being renewed, with the aſtoniſhment of as many as heard the ſame.

In *Arimini*, the Citty being full of Heretikes *S. Antony* endeuoured cheifly, and not without much trauayle to reduce the Hereſiarcke *Bonuillus*, or (as ſome would haue it) *Bonellus* to a better mind, who for thirty yeares continuallly had perſecuted the Church of Chriſt: and after his amendment, notwithſtanding many others yet remayning moſt peruerſe in their obſtinacy, and ſhutting their ears vnto the truth, after that *S. Antony* with many prayers in vayne, had inuited them to a Sermon, there being a great number of them as then forth of the wals, where the riuer called *Marechia* diſcharges it ſelfe into the Sea; with great cõfidence in our Lord, he begins to call the Fiſhes vnto the word of God, ſince men of reaſon & redeemed with his precious bloud, would by no meanes ſeeme to harken to him And incredible thing had it not been euident: he had ſcarce giuen forth the commaund, when an innumerable multitude of fiſhes of ſundry formes and bignes, were ſeene to appeare on the waters of the Sea and riuer, which euen of their owne accord came in by ſholes, and with heads erected accommodating themſelues to liſten to him; in ſo much as the leſſer put themſelues neer to the bancks ſide, and then the greater and bigger in order, with ſo goodly and fayre a diſpoſe, as a more pleaſing ſight could not be ſeen.

To theſe ſquadrons ſo well ordered, the bleſſed *S. Antony* lifting vp his voyce began to vnfold vnto them the benefits vouchſafed them from the Creatour, the guift of ſwiftnes and colours, and of their beauty in particuler; the medicine ſubminiſtred from them by *Toby*; the tribute, and food of our Lord himſelfe: the miſtery of the Reſurrection repreſented in the Prophet *Ionas*. For which reaſons with many others beſides did *S. Antony* exhort them to yeild God thanks. To which aduiſe of his thoſe Marine troups, ſince they could not by words, with ſundry motions at leaſt did ſignify their obedience, ſtooping with the head, ſporting with iubily

and ſhewing a will to honour the meſſenger of Chriſt. Nor would they depart from the place, vntil they were licéced thence, through his holy benediction. And ſo in the meane tyme the concourſe of ſpectatours being now continually growne greater; the man of God taking then occaſion, vpbrayded thoſe obſtinate and peruerſe men of their malice and impiety, ſince in acknowledging the high Creatour, admitting ſo his holy law, they would ſo manifeſtly ſuffer themſelues to be vanquiſhed by beaſts; whereupon the Heretikes at laſt remayned confounded, and the Catholikes continually more confirmed, in the holy dóctrine and veneration of the Sea Apoſtolike.

Other miracles which S. Antony *wrought in the ſight of Heretikes, to the conuerſion of many, and confuſion of others.* Chap. 13.

MOſt famous was that which happened in the exequyes of a certaine publike Vſurer, now buryed allready: at which exequyes, it belonging to the bleſſed S. *Antony* to make the ſermon, he tooke for text that ſaying of our Sauiour: *Vbi eſt theſaurus tuus, ibi eſt & cor tuum*. To which purpoſe with accuſtomed liberty he inueighed againſt the diſordinate loue of gold and ſiluer, and weighed the ineſtimable domages which grow from thence: finally to let them ſee with their eyes themſelues the truth of that ſentence, turning himſelfe to the neereſt parents of the dead: Go your wayes (ſayd he) by and by, to the cheſt of the miſerable wretch, and there within ſhall you find his very hart it ſelfe: which they did without contradiction, and to the great terrour of them, and of the whole land, in the midſt of his monyes they found the ſaid hart, as yet not wholy cold. We ſhall now ad another of no terrour awhit, but of meere conſolation.

S. *Anthony* being Cuſtos at *Limoges*, after he had paſſed through *France* ſtill preaching heere and there, chaunced to diſcourſe with the inhabitants of *Burges*. But the preſſe was ſo great of ſuch as came to heare him, as that the Canons of the Church, putting themſelues in proceſſion with the whole Auditory, went forth of the gates of the towne, into the open fields: where while the man of God puts himſelfe to diſcourſe in an eminent place, behold there gathered together very blacke clouds in the ayre, which threatned a terrible tempeſt; for feare wherof the people flying from thence & beginning

to

to ſhift for themſelue, S. *Antony* ſayd with a loud voyce: Bee of good cheere my mayſters; ſtirre not a foot, there ſhall not a drop of water light vpon any of you. The people obeyed: and behold ſuddenly a mighty ſtorme of hayle and rayne to fall from heauen, which enuironing the Auditory as a wall, did not wet the breadth of a palme in the whole circuit, but left the people dry & vntouched. Whence followed many prayſes vnto God, and extraordinary credit and reuerence to *S. Antony*.

And now to ſpeake ſomething likewiſe of meruails ſucceeding in his diſputations with Heretikes: It is reported for certayne, how the diuine man being at *Arimini* on a tyme, or as others would haue it, in the Citty of *Tholouſe*, a malapert miniſter of Sathan, of the Sect of *Berengarius*, being not able to maintayne himſelfe in a controuerſy of the moſt holy Sacrament, agaynſt the reaſons alleadged by *S. Anthony*, ſayd finally vnto him. Thou confoundeſt me with words, as more learned then I; but not becauſe they haue more foundation of truth. But let vs come to ſome more cleere experiences in effect; Whence I may be certifyed indeed, that God is really preſent in the conſecrated hoſt, and I promiſe and ſweare vnto you (when it ſhall ſucceed) that I will confeſſe to be vanquiſhed, and believe this article, in the manner as you teach it.

S. Anthony accepts the condition, nor doubts awhit to put the quality of the tryall to his owne choice. Let vs do it then, in this manner replyed the Heretike. This day will I beginne to keep my Mule without meate, & after three dayes againe ſhall I bring him forth ſo hungry into the market place, togeather with a pecke of oats for the purpoſe. And at the ſame tyme thou likewiſe come thither with thy Azime or hoſt, and if the beaſt in preſence of the one and other ſhall forbeare to eate the oats, and turne to bow vnto thy bread, I am content alſo to adore the ſame, without more adoe. In the name of God ſayd *S. Antony* let the matter be publiſhed through the Citty. The third day being come, both parties repayre to the market place, with ſuch a throng of people as euery one may iudge. Heere *S. Anthony* ſacrificeth vpon an Altar ſet vp for the purpoſe, and before he communicates, converting himſelfe to the principall Citizens, with lighted torches about him, holding the Hoſt in his hand ſplenifhed with layth, turnes to the brute beaſt, which now was feeding the oats, & commands him in power of that God there preſent, that leauing the prouander now taken out

of the ſacke, & ſet before him, to come preſently to his Creatour, and acknowledge and adore him in the ſayd Hoſt.

The Prieſt had ſcarcely ended theſe wordes, when the Mule deſpiſing the prouander, with headbowing, humbly approaching to the moſt holy ſacrament kneeld downe to adore it, to the infinit inbiley of the good, and holeſome conuerſion of that wretched Sacramentary. In this manner was a very ſtrange experiment brought to paſſe, vnworthy indeed of ſo high a myſtery; but yet nothing preiudiciall, nor perilous to the life of *S. Antony*.

How S. Antony *eſcaped the treacheryes of his enemyes by ſecret poyſon, and of the opinion he gayned with all men.* Chap. 14.

SOme others of the ſame kind with the former, found out another more wicked proofe, and by ſo much more dangerous, as more hidden; who being not wone with the former paſſage, but more exaſperated rather with the ſayd miracle, determined with poyſon to murder the ſeruant of Chriſt. Inuiting him therefore to dinner (whither he refuſed not to goe, being deſirous to help any manner of wayes) vnder colour of charity, they preſent him with poyſoned meat; which fraud being ſuddenly knowne in ſpirit, he reprehended them with loue & grauity for ſuch impiety: but thoſe obſtinate and peruerſe men, inſteed of being compunct, and penitent therat, vnto their hidden deceits added a manifeſt impudency, and boldly thereupon began to ſay: How Chriſt had promiſed his faythfull Diſciples, that neyther the poyſonous, nor fatall drinkes, ſhould ſeeme to hurt them. Whence if he would but taſt thereof, he ſhould ſoone doubtleſſe confeſſe that ſaying of the Ghoſpell to be falſe. At which wordes *S. Antony* recollecting himſelfe, and on the one ſide; holding the taking of ſuch food were a meere tempting of him that had reuealed the danger vnto him; and fearing on the other, through the wicked diſpoſition of thoſe Calumniatours to occaſion ſome diſcredit to the ſacred Scripture, was reſolued at laſt to eate, and drinke the ſame without exception, if they would promiſe to returne to the Catholik fayth, when as he ſhould receaue no hurt thereby. To which condition they yielding aſſent, his word was performed, as well without the hurt of his perſon, as with the glorious purchaſe of thoſe mindes ſeduced.

Theſe, and many other thinges, which for breuity we let paſſe were

were wrought by the Bleſſed *Anthony* in the name of Chriſt, beyond all courſe & compaſſe of humane power: which being matched with a ſingular innocency of manners, and with a ſolid, liuely and enflamed eloquence, may not ſeeme ſtrange they ſhould fructifye ſo much, not only in the harts of the meaner and poorer ſort (which ordinarily is wont, very willingly to accept the word of God, & without difficulty to rayte the affect from viſible things) but euen alſo in the minds of the rich and potent; who ſo rarely imbrace the ſeed of the Ghoſpell, and be ſo hardly weaned from falſe delights, and deſignes, to aſpire with paynes, mortifications, and almes to the future felicity. And yet many of this condition rendred themſelues to the battayls of this great Captayne, and committed wholy to his diſcretion and gouernement (as we ſayd) both their goods and liues.

Among which, a principall Baron of *Padua*, being called *Tiſone Campo San Pietro*, may not ſeeme to be reckoned in the laſt place. This man after he had ſerued long in the warres, wherein he had beene a chiefe Commander, retyring himſelfe to his houſe, and laying his armes aſide, at the intreaty of the Bleſſed *Antony*, with the good example of the whole Citty, gaue himſelfe to ſpirit; and conceauing feruour and zeale to help his ſubiects, obtayned of the Bleſſed Father to vouchſafe to come into the Land of *Campo S. Pietro* (from whoſe dominion, tooke the noble family of the *Tiſons* that name) to cultiuate & inſtruct the rude people there in Chriſtiã Religion, and in the feare of God. Which S. *Antony* refuſed not, eſpecially for that there was in that place a little Conuent of Minours, that was maintayned by the almes of *Tiſone* himſelfe. True it is, that *S. Antony* being arriued there, to remaine more retyred, would not abide continually, neither among the Fryars, nor leſſe in the Pallace of his Hoſt, but vnder a Nut-tree of an vnmeaſurable greatnes, from whoſe truncke grew forth ſix great branches in manner of a crowne, cauſing three litle Cells to be ſet vp, one for himſelfe, and the other for two Fryars and companions of his (in which worke *Tiſone* himſelfe with ſingular piety did labour with his owne hands) whence *S. Antony* was wont after his exerciſes of prayer and contemplation, to preach vnto the people; which aſſembled to that heauenly food, from the neighbour countryes thereabout; but yet deſcending at the howers of refection and reſt, he remayned in the Conuent.

Amidſt

Amidſt theſe things the diuine man, although by his old Inſtitute he ſhunned, and had all worldly glory in much horrour; yet through the greatnes of his merits, he was arriued to that veneration with the people, that euen peeces of his poore caſſock were ſecretly cut off for deuout Reliques; & when the word *Saint* was but named, for excellency ſake it was cõmonly vnderſtood of him. And yet he notwithſtanding continued in auſtetityes, macerations, & vigils, not that his fleſh now tamed and ſubdued allready, had need thereof; but to afford therein a perpetuall example, and edification to ſeculars. Who ordinarily not hauing iuſt weights to ballance the integrity of vertues, are wont, and accuſtomed to valew and prize perfection, by the exteriour afflictions and penances they diſcouer in Religious.

The Death of S. Antony, *with the ſequels thereof: and his ſpeedy Canonization.* Chap. 15.

WIth ſuch manner of ſtrictnes of life accompanyed (as we haue ſayd) with an extraordinary weake complexion, and many labours, and trauayls withall, came the ſeruant of Chriſt to be ſo feeble, as being ſurprized in *Campo San Pietro* with a greeuous infirmity, he ſoone, and directly told it likewiſe to one about him, that he was now arriued to the terme of his ſhort dayes, and hoped ere long to go, & enioy thoſe places without terme or meaſure of tyme. And withall not to be troubleſome in his cure, either to that ſmall Oratory of Minors, or the lay Families there, though he were with the moſt affectuous prayers that might be, coniured by all to abide with them, yet cauſing himſelfe to be layd in a Countrey cart, he went to *Padua*. And conſidering that in the Monaſtery of *Sancta Maria Maior*, within the wals, he ſhould too much be moleſted with viſits, he diuerted to another place, which is called *Arcella*, of *Franciſcans* indeed, but yet ſomwhat forth of the Citty.

Heere now being oppreſſed with the malady, with all deuotion he receiued the holſome Sacraments, and with hands ioyned together, and lifted vp, not without extraordinary feeling he recited the ſeauen Penitentiall pſalmes, and a deuout hymne to the moſt Bleſſed Virgin, whoſe protection with particuler ſeruice he had allwayes ſought to rely vpon. From thenceforth he begins ſuddenly to lift vp his eyes, and to fix them on heauen; &

being

being demaunded what he looked vpon? I behold, ſayd he, my Lord Ieſus Chriſt: and after a ſhort repoſe, among a thouſand benedictions and pious teares of his deereſt freinds, he yeilded vp his ſpirit to the Creatour, with all the tranquility and ſerenity that might be, in the yeare of our Lord 1231. and the 13. of the month of Iune, on a Friday, he being then but 36. yeares of age, whereof 15. he had ſpent in his Fathers houſe, two in *S. Vincents* of *Liſbone*, 9. at the holy Croiſe of *Conimbria*, and about ſome 10. in the Order of *S. Francis*

After the paſſage, that bleſſed fleſh, which through euill vſage, was before ſo horrid to ſee, ſo rugged, dry, and wrincked to be touched, became in a moment ſo white, ſoft, and plump, as if it had been of a tender and delicat child. His beloued freind & maiſter the Abbot of *Vercells*, whom we mentioned aboue, at that tyme, was much afflicted, with a diſeaſe of the throat. And euen loe, the ſame day, when S. *Antony* dyed, being in his chamber alone at prayer, he ſaw him ſuddenly to appeare before him; and after mutuall ſalutation, & imbraces: Behold (ſayd he) my Lord Abbot, hauing left my Aſſe at *Padua*, how I goe in haſt to my Country. And ſaying ſo, with a light touch only, he cured his throat, and ſo vaniſhed. But the Abbot ſtedfaſtly beleiuing, that *S. Antony* was really paſſed by to *Liſbone*, going forth of his chamber, began to enquire of his familiars, where he was; from whom not gathering any thing, at laſt returned into himſelfe, and coniectured by that viſion the happy departure of the man of God: whereupon, making new diligence by letters, he found the encounter of howers and moments to be iuſt the ſame, as he himſelfe did afterwards teſtify.

In the meane while the Fryars of *Arcella*, fearing ſome tumultuous concourſe would be at the body, endeuoured to keep the departure of the ſeruant of Chriſt very ſecret, but in vayne. Becauſe the very innocent boyes, through hidden inſtigation of the ſpirit, began in many troups to goe crying through the countryes: The holy Father is dead, the Saint is dead. With which voyce the people being awaked, on a ſudden they ſhut vp their ſhopps, and laying all other buſineſſe aſide, put themſelues in armes, with great effuſion of bloud, while one part ſtood for retayning the ſacred treaſure in *Arcella*, and the other to conueigh him into the Citty: but after many and perilous bickeringes betweene them, by the humble prayers of the Fryars, & the authority of the Magiſtrates it was

obtayned, that as himſelfe being neere to death had requeſted, he ſhould be carryed to the Church of *Sancta Maria Maior*, and ſo he was accompanyed thither by the Biſhop, the Clergy, and by perſons of quality in good order, with ſuch aboundance of lightes, as the whole Citty ſeemed to be on fire.

Heere the high Maſſe being ſung by the Biſhop, began continually new and ſtupendious miracles to manifeſt themſelues in diuers infirmityes of ſoules and bodyes. To which fame, with incredible feruour, continued a long tyme, whole troupes of Pilgrims to reſort thither, not only of thoſe confines, but of *Italy* alſo, and as it were of all *Europe*, with ſuch a number of large guifts, and precious offeringes, as they were fayne to appoint chamberlaines and keepers for the cuſtody of them, of the chiefeſt, & moſt honourable perſons of *Padua*. With the help whereof, and with that moreouer which the Citty it ſelfe adioyned thereto, changing the title of the Temple (which was firſt of *Iuno*, & after of the Bleſſed Virgin *Mary*) in honour and inuocation of the Saint, was built in the ſame place, one of the magnificent and ſumptuous Churches of Chriſtendome. *Lisbone* it ſelfe being the natiue Countrey of the Saint, concurred in a manner with the deuotions of the *Paduani*, in making by command of the King, of one part of the Houſe, where he was borne, a fayre little Church as we ſayd, and of the other a Hall, where the Ancients with the Senate, vnto this preſent day, are wont to aſſemble to deale about matters of thē Common wealth.

But aboue all, Pope *Gregory* the IX. himſelfe, who before in *Rome* had with ſo choyce an Elogy commended the doctrine of the ſeruant of God, concurred to the exalting of his glorious memory. So as ſcarcely had a moneth paſſed ouer from the death, or to ſay better, from the natiuity of S. *Antony*, but cauſing a moſt exact inquiſition to be made of his life, and miracles, with the high approbation of all the Cardinalls, and Prelats of the holy Church, he canonized him ſolemnly, and enrolled him among thoſe ſpirits, who arriued in the eternall country, doe ſecurely enioy the beatificall viſion of God, there making interceſſion for others, who being on the way, are yet doubtfull continually of their progreſſe and tearme. Through which iudgment and approbation of the Sea Apoſtolike, was enflamed in all Chriſtendome, a new deſire to accumulate honours vpon the ſacred depoſitum, & a liuely fayth in preſenting ſupplications to that glorious ſoule: the *Paduans* yet in this

this part ſhewing themſelues moſt remarkable of all; who being conſtant in their auncient piety, follow in celebrating euery yeare the day of the depoſition of the Saint, with moſt exquiſite pompes, pſalmes, panygeriques, & other triumphs, truly belonging to the immortall merits of the noble Confeſſour of Chriſt, and particuler protection he affords that famous Citty: whence he renouncing in a manner his proper Country, hath been pleaſed to accept, the perpetuall ſweet Surname of *Padua*.

FINIS.

S. THOMAS OF AQVINE.

THE ARGVMENT.

THe * Tree that beares the dainty *Cyprian* flower,
Vnles oft prun'd by skillfull workemans art,
Growes wild & fruitleſſe: *Loue* doth looſe his power
And vigorous force, vnleſſe our Soules do dart,
And force it oft, with often acts on high;
Or feeble ſoone it growes, and ſoone doth dye.
The ſmiling leaues ech other ſeeme to kiſſe:
Giue heau'n thy *Loue*; *Loue* ſhall from thence deſcend,
Cropt, bruiz'd, diſtill'd more ſweet by farre it is:
Troubles make ours more gratefull in the end,
And oppoſitions nobly borne away,
Crowne our afflictions with a nobler Bay.
Oppoſ'd by Friends their force I ouerbore;
My wiſh at laſt obtayning to enioy,
Heau'ns *Loue* I found in me augmented more,
While more to gaine it, I my *Loue* employ:
By painefull acts this Paſſion I dilate,
And keep my ſoule by weakneſſe in her ſtate.

* An allusiõ to the Roſe called in Hebrew, Louesshaddovv. Cant. 2.

THE LIFE OF S. THOMAS OF AQVINE.

Written by the Reuerend Fathers Preachers.

Of the Parents, and education of S. Thomas: *with the ſignes of his future greatnes.* Chap. I.

SAINT *THOMAS* Doctour, for the excellency of his learning, ſurnamed the *Angelicall*, was borne in the Citty of *Aquinas*, in the yeare of our Lord, 1224. His Father was *Landolphus* Count of the ſayd Citty of *Aquinas*: his Mother *Theodora*, daughter of the Count of *Thean*, being both of a noble and illuſtrious houſe. The birth not only of the Saint, but alſo his Religion was foretould by a venerable Hermit, who liued in thoſe Countreyes, called *Bonus*; who viſiting *Theodora* neere her childbirth, ſaluted her, ſaying: *Be ioyfull Lady, for you ſhall ſhortly haue a ſonne, who for his ſingular qualities, ſhall be renowmed through the world, and ſhall take the habit you ſee heere depainted*: It was euen the habit of S. *Dominicke*, the which, at the foot of the Mother of God, in a little image, he wore for deuotion hanging about his necke. *Theodora* anſwered: *Gods will be done*. After which, the child being borne into the world, and called in ſacred Baptiſme by the name of *Thomas*, ſoone gaue very

manifeſt ſignes of the learning and ſanctity which in tyme were to ſhine in him. Becauſe on a day while the Nurſe was making him a bath, he ſnatching vp of his owne accord a peece of paper from the ground, held it faſt in the hand, and the Nurſe going about to take it away, he began to cry, and to be ſo troubled at it, as for a laſt remedy ſhe was feigne to waſh him, with the ſame in his hand.

Wherefore the mother being aduertiſed, to cleere and ſatisfy her ſelfe the better of the matter, opened his hand by force, and taking away the paper from him, they found there written the ſalutation of the Archangell *Gabriel* to the Virgin Mary, and that with ſo much more wonder of theirs, and of all the ſtanders by, as they could leſſe coniecture, how ſuch a writing could come into his handes. The little Child in the meane tyme, with ſignes neuer ceaſed to reach after it, and to cry and ſob for the ſame, vntill to quiet him they were forced to yield it him againe: and he not to haue it taken away any more, putting it in his mouth, on a ſudden ſwallowed it vp. This ſame, as we ſay, was held of the wiſe, and of men of good vnderſtanding, for a great and certaine preſage of celeſtiall knowledge, and of the rare vertues, which in progreſſe of tyme were to ripen in *Thomas*: it being not likely that a chlid in the ſwath-bands, without diuine operation could be ſo enamoured with the words, which were the beginning and fountayne of all the myſteryes of the new law, and of Chriſtian piety.

Nor this ſigne only of future fruites, was ſeen in that noble bud, but as often as a booke, or ought els but like to a booke, was preſented to his ſight, with childiſh endeauour he would reach after it, and take it in his hand, turning it vp and downe, and looking on it without end; ſo as to comforte him, when need was, and to ſtill him and dry his teares, there was no more efficacious way, then to put a paper or booke into his hands, to play withall. Amidſt ſuch hopes, being now arriued to fiue yeares old, that he might be the better conſerued in purity and vertuous manners, he was according to the laudable cuſtomes of thoſe tymes giuen to the venerable Monks of *Monte Caſſino*, to be trayned vp: vnder whoſe care were likewiſe many children of Lords and Princes beſides. Nor had the Maiſter any difficulty at all, to direct this happy plant vnto immortall and diuine things; ſince the child of his owne accord, ſhewing himſelfe to be aliened from baſe thoughts, and from all curioſity whatſoeuer, did euen tyre him with high and profound queſti-

queſtions, whereof one was, to demaund often, what God was? Beſides that, keeping himſelfe from company of the leſſe modeſt & deuout, he would voluntarily recolle& himſelfe, with the wiſer & more prudent ſort, and more addicted to ſpirit: yea it is affirmed for certaine, that euen at that tyme, he would ſpend two houres of the day, in ſundry deuotions, and yet not fayle to be at ſchoole, or to do whatſoeuer the Maiſter appointed him beſides. In breife, outſtripping his yeares by many degrees, with his iudgement he became a patterne of induſtry, of obedience, and of all goodnes.

Whereupon the Abbot of *Monte Caſſino*, for feare leaſt Count *Landolph* & *Theodora*, ſhould transferre him from the arts of peace, to thoſe of warre, as they had allready done with the other two elder ſonnes of theirs, very inſtantly perſwaded them, that they would not ſmother ſuch a wit in the tumultuous exerciſes, & occupations of chiualry, and depriue the world, and the Church of ſo great a help, as ſuch beginnings without doubt ſeemed to promiſe them. Great was the authority of the Abbot with all men, nor leſſe efficacious were the reaſons alleadged by him. *Thomas* his age (which as yet not paſſed ten yeares) afforded a large field for great deſignes. The neighbour Citty of *Naples*, being the auncient and gracious receptable (as *Strabo* teſtifyes) of ſublimer witts, and of the liberall arts, being in loue with ſo great a Student, ſeemed as it were, ambitiouſly to ſtretch forth the armes, to inuite and entertayne him.

All theſe occaſions, through diuine diſpoſition concurred together, to mantayne *Thomas* ſo ſtudious of ſpeculation and learning: ſo as being cõueighed from the Country to the Metropolis, & from grãmer to the grauer ſtudyes, vnder famous Doctours, he ſtudyed the Mathematikes, Logike, and Philoſopy, with ſuch profit as in ſhort tyme, his name began to reſound through the whole Vniuerſity, extolling with the luſtre of his Bloud, and ſplendour of his parents, the ſingular qualityes and rare ornaments of his perſon. At which glory afforded him, was yet the wiſe and chaſt youth not puffed vp a whit, but rather endeuoured he with all force, to ſtand firme in the knowledge and meane eſteeme of himſelfe, and amidſt what varieties ſo euer of human accidents, to hold his intention fixed and centered in God only: and by how much more knowledge he got of the Creatour by the meanes of creatures, and from Tyme learned Eternity, & from tranſitory things the ſtable

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and eternall, ſo much greater deſire was enkindled in him, to ſequeſter himſelfe from the vulgar, and with a generous contempt of the world, of purpoſe to attend to the contemplation of the firſt cauſe, & to cultiuate wholy that part of himſelfe, which he knew to be more worthy, and more like vnto God. Such was the end & ſcope of the good youth, but in the election of the meane, he could not yet reſolue, but remayned in the ſame perplexity, vntill a cleare day was added to the vncertaine light of the paſſed inſpirations, through the occaſions we ſhall preſently declare.

How S. Thomas *enters into the Family of the* Dominicans; *and how he beares himſelues therein.* Chap. 2.

THe ſacred Order of the Fryars Preachers, now flouriſhed in thoſe dayes, that was founded by the glorious Father S. *Dominicke*, and there were, euen at that tyme alſo, as euer after haue been, many men of excellent learning and ſingular vertue amongſt them. Now S. *Thomas* hauing friendſhip with one of theſe, namely with *Iohn* of *S. Iulian*, began ingenuouſly to conferre with him of his ſtudyes and labours. Whereupon being often preſent at his diſputes, & diſcourſes, and of others of the ſame Family, he came by little and little to affectionate himſelfe to their Inſtitute, while it ſeemed to him, he could no wayes better imploy the talents he had from God, then in the company of men wholy giuen to the extirpation of Hereſies, and defence, and exaltation of the Catholike Fayth. But perhapps the better to examine his ſpirit, or not to truſt to much too himſelfe, he differred (as the vſe is) his reſolution yet longer. When *Iohn* eaſily perceiuing what the noble youth reuolued in mind, he determined to ſpurre him on, & with good opportunity ſayd to him one day: It ſeemes to me *Thomas*, when I caſt myne eyes vpon thee, and thy labours, and trauayles, thou aſpireſt to no vayne, or tranſitory rewards: but if thou wilt attayne thy purpoſe, Know aſſuredly my Sonne, that perfect wiſdome and true felicity, is not got amidſt the diſtractions, intrications, & labyrinths of the world. The recollection of the ſoule, and the repoſe and ſolitude, which are found in Religious, is the next diſpoſition to apprehend the truth with, and to receiue continually new rayes and influences from heauen. This way, as you well know, haue the greateſt lights of Chriſtendome held; who ſequeſtring themſelues from buſy neſſes

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and perturbations, & cares, haue attended to Philoſophize in good earneſt, nor haue reguarded any more the peoples ratlings, then the bawling of ſo many Curres. Wherefore do thou alſo with like examples not fayle to diſentangle thy ſelfe. This habit heere now expects thee a good while, and if thou reſolueſt but to accept the ſame, my mind giues me, nor am I a whit deceiued, that by thy meanes our Lord will worke ſome notable exployt.

Such was the firſt aſſault and battery which *Iohn* gaue him, and not in vayne. Since that finding now at firſt the walls to be ſhaken with this diſcourſe, he proceeded on to leuell them with the earth, and to take all obſtacles quite away: and S. *Thomas* eaſily conuinced, gaue vp the hold, ſaying: Father, I would not haue you thinke me to be ſo cold, and ſo poore a louer of the chiefeſt good, as that the peoples talke, or any other reſpect whatſoeuer, ſhould put me off, from following it with all my forces. Your exhortation, hath not found me alienated a whit, from ſuch manner of deſignes, ſince now already I haue thought with my ſelfe long ſince, to retire me. And now only to reſolue of the place, I had need of ſome louing direction, and prudent counſayle. To which office of charity, ſince it hath pleaſed our Lord to make vſe of your perſon, aſſure your ſelfe I receiue your words, as come from the Holy Ghoſt. Whence I pray, let there be no delay made: Doe you deale with the Superiours, for I will not depart hence, til the buſynes be concluded. *Iohn* could haue wiſhed for no better newes. Soone ſhall you be ſatisfyed, replyed he then; and going in haſt to the Priour, without any difficulty, but rather with a great deale of ioy of the whole Conuent, he brought the buſynes begun, to a very good paſſe; and *Thomas* was put into the habit, with the due ceremonyes, being then of ſeauenteene yeares of age.

Now ſeeing himſelfe, to be thus ſhut vp in the Monaſtery, & eſteeming himſelfe to be ſufficiently fenced againſt the clamours of his freinds, and Citty: conſidering the ſtate he had entered into, he began to frame his life, according to the obligement of his vocation; holding it a great ſcorne if after the leauing of ſuch hopes in the world, he ſhould not ſo carry himſelfe in Religion, as euery one ſhould not reſt ſatisfyed of the courſe he had vndertaken. Then partly through the internall motiues, which he felt in his breaſt, partly the exteriour examples & aduices of the Fathers with whom he liued, he went on more encouraged euery day, not to forſlow

any thing, that might any wayes promote him to the top of perfection, which he had propoſed to himſelfe. And howbeyt in ech vertue through diuine grace, and with the continual vſe of prayer, he laboured to become excellent, yet with particuler application he endeuoured to goe forward in holy humility, as well for acknowledging it to be the Mother of all good, as alſo in ſeeing an extraordinary neceſſity impoſed vpon him, to ſhew forth himſelfe more meeke and humble to all, by how much the ornaments and habilityes he had receiued from God, were more apt to moue enuy, and to make him more haughty and proud. And foraſmuch as he well knew, there was no more direct, and ſpeedy way for the aforeſaid vertue, then the perpetuall ſubiection and mortification of the proper will & iudgment, he gaue himſelfe to obſerue obedience aboue all things: and euen from the firſt beginning ſo ordered he, & compoſed the mind, as that neither in words nor deeds, would he once digreſſe from the Superiours dictamens, nor from the orders, and rules of his Religion: and therefore he attended to read them, as he might euery moment without difficulty be putting them in practiſe. Beſides which, knowing how important ſobriety and abſtinence were to reſtrayne paſſions, and to conſerue the vnderſtanding cleere, and quick-ſighted, he determined to giue no place to ſuperfluous nouriſhment & ſleep; whence, eyther the fleſh might kick through too much pampering, or the mind be ouercaſt with fumes and vapours. Finally, he euer abhorred all idlenes, not ſuffering any houre vnfruitfully to paſſe away, and leauing withall, as litle place as might be to the temptations, and ſubtilityes of the ancient Enemy.

Theodora the Mother heares of S. Thomas *his entry into Religion; & labours to draw him from it, by all meanes poſſible.* Chap. 3.

IN the meane tyme Count *Landolph* dyed, after he had ſuffered many troubles and loſſes, for defence of the Sea Apoſtolike, by *Frederick* the Emperour: who being now with his army in *Tuſcany*, vnderſtanding of the death of the Count, ſent for his two eldeſt ſonnes, the one called *Arnold*, the other by the name of his Father, *Landolph*; and vnder the ſhew of honourable ſeruice in warre, kept them for hoſtages, that in defending the cauſe, and part of the Pope, they might not follow their Fathers ſteps. The widdow *Theodora* being

being now in theſe tearmes in the Citty of *Aquinas*, had newes of the election of life, which her ſonne *Thomas* had made in *Naples*; and remembring withal the propheſy of the good Hermit, ſhe endeuoured to ſatisfy her ſelfe, with what the diuine prouidence had ordayned: yea ſhe began to render thanks to God for it, as became a Chriſtian, and vertuous woman; but was enflamed notwithſtanding with ſuch a burning deſire, to behold and imbrace her deſired ſonne, as without delay ſhe trauailed to *Naples*, with the mind (as the writers ſay) to examine the counſails of the young man, and that if ſhe found them to be reaſonable, and well grounded, to encourage him to perſeuer in the diuine ſeruice, rather then to alienate or diuert him any manner of wayes.

Neuertheleſſe, the Dominican Fathers, not to expoſe ſo new and worthy a ſubiect to the hazard of his vocation, vnderſtanding of the Counteſſe comming, made haſt to ſend him to *Rome*; from thence to paſſe vnto *Paris*. When *Theodora* had notice thereof, it cannot eaſily be expreſſed what anger and diſdayne ſhe conceiued for it, and laying all other thoughts aſide, ſhe poſted to *Rome*; and not finding her deere pledge there neyther, ſhe preſently wrytes to her ſonnes in the Campe, to ſend forth aſſoone as may be, to way-lay the Roman paſſage, and apprehending their Brother on his way to *France* in a Fryars habit, by any meanes to ſend him to her. This meſſage to thoſe Souldyers (who as yet had heard nothing of the newes of S. *Thomas*) was both ſudden, and vngratefull to them. They being no leſſe enflamed with choler then the Mother was, with the Emperours conſent, they went ſcouring the Country with a good band, vntill by diuine permiſſion, they found the Pilgrim, through wearines of the iourney ſat downe with fowre others, at a cleere fountayne ſomewhat neere the Bourge of *Aquapendente*, and running furiouſly vpon him, firſt they tryed to pull away his habit, by force; but that not becoming them to doe, they tooke him laſtly, and ſent him bound to his Mother: who receiuing him with ſighs and ſobs, cauſed him to be carryed for the preſent to *Rocca ſecca* (a place that was ſeated, on the top of a hill neere to *Aquinas*) to ſee if heereafter, with more leaſure, ſhe might draw him to her deſignes.

This boldnes of *Theodora*, and of her elder Sonnes, with reaſon diſpleaſed the Pope, when he heard the ſame from the Fathers of S. *Dominicke*, and would ſurely haue proceeded againſt them with

cenſures & excommunications, if the ſayd Religious for auoyding ſcandall, and to ſhew themſelues rather to be friends of peace, had not pacifyed the matter, in leauing all to the diuine iuſtice. But *Theodora* yet not contented with what ſhe had done, being returned to her countrey, beginns afreſh to lay a cruell aſſault againſt S. *Thomas*, ſaying among other thinges, that which followes: When thy Father of happy memory, and I thy vnfortunate Mother firſt ſent thee to *Monte Caſsino*, and afterwardes to ſtudy at *Naples*, we had verily thought, that the conuerſation of ſuch, euen ſo held in eſteeme for ſanctity and learning, as the Fathers of *S. Benet* were, and the others of *S. Dominicke*, would haue bred and nouriſhed in thee nothing but piety and reuerence due to a Mother, at leaſt humanity and diſcretion, to be ſhewed of right to euery one: but now with theſe deportements of thyne, thou makeſt me doubt that theſe new Orders inſteed of meeknes and ciuility do but teach men to put on the habit of fiercenes & cruelty: yet when I am preſent at their preachinges, I do heare them commend both with reaſons, and with authority of ſacred Scriptures, the obſeruance, and honour due vnto Father and Mother, and the care which euery one ought to haue of their domeſtiques. If theſe moderne Deuines, to purchaſe in publique an opinion of ſanctity, and in ſecret to attend to their priuate intereſts, do but celebrate Mercy in the Pulpit, and in their Cell approue inhumane, rigours, and of harſh manners, and if ſo it be with them; then ſurely it is to be thought a goodly ſanctity to lye ſo in the Pulpit, to deceaue the Auditours, & with trim and colourable ſpeaches of piety to inueagle and entice the vnwary youth, to make them afterwardes in Cloyſters, to become very ſauage and brutiſh, arming them, and ſetting them on againſt their owne Mothers, ſometymes more iuſt and timourous of God, then euen the Preachers themſelues.

And likewiſe if it be true, as I haue alwayes vnderſtood, that to haue reſpect to Parents, both by diuine Law and naturall inſtinct, be ſtraightly impoſed on euery man; what excuſe canſt thou ſeeme to alleadge, my Sonne, for not caſting thyne eyes hitherto, on ſo great calamityes, as now haue partly happened to me, and partly alſo, are likely to arriue anew, and euen hang ouer my head? Tell me? Where is thy Father, who hath left me a Widdow, ſurcharged ſo with yeares, amidſt ſo grieuous ſtormes & aduerſities? Where are thy Brothers, who being accuſed for being

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too fauourable, and followers of the Pope, are violently detayned by *Ceſar*? Yet ſo great loſſe, and miſeries might in ſome manner be ſuffered by me, if there were but any hope yet left vs of better. But theſe differences which raigne ſo betweene the Emperour and the Pope, and the ſiniſter conceit, wherein we are with the moſt potent and ſtronger part; alas, how I feare it will redound at laſt; to an vtter ruine of our houſe, and our whole Citty. One comfort only remayned vnto me, in thy perſon, while thy wiſedome and rare partes ſeemed to promiſe me, they would ſhortly rayſe thee to ſo high an eſtate and dignity, as thou only mighſt ſuffice to remedy all theſe loſſes and perills. But moſt vnhappy we, that euen we applyed thee to ſtudy and deuotion, while now thou art become an idle ſpectatour only of the calamityes, and troubles of thy diſconſolate Mother, Brothers, Parents and Friends, and laſtly of the flames and aſhes of all the afflicted countrey. To which I ſee well thou art likely to giue vs ſome goodly ſuccour ſurely, with thoſe horrid garments I ſee vpon thee, and with thy flying ſo, into the dens of *France*, there to reioyce thee, and to laugh at our death and Exequies.

The Anſwere of S. Thomas *to his Lady Mother.* Chap. 4.

THeſe words *Theodora* accompanyed with weeping, and anger withall, but yet not entring into menaces, hoping that her Sonne being mooued to pitty would be able to make no more reſiſtance againſt her. But he being reſolute and firme as a tower, did ſeeke indeed to comfort her, but as farre as duty would and no further, and gaue her accompt of his doings in the manner following. If ſo many ruines as you ſay Madame, are like to befall our houſe, neyther you nor I can tell which way to remedy them, ſince for the future it reſts in the hands, and will of God. Nor to me appeares, we are to expect ſo much euill frō the diuine Goodnes: & if in very deed our ſinnes, and thoſe of our Country ſeeme to merit the ſame, what better meane can I take, to pacify the Heauenly wrath, then to diſpoyle me of my ſelfe, and to offer me vp as a full and perfect Holocauſt to his Eternall Maieſty? If I ſhould haue remayned with you in the world, or now returne to it a new, what ſhould I doe but increaſe with my preſence your misfortunes, laments, & woes? And is it poſſible that our Citty ſhould be reduced into ſo ill termes,

as that the only ſafety thereof, ſhould be founded in a poore youth, of little knowledge and of no experience at all? And yet when neceſſity ſhall require it, I ſhall be ready to ſuccour it with my life and bloud.

But where are the flames? where the fires you exaggerate ſo much? For my part I do ſee none preſent, nor do I know whence they are like to come. And if indeed (as I ſayd) they were to be feared ſo, for our owne ſinnes; it reſts not in my power but in Gods only, to exempt vs from them. And when you would rely on human ſuccours, haue you not other Sonnes, as more auncient in yeares, ſo of much more prudence and worth then I? Are they not continually with the perſon of the Emperour? Who, ſuppoſing he haue ſome ſuſpition of our bloud, yet will it be no hard matter, for them with their ſeruice and loyalty (which is wont to ſoften & relent euen Beares and Lyons) to pacify him ſo, that his ill conceipt may turne to a good opinion agayne, and his hatred be conuerted into grace and protection. Nor would I haue you ſay heere, Madame, that I am quite depriued of affection and of common ſenſe, and that from the Seruants of God I haue learned to be inhuman & ſauage: theſe are but fables meerly. I contemne not your ſighes, I take no pleaſure (as you pleaſe to ſay) in your tribulations and afflictions. God calls me anothet way, him muſt I needs obey rather then men: and you conſider not the great danger, the while, you put me into, through your ſo obſtinately oppoſing his holy will. And ſince you tearme me hard and ſauage, for ſequeſtring my ſelfe from the ſnares of the world, what manner of loue ſhall I call yours? how pious, how benigne, how motherly, ſo to pull me from the midſt of the hauen of tranquility, to expoſe me to the raging winds and furious tempeſts of the world? But in ſumme, you deceiue your ſelfe Madame, if you thinke with your artificiouſnes to draw a ſoule into baſenes and mire, that hauing through the grace of God already taſted ſome fruite of the ſpirit and true vertues, hath now at laſt in ſcorne and loathing what pleaſures ſoeuer the ſenſe and fleſh can promiſe. And well may you with violence retayne this body of mine with you, and make it conſume in priſon: but that euer the mind ſhould be aliened from Religion, and ſhould lay aſide this poore habit, and courſer garments, while I breath you ſhall neuer obtayne the ſame.

The perſwaſions vſed by S. Thomas *his ſiſters. His anſwere to them, and what followed thereof.* Chap. 5.

VVIth this ſo free diſcourſe of *S. Thomas*, the Mother now ſatistyed, that by way of perſwaſions, or prayers, ſhe ſhould profit but little; ſo as being much exaſperated therat, with an angry contenance ſhe betakes her ſelfe to proteſtations & threats: but finding him continually more conſtant and impregnable, very ſad and heauy ſhe parts from him, leauing him ſtill ſhut vp in the Rock with a good guard. A litle after to ſee if the enterpriſe would ſucceed better with others, ſhe commaund two daughters of hers of ſharp wits, and of excellent ſpeach to goe vnto him, and to try by all meanes to bow that obdurate hart. Nor ſtayd they awhit (as the human Nature is more prompt to the execution of euill then good) to make tryall with all induſtry that might be. Apparelled then very ſumptuouſly, and with the moſt gorgeous ornaments they had, they went both of purpoſe to ſee him, ſhewing themſelues with amourous lookes, and premeditated words, to merualyle much, how he could once let ſuch a folly enter into his head, and by whom he had been ſo deceiued, and induced, as to forget his greatnes ſo much, and the ſplendour of his ſo illuſtrious and ancient a Family, of ſo many and ſo famous Predeceſſours of his. He ſhould conſider a litle, if the habits and habitations of the meane, baſe, and obſcure people, become perſons of ſo noble bloud: if it were ſufferable, that a yonge man elected by God, for high enterpriſes and affayres, to gouerne ſtates, to rule vaſſalls, with ſo much diſhonour of him, and his freinds and parents, ſhould goe hide and bury himſelfe in cloiſters. And therefore by all meanes, he ſhould chaunge his mind, and turne the ſame, to take to himſelfe ſome noble and bewtifull Spouſe, to liue (as men of iudgment doe) according to decorum, and to procure by all meanes, the greatnes & glory of the houſe of *Aquinas*, for theſe were atcheiuements worthy of him.

At which ſuggeſtions of theirs S. *Thomas* fetching a deep ſigh: Ceaſe, anſwered he, from ſuch vanityes, for you are not to deale heere with a Reed, to be ſhaken with euery wind, but with a Religious man and ſeruant of Chriſt. The noble bloud you ſo much vaunt of, if not accompanyed with ſolid vertues and diuine grace,

is no more then a fooliſh fantaſy? And where the goodnes & friendſhip of God is found, what need is there of nobility of birth? As for the exteriour habit, I haue a great deale more occaſion to ſee you, or rather to bewayle you, to behold you ſo braue and gallant as you be. And know you not how this quaint workeman-ſhip of yours, ſprings but from the diuell, & ſerues for nothing elſe, but to put the honeſty of body and ſoule in hazard? And much better is it, vnder a poore, and courſe mantle, to couer a candid and pure ſpirit, then with ſuperfluous ornaments of the body to ſhew a mind not ſo Chriſtian or modeſt as it ought? And it appeares, Siſters, you regard not ſo much the eyes of Chriſt, as thoſe of men. And this perhapps were a leſſe euill, if together with humane arts heere, were not mingled alſo the diabolicall. You ſee not the ſpots which by this māner, you put vpon the ſoule, & thinke belike, you wierches as you are, with your inks, gold, and iewells, to deceiue the ſight of the moſt holy Trinity, and of all the heauenly Court. And what ſuppoſe you at laſt to deriue from terrene loue, but a perpetuall ſucceſſion of ſorowes and troubles?

Looke vpon our Mother, in what torments ſhe is now, & how vnhappy a life ſhe confeſſeth ſhe leades. Let her goe on, forſooth, gathering the ſweete fruites of the world, and do you follow her likewiſe if you will, hauing ſtill before your eyes the continuall puniſhments ſhe hath, and the infinit dolours ſhe feeles. Theſe are the gaynes your worldly induſtryes procure you: To this finally, doe thoſe dreſſings of the body point; to thoſe proud thoughts of vayne glory, of vayne nobility, of vayne honour. I would to God, he would ſo open your eyes a litle, as that tranſcending the heauens and ſtarres, they might penetrate into the inmoſt bowers of the bleſſed ſpirits, where you ſhould behold, very liuely tragedyes of your perdition, and folly, moſt perfectly repreſented. And if in that fortunate number, were ſome of our Auncеſtours to be found, whoſe fame you ſeeme to extol ſo much, whence thinke you, would they receiue a more gratefull and ſweete ſpectacle, eyther of me, that labour withall my forces to imitate them, and who therefore treading vnder foot all mortall care, and contemning all human reputation, & guirt with this habit to be able more freely to follow their ſtepps; the of you, who forgetting their examples, do ſpend the time in chats, & attend to fleſh, without any reckoning of the ſoule, and doe ſeeme to giue your ſelues to nothing els, then to kindle your

your ſelues an euerlaſting fire?

With this diſcourſe accompanyed with truth & ſpirit, S. *Thomas* did ſo mortify the boldnes of his Sifters, as for ſhame they held their peace. And the one of them being touched with particuler feeling, afterwards continued a good life, and holy conuerſation, vntil ſuch tyme as moued by God, imitating her Brother ſhe made a vow of Religion, and being recluſed in a monaſtery of the Nunnes of *S. Benet* of *Capua*, laudably perſeuered therein vnto her death. But S. *Thomas* in the meane tyme making a vertue of neceſſity, & a Cell of his priſon, ſpent the tyme in prayer and ſtudy as he was wont, eſteeming it to be no ſmall happynes to him in thoſe perſecutions, to ſee occaſions cut off, of wandering abroad, heere and there, & the diſtractions, which a more free, and common life would bring with them.

How S. Thomas *is prouoked by his Brothers agayne; then tempted by a woman; and laſtly eſcapes out of priſon*. Chap. 6.

S. *Thomas* continued not long thus quiet and ſecure, becauſe *Frederick* the Emperour, being paſſed with his army into *Puglia*; the two Brothers, of whom we haue aboue made mention, vpon that occaſion came to *Rocca ſecca*, renewing their auncient purpoſe, of diuerting S. *Thomas*, by all meanes poſſible, from his way begun: and ſince that neyther with terrours, nor flatteryes they could preuayle with him, being enflamed with rage, they doubted not furiouſly to teare off the ſacred weed from his back, and leauing him ſo halfe naked in the place, they departed thence full of wrath and indignation. Then the diſciple of Chriſt, taking compaſſion of their youthfull errour, & praying moſt earneſtly for thoſe ſoules, endeuoured to peece vp agayne the torne habit, the beſt he could with his owne hands, and thanking God for the victory obtayned, now returned agayne to his wonted occupations; when beſides all expectation, he was ſurprized with a new aſſault, more fierce then euer; a wanton woman, ſet on by the Brothers, and brought in of purpoſe to tempt him: But he, as one that knew well the daunger of ſuch manner of battayles, ſnatching ſuddenly a brand out of the fire, chaſed away that monſter from his chamber, and ſhutting faſt the doore, at the ſame inſtant drew a Croſſe on the wal with the ſame ſtick, before which hauing proſtrated himſelfe, moſt

humbly beſought he our Lord, that if by chance that helliſh ſight had left in his imagination any manner of blot whatſoeuer, he would vouchſafe of his infinite mercy to take it away quite, and to graunt him beſides ſo much help and fauour, as he might be able very perfectly to preſerue his chaſtity to his death, which in Religion he had deuoutly promiſed.

The diuine eares were not deafe, vnto ſo iuſt & feruent prayers. The Champion of Chriſt thereupon being growne very weary, fell into a ſhort ſleepe: when two Angells from heauen appeared to him, telling him his prayers were heard, & for a teſtimony thereof, they guirded his loynes with a belt, ſo ſtrongly, as that through payne therof crying out aloud, it made his keepers toenter into him, to whom notwithſtanding he would not diſcouer what had happened, as neyther reuealed he it afterwards to any others, vntill the article of his death, when it ſeemed to him, he was then obliged in cõſcience not to bury ſo cleere an act of the diuine goodneſſe in perpetuall obliuion. But after that accident, if ſome great neceſſity for the glory of God or behoof of the neighbours required it not, he kept himſelfe wholy from all couerſation with women, as from baſiliskes, and ſerpents.

For two whole yeares he had now been ſhut vp in that priſon; at the end whereof *Theodora*, being now growne weary, & partly alſo being gauled with touches of her conſcience, calling for ſome of the Fathers Preachers vnto her, ſhe ſecretlỹ gaue order to them to come at a certaine houre of the night, vnto the foot of the wall againſt the chamber of S. *Thomas*, and that he deſcending by a cord from the window, or a falſe ladder, they might carry him away in the name of God. The occaſion of this ſecrecy was, as well the feare of offending her other Sonnes, if without their conſentes he had been openly let goe, as the reſpect of her owne reputation, which ſeemed to be in danger, if after ſo many contentions, and ſo much adoe, her ſage practizes ſhould manifeſtly be vanquiſhed at laſt, by the conſtancy and reaſons of a youth only. For this enterprize *Iohn* of *S. Iulian* was choſen, whome we mentioned aboue, being the deer father & Miniſter of S. *Thomas*, & who heeretofore truly was wont by the tacite conſent of *Theodora* to viſit him in priſon. By this man, and other his companions being led away to *Naples*, not without the common Iubiley of all, from thence they ſent him to *Rome*, by order of Superiours, and from *Rome* in company

of

of the Generall of the *Dominicans* he went to *Paris*; and from thence againe within few monthes, being ſent to *Colen*, he began with great contentment, to heare *Albertus Magnus*, holding it to be no ſmall happynes to him to haue met with ſo famous and excellent a Maiſter, and with ſo cleere a glaſſe of all religious vertues.

S. Thomas *is graduated, and made Maiſter of the Chayre: and how he caryes himſelfe therein.* Chap. 7.

BY occaſion of ſuch a Doctour, S. *Thomas* gaue himſelfe to heape vp new treaſures of wiſedome, and to attend the better to ſo noble a purchaſe. He impoſed on himſelfe in the meane tyme, a Pithagorean ſilence, in ſo much as he was come into contempt for the ſame with the reſt of his fellowes in the ſchoole, & was brought into ſuch a conceipt amongſt them of a ſlow and groſſe capacity, as by a ſurname they called him the *dumbe Oxe*. But the diuine Prouicence ſuffered not ſo rare a light of wit, ſhould be hidden long. It came into the mind, to ſome of the more curious, with diuers demands to tempt the vnknowne learning of the youth, & to breake in ſome ſort that pertinacious ſilence of his. There was explicated at that tyme in Schooles the booke of S. *Denys Areopagita, de Diuinis nominibus*, a very high matter, and full of deep myſteryes. Vpon the leſſons S. *Thomas* then being cunningly examined by more thē one he gaue ſuch accompt thereof beyond all expectation, both by his pen, and by word of mouth, that *Albertus* would needs oppoſe, and proue him alſo; ordayning in the firſt diſputations, he ſhould be *Reſpondent* in very difficult queſtions.

This did *S. Thomas* refuſe at firſt, of his innated modeſty. But *Albertus* continually making more inſtance, he thought good, to reſiſt no longer: and recommending himſelfe firſt very humbly to our Lord God as he was wont, he anſwered after, with ſuch acumen of wit, and with ſo much dexterity withall, as that *Albertus* being full of aſtoniſhment exclaymed at laſt: *Thomas, thou ſeemeſt to me rather a Moderatour, then a meere Reſpondent*. And thereupon turning to the Auditory. *My Maiſters* (ſayd he) *you call him a dumbe Oxe, but certainely he ſhall one day giue forth ſuch lowings, as ſhall be heard throughout the whole world*. With his ſo cleere a teſtimony made ſo publiquely of him, it was not poſſible for him any more, to remayne eyther retired or ſilent; but yet he alwayes conſerued

himſelfe farre from any arrogancy at all: whence he came euery day to be ſo much the more admirable to all, and was by vniuerſall conſent held no leſſe then a Saint. Thus being in *Colen* for ſome tyme, he was by the inſtance of *Albertus Magnus*, recalled to *Paris* by the Generall of the order, there to take the degree of Bachelour vpon him. To which degree being promoted againſt his will, they applyed him preſently to expound the Maiſter of *Sentences*; wherein (hauing kept for this intention very ſtrict vigils, and faſts, and made his prayer) he came off with it in ſuch manner, as that the Rectour of the Studyes, determined very ſoone to make him a Maiſter in Theology, with all the ſolemnity that might be.

S. *Thomas* vnderſtanding thereof, and eſteeming himſelfe very farre vnworthy of that name, began afreſh to find excuſes, and to alleadge particulerly his age, which as yet had not finiſhed the thirtith yeare, yet for all that he was fayne to obey. And in ſuch extremity of his, recurring (according to cuſtome) to the armes of prayer, he begins to craue the ſuccour of the Almighty God; vntill ſuch tyme as being once perplexed, among other things, about the Theme he ſhould take in that publike act, a venerable old man appeared to him in ſleep, and ſayd to him: What ayleſt thou *Thomas*, that thou weepeſt, and ſo afflicteſt thy ſelfe in this manner? He anſwered, they enforce me to take the name & office of Maiſter vpon me, wherto I know my ſelfe, to be inſufficient: and being among other things at the beginning to make a diſcourſe, I know not what Theme to take. Then, replyed the old man: Be of good cheer my Sonne: It is the will of God that thou accept the degree. For Theme thou ſhalt take that verſe of the Pſalme, *Rigans montes de ſuperioribus ſuis, & de fructu operum tuorum ſatiabitur terra*. That ſayd, the old man vaniſhed, and *S. Thomas* yielded many thanks to God, for being ſo benignly comforted by his immenſe goodnes. Being now made Maiſter, he went forward in explicating the ſacred Theology with great applauſe, hauing alwayes an eye to the profit, & capacity of the ſchollers, rather then to his owne reputatiõ or proper guſt. In his manner of interpreting he had an eaſy, cleere, and diſtinct methode. He fled new opinions, and the vnuſuall manner of phraſes and words. In diſputes, he kept himſelfe from moderate contentions, and extrauagant acts or clamors, maturely yeilding to others obſtinacyes or pertinacityes, and chooſing rather for the glory of God, and edification of the Neighbour, to appeare

ſometymes

ſometymes leſſe learned, then little modeſt. Whereſoeuer he read, but eſpecially in *Paris*, and in *Rome*, he had alwayes his Schoole very flouriſhing, both for number and quality of hearers, Doctours, Biſhops, Cardinals: and it is a notable thing, that with all the credit and authority he had gotten, yet neuer ſlacked he his dilgence, being otherwiſe one of ſo great a naturall wit, as he had few his equalls, and of ſo happy a memory withal, that in a manner, as often as he had but once ſeene any thing, he would faythfully retayne it for euer; and of ſuch vigour of mind, as that which is recounted of ſome Ancients for ſo admirable a thing, he would yet doe more in dictating, in diuers matters, vnto three or foure Scribes at once, & yet that rich floud of wiſedome would neuer be diminiſhed.

Of S. Thomas his Speculations in ſtudyes: with his Rapts, and Extaſies in Spirit. Chap. 8.

IT would be too long, and a ſuperfluous thing to make heere a Catalogue of his workes ſo many, and of ſo great note, wherwith he confirmed the Catholike fayth, & rooted out, and oppreſt many hereſies, partly increaſed already, and partly new growne vp: ech ſtate and quality of perſons he would inſtruct with holſom aduiſes and precepts, and finally illuſtrated the ſacred Thology, and brought it againe to its ancient dignity, reducing and ſubmitting all other ſciences to its Empire, which through the fault of ſome impious Sophiſters ſeemed heeretofore to diſſent and rebell from it. But as he would touch the point in euery matter, ſo he ſeemed to haue a ſpeciall grace, in treating of the moſt excellent Sacrament of the Altar, and not only in Proſe, but in Latin rime alſo, according to the cuſtomes of thoſe tymes; in ſo much as for the eminent doctrine and piety contayned therin, the Catholike Church euen to this day, ſinges no other Office, or Maſſe on the day of the great ſolemnity of *Corpus Chriſti*, then that which he compoſed, at the inſtance of Pope *Vrban* the IV.

And it is moſt certaine, that in *Naples*, being once much eleuated in mind, and preſent in perſon before a Crucifix, our Lord ſpake to him in that image: *VVell haſt thou written of me, Thomas; VVhat reward then wouldſt thou haue? VVhen he anſwered: ſurely nothing, O Lord, but thyne owne ſelfe.* Two notable parts concurred in the glorious Doctour, which are hardly coupled together; as quickneſ

in apprehenſion, and patience in ſpeculation. Foraſmuch as he not only acutely penetrated and diſtinguiſhed at once, but would alſo diue into the deeper inueſtigations, as that very often he would come to looſe his ſenſes. When on a tyme, being in ſuch an abſtraction, a cole of fire, lighting on his leg, and agayne the flame of the candell, which ſtudying he held in his hand, euen touching his fleſh, a prety while, he ſtirred not awhit, nor was moued any more thereat then a meere ſtone.

That ſame likewiſe was memorable, which happened to him, at a Feaſt with *S. Lewys* King of *France*, at ſuch tyme as he wrot that noble Summe againſt the Gentils: in which matter he was then ſo abſorpt, as that amidſt the Royall diſhes of the King, forgetting himſelfe and the ſtanders by, he ſuddenly cryed out: *The Manichies are conuinced*; and ſeeming to him, that he was in his Cell, called to *Fryar Reginald* his companion, to dictate to him as he was wont. But after awaked by the Dominican Priour who ſate by him and crauing pardon with ſome confuſion, he was comforted and excuſed by the wiſe King, at whoſe beck one was ſuddenly called that might faythfully note thoſe new conceipts. Nor leſſe memorable was the exceſſe, which he ſuffred towards the end of his life, remayning in the Caſtle of his *Sister*, where he was for three dayes abſtract, as it were, from his body, and returning on the laſt to himſelfe agayne, he confeſſed to the aforeſayd *Reginald* (but vnder the ſeale of a ſecret, vntill his death) that hē had notice of more things and of more excellent miſteryes in that ſpace only, then euer he had in all the labours, & watches he had endured till that tyme.

And ſurely is it not to be paſt ouer in ſilence, that he being adorned with ſo great guifts by nature, and beſides that, ſo great a freind to labour, yet to make new profit euery day in ſciences, he depended ſo much on God, as that before his entring vnto ſtudy, he would allwayes recommend himſelfe very ardently to the eternall wiſedome, as if he had expected all ſucceſſe from heauen only, and by no other wayes. An induſtry truly, very worthy to be imitated of ech Student: Becauſe that ſuch as without hauing recourſe to God more then ſo, do confide & in their proper guifts, by how much they goe forward, and proceed in learning, ſo much are they puffed vp in their ſoules; in ſuch wiſe, as being thence blinded whence they might haue had light, they ſtumble themſelues, and draw others withall into their miſerable errours and pe-

peſtife-

peſtiferous opinions. But the Angelicall Doctour (as I ſayd) did quite the contrary, nor was he deceiued awhit of his hope: ſince many concluſions, being otherwiſe doubtfull and obſcure, by this only way he drew forth from the deep abyſſe (as they ſay) of truth, as we ſhall cleerely make appeare by the example following.

The Saint explicated the oracles of *Eſay*, and being come vnto a paſſage, whence by human help he could no wayes acquit himſelfe; according to his vſe he recurred to diuine, and gaue himſelfe to faſt and pray for that intention, ſo many dayes (taking beſides *S. Peter* and *S. Paul* for interceſſours) as that thoſe glorious Apoſtles at laſt one night appeared to him in his Cell, and there ſweetly conferring with him, a prety while, put light into him, and ſo quit him of al perplexity. In the meane tyme, *Fryar Reginald* was in the ante-chãber as he was wont, and though he heard the voyces, yet nothing vnderſtood what they ſayd. The viſion then being vaniſhed; S. *Thomas* called him in to write, and dictated the whole declaration to him, ſo largely, and without ſtop, as if he had been taking it forth of another booke in order. The dictates being ended; *Reginald*, who had heard confuſedly the murmure aforeſaid, did moſt ardently thirſt, to haue a diſtinct notice thereof, and therefore lying proſtrate on the earth, beſought him not to hide or conceale it from him, and that with ſo much affect, and with ſo great inſtance withall, as the ſeruant of God (vnder the condition and ſcale as before) ingenuouſly diſcouered it to him.

Beſides that, this ſo frequent prayer anailed him much, to maintayne his ſpirit alwayes very cheerefull and freſh, which of its nature with much ſpeculation is wont to be arid and dry. Howbeit the holy man togeather with the aſſiduity of prayer, would vſe alſo other potent and generous remedyes. Whereof the principall was, to approach to the foũtaine of all graces, the ſacred Euchariſt; wherto he was ſo deuout, that beſides his ſaying euery day Maſſe, he would afterwards humbly ſerue another. And as in preparing himſelfe to that banket of the Angells, he would add particuler ſtudy and attention; ſo after in rendring of thankes, he would ſuddenly be rapt into extaſies, and being liquefyed in celeſtial ſweetneſſes, ere he were once aware thereof, would be wholy bathed in teares. He was exceeding ſollicitous moreouer, in procuring the protection and fauour of the Saint, and eſpecially of the glorious Virgin and Martyr *Agnes*, whoſe reliques he had alwayes hanging at his breaſt

with

with ſo much fayth, as that one day touching *Fryar Reginald* therewith being dangerouſly ſicke, he recouered him ſtraight. He was wont alſo at tymes to help himſelfe, with the reading affectuous & morall bookes, eſpecially the Collations of *Caſsian*; wherein he knew likewiſe the Patriarke *S. Dominicke* to be exceedingly verſed, and to haue gathered thence incomparable helps for diſcretion of ſpirits, and ſolid vertues.

By which meanes, in ſo great an abundance of heauenly guifts, how he kept himſelfe humble, and magnanimous both, through his whole life (being qualities not ſo diſioyned from themſelues, as ſome thinke, but deere companions rather, and indiuiduall Siſters) may be eaſily gathered, by the acts that immediately follow.

Some notable Acts of Humility of S. Thomas, *with the like; and particularly his deuotion for the ſoules in Purgatory.* Chap. 9.

Saint Thamas now ripe for glory and age, by this tyme paſſed to the Cloyſters of *Bologna*, addicting himſelfe to moſt deep conſiderations: when a certaine Fryar, new come from forren parts, & hauing leaue of the Priour, to goe forth into the Citty for ſome buſineſſe with the firſt Companion he could meete with, by chaunce lighted on *S. Thomas*, not knowing him by ſight, and willed him in behalfe of the Superiour, to goe along with him: at which voyce, the Imitatour of Chriſt, as ſent from an Oracle, not only obeyed without delay, but alſo being after not able to go ſo faſt as the other, through a lame legge which he had, with incredible patience he ſuffered ſome rebukes for the ſame; vntill ſuch tyme as being aduiſed by Seculars of the perſon whome he intreated ſo ill, being wholy confounded thereat, and excuſing himſelfe of his ignorance, very humbly craued pardon of him for it. Whereupon *S. Thomas* being demaunded of the ſame Gentlemen, wherefore he had ſo abaſed himſelfe, he made anſwere with a graue countenance: *Religion* (forſooth) *conſiſts in Obedience, and obedience for one man to ſubmit himſelfe to another for God, ſince God himſelfe for our ſake would ſubiect himſelfe to Man.*

From another thing, we may likewiſe gather, the loue which the Saint had of his owne proper ſubiection; Which is, that he not only, in his owne Order, abſtayned alwayes from Prelacy and gouernement, but euen likewiſe abroad, being called by Pope *Clement* the

the IV. to the Archbiſhopricke of *Naples*, he ſo refuſed the ſame, as he ſupplicated with all, and as much as he durſt tooke hold of the chiefe Bishop, beſeeching him not to offer him any dignityes. What ſhall we ſay then of the regard and caution he had, not to attribute any good to himſelfe? In ſo much as to the honour of Chriſt, and for the help of ſoules, vpon good occaſion he confeſſed ſincerely, being then of good yeares, amidſt ſo much celebrity and humane prayſes, ſo many Magiſtrall Chayres, ſo many Preachinges, leſſons, diſputes and ſo many publique Acts maintayned, and ſo great variety of compoſitions and labours, he had neuer felt in his ſoule the leaſt guſt, or complacence of Vaine-glory.

From this ſo chaſt a loue and feare of God, and from this care which the Seruant of Chriſt had of himſelf, ſprung the fruit which he wrought with others; and from his conuerſation in Heauen, followed his dealing ſecurely with men. In his preachinges (as we haue ſayd alſo of his Leſſons) he attended more vnto profit, then pompe; he attempered himſelfe to the reach of the people, and aboue all, conformed his life with his wordes. Whence he came to be heard with ſo great concourſe, veneration, and ſilence, as he had beene an Angell deſcended from Paradiſe. And ſometymes our Lord God would concurre with euident miracles, as it happened once on an Eaſter day in the Citty of *Rome* at S. *Peters*, where he deſcending from the Pulpit, a certaine woman, now troubled and afflicted a long tyme with an incurable fluxe of bloud, approached vnto him in a preſſe of people, and touching him by the hemme of his Cloake with much fayth, ſhe was immediatly made ſound, and as ſtrong as euer.

His priuate diſcourſes alſo were of marueilous efficaay, wherin he ſtudyed alwayes to inſert vpon good occaſions, ſome thing of edification, and if perhaps in any graue matter, it were needfull to perſwade, or to examine out the truth of any thing with reaſons, there was hardly found any that were able to make reſiſtance againſt him, as may eaſily appeare by the action following. Being once preſent at the feaſt of the Natiuity, for certaine occurrences, with the Cardinall *Riccardo*, at *Molara*, a place ſomewhat neare to *Rome*, there met alſo by good happe two *Iewes*, by how much richer in ſubſtance and more learned in the ancient Law, ſo much the more were they addicted to fleſh, and more obſtinate in their perfidiouſnes. Hauing taken in hand then to treat with thoſe two

ſoules at the inſtance of the Cardinall, after an encounter had, with a long diſpute, he conuinced them in ſuch ſort, that hauing both by accord taken the ſpace of a night to thinke vpon it (while he in the meane tyme was praying for them) at laſt they yielded, and the infant Ieſus now corporally borne in a vile manner, was ſpiritually borne anew in their hartes. So as repenting themſelues of their life paſt, and comming forth of darknes into a cleare light, they were both baptized with the common ioy and gladnes of all.

This ſingular Man had a notable zeale of the ſaluation of all; but yet notwithſtanding his familiar freindſhipps were reſtrayned to few. One of his deereſt and beloued was, the Seraphicall S. *Bonauenture*; & to this purpoſe it is recounted, that going once to viſit him, at ſuch tyme as the Saint was writing the life of S. *Francis*, finding him in an extaſy, and with the body eleuated in the ayre; he ſtopt awhile, and turning to his companion ſayd: *Let vs ſuffer one Saint to work for another*. One quality alſo was ſeen in him, very proper for perfect men, that he being ſo rigid & ſeuere to himſelfe, was yet exceeding benigne and mercifull to thoſe, that ſynned out of human frailty, in taking compaſſion vpon their defects, yea weeping alſo alike for them, as they were his owne. And beſides had a pious and officious memory of the faythfull departed, ſo as his *Siſter*, once being dead appeared to him in *Paris*, crauing ſuccour at his hands to be deliuered from Purgatory. And he as well by himſelfe as others, afforded ſuch helps, and ſuffrages togeather, as a litle after he being in *Rome*, ſhe returned to him, to let him vnderſtand, that now ſhe was quit of her paynes, & for euer bleſſed, beholding the face of God. Vpon this occaſion, S. *Thomas* required of her ſome newes likewiſe of his oftwo Brothers, both deceaſed: & ſhe anſweared, that *Landulph* continued yet in Purgatory, but *Arnold* reioyced now in heauen; and thou ſoone ſhalt be alſo in our company, but with a great deale more glory, for thy labours endured in the ſeruice of the holy Church.

The death of S. Thomas, *with his funeralls, and what happened thereupon.* Chap. 10.

AS this great Seruant of God, had ſo much charity towards euery one, ſo he was ordinarily eſteemed and loued by as many as knew him, but eſpecially he was gratefull and acceptable, to

three

three ſeuerall holy Popes, *Clement* the IV. *Vrban* the IV. & *Gregory* the X. The firſt whereof, as hath been ſayd, endeuoured in vayne to make him Archbiſhop of *Naples*: the ſecond helped himſelfe much by him in writing things of great importance, and eſpecially in confuting the errours of the Greeks: the third hauing intimated a Councell at *Lyons* in *France* for weighty neceſſityes of the Catholike Church, among the cheife, called for S. *Thomas* thither; and heerewith, not thinking thereof, he haſtened his end, and the reward of his labours. Becauſe being then at *Naples*, not wel diſpoſed for health, to obey the Pope, he put himſelfe on the iourney without delay: and being arriued at S. *Seuerine* a Caſtle of his Siſters, there fell ſick. From thence, being yet not well recouered, ſuſtayning the weakenes of his body with the forces of the mind, againſt the will of his deereſt freinds, he went forwards, vntill ſuch tyme as he fell into a relapſe at *Foſſa noua*, a place of the *Ciſtercians* in the Dioceſſe of *Piperno*, in ſo much as he felt (and ſo told Fryar *Reginald* in ſecret) that now approached his laſt day.

Heere he was receaued by the Abbot, and the other Monkes with the greateſt Charity that might be, who the more they laboured in curing and ſeruing him, in carrying among other things ſome fuell from the wood, on their owne ſhoulders, being then the tyme of winter, ſo much more was the ſicke man ſorry and troubled, to haue them ſuffer ſo much for his ſake, ſaying with great feeling: *And who am I, that the ſeruants of Chriſt, ſhould trauaile ſo much for me?* Nor would he likewiſe in that ſpace be found to be idle, becauſe at the inſtance of ſome of them, who deſired ſome yſſue of his noble wit, he briefely expounded the Canticles of *Salomon*, foreſeeing his paſſage out of this life, and aſpiring vnto the Eternall Canticles. And for that now his forces began to fayle him, he deuoutly required the moſt holy Sacrament of the Euchariſt, which being brought by the Abbot, withall the Conuent, though now reduced to extremes, yet he leaped from his bed, and caſt himſelfe on the ground with many teares.

Being afterwards demaunded (according to cuſtome) if he beleiued indeed the true Sonne of God, for our ſaluation borne of the Virgin, dead on the Croſſe, and then riſen agayne, to be contayned in the ſacred Hoſt, with a cleere and confident voyce he ſayd: *I wholy beleiue it, or rather more then certainely I know, this to be IESVS CHRIST true God, and true man, the Sonne of the eternall Father, and of*

the Virgin Mother. And as I beleiue it with a pure hart, ſo doe I alſo with ſincere mouth confeſſe the ſame.

That ſayd, very reuerently he receiued the Viatique, and the day following he craued the extreme Vnction, remayning allwayes in his perfect iudgment, ſo as himſelfe did anſwere very punctually to euery thing: and finally with hands vnited & lifted vp to heauen-wards, recommending his ſpirit to the Creatour, he happily departed, in the morning on the ſeauenth day of March, in the yeare of our Lord 1274. which was of his vocation the 32. & the 50. of his life. At this his paſſage, beſides the *Ciſtertians*, were preſent many Dominicans and Franciſcans, being come at that tyme to viſit him from ſundry Monaſteryes. The Biſhop of *Terracina*, likewiſe was there preſent. But the Nephew of the Saint, running thither at the report of his danger, now finding him departed this life, and being not able to enter into the Monaſtery, obteyned with much prayers, the ſacred corps might be expoſed at the gate that he might behold the ſame. Heere aroſe a great and vniuerſall playnt for the loſſe of ſuch a perſonage. Yea the writers doe affirme for certaine, that the beaſt it ſelfe which he was wont to ride on, breaking the halter by force wherewith he was tyed, ran thither at the ſame tyme alſo, to the Beere or hearſe, and there in the preſence of all, falling to the earth, fell ſuddenly dead. Whereat the ſtanders by being aſtoniſhed did glorify God, and carrying the body into the Church of S^t. *Thomas*, with ſuch and ſo great veneration they buryed it, as cannot eaſely be expreſſed, and that before the high aultar. He was of complexion very corpulent, though he were ſo ſtrict an obſeruer of faſts and abſtinence. He was of a very delicate fleſh, ſenſitiue, and conuenient for the moſt excellent temperature of his organs; of ſtature ſtraight and tall; of the colour of wheat; of eyes moſt modeſt; for ſtrength robuſtuous, his head ſomwhat great, and bald in diuers parts.

Of two notable preſages of S. Thomas *his death before hand.* Chap. 11.

SOme notable ſignes did prognoſticate the death of this our Saint. Becauſe, he lying at *Naples*, ſo indiſpoſed as he was at firſt, before his departure to the Councell, a moſt bright ſtaire was ſeene by two honourable perſons of the houſe of *Coppa*, who were then with him,

him, to enter in by the window, and to reſt a good while vpon the Saints head. Beſides this, ſome three dayes before his death, appeared a Comet ouer his Inne at *Foſſa-noua*, and when he gaue vp the ghoſt the ſame vaniſhed away. Moreouer at the very ſame houre that he was in his paſſage, a Dominican Father of great vertue, by name *Fryar Paul Aquilin*, in the Conuent of *Naples*, ſaw in his ſleep, how S. *Thomas* reading in the ſame Citty vnto a great Auditory, *S. Paul* entred into the Schoole, with a great troupe of Saints in his company, and the Angelicall Doctour being willing to deſcend from the chayre, the Apoſtle commanded him to proceed in his leſſon: and at laſt demaunding of the ſame Apoſtle, whether he had penetrated the ſenſe of his Epiſtles or no; he anſwered: Very well truly, as much as humane vnderſtanding in a mortall body can poſſibly arriue to. But I will lead thee into a place, where thou ſhalt vnderſtand them much better: and heerewith taking him by the garment he lead him out of the Schoole. And *Fryar Paul* began to cry out with a loud voyce: Help Brothers help, becauſe *Fryar Thomas* is taken away. At which cryes of his, many in haſt running in, & requiring wherefore, he declared vnto them the whole viſion in order. The houre was noted, and diligent inquiſition being made thereupon, it was found, that at that very inſtant the bleſſed ſoule departed from the body.

Many miracles afterwards of health, and of other ſupernaturall effects, enſued to the perpetuall prayſe and exaltation of the Saint, which would be too long & ſuperfluous to relate in this place. But howbeyt by ſuch euents, is diſcouered in a manner the greatnes of the merits and rewards of the man of God; yet more euident teſtimony therof, gaue another viſion, which *Fryar Albert* a Dominicá of *Breſcia* had afterwards, being a man very famous alike both in ſanctity and learning. This man being giuen to the doctrine of *S. Thomas*, and much deuoted to his diuine vertues, had now a great while deſired to know, what degree of glory he was to haue in Heauen. With this ardent deſire, being once in prayer with teares, before an Aultar of the moſt Bleſſed Virgin, after many enflamed ſighs and feruent prayers, there appeared at laſt two perſons vnto him, no leſſe venerable in aſpect, then for ornament and ſplendour admirable: the one in *Pontificalibus*, with a Miter on his head, another with the habit of the Dominican Fathers, with two very rich chaines about their neckes, one of gold, the other of ſiluer, and a

Carbuncle on the breaſt, which with its rayes did illumine the whole Church. The reſt of the garments beſides were powdred & beſet with moſt noble Pearles, Diamonds and Rubyes.

Then he in the miter ſayd: Brother *Albert*, what lookeſt thou on? I am *Auguſtine*, the Doctour of the Church, ſent hither to let thee vnderſtand the glory of *Thomas* of *Aquine*, who is now heere preſent with me, in following the Apoſtolicall traditions, and illuſtrating the Church of Chriſt. That ſame ſo reſplendant iewel which thou ſeeſt at his breaſt ſignifyes a moſt right intentiõ, which he hath had continually in teaching and defending the Catholike fayth. Thoſe other pretious ſtones heere and there, do ſhew the multitude and variety of bookes he hath written, and put to light for the help of ſoules. In ſumme we are both equall in the eſſential of glory; for the reſt he exceeds me in virginall purity, and I him in Pontificail Excellency: which ſaying they vaniſhed away. Of this ſingular chaſtity of the holy Doctour, beſydes what hath been ſayd allready, there appeared very euident ſignes thereof in his funerails.

Of the diuers tranſlations made of the holy Body of S. *Thoma, and where it reſted at laſt.* Chap. 12.

A Litle after the corps of S. *Thomas* was enterred, the Abbot of *Foſſa-noua* with others of the Conuent, fearing that ſuch a treaſure would be taken away from them, eſpecially ſince *Fryar Reginald*, by Notary, & witneſſes now had conſigned him as *in depoſito*; in the midſt of the night, they ſecretly conueighed him into the Chapell of S. *Steuen*. But *S. Thomas* appeared to the Superiour in ſleepe, threatning him much, if he carryed it not backe, into the place agayne. Whereupon being terrifyed, he went with ſome lay men vnto the ſayd Chapell of S. *Steuen*, opened the ſepulcher, from whence proceeded an odour ſo fragrant, as preſently drew thither all the reſt of the Monks, in whoſe preſence, that chaſt lodging of the holy Ghoſt, was found to be wholy and throughout entire, together with the garments. Being a thing ſomuch the more to be wondred at, as the place was more humid, and the body (as hath been ſayd) more full and corpulent. Repleniſhed then with all conſolation and meruaile atonce, they honourably conueighed him back where he was at firſt. And the day following hauing a

ſcruple

ſcruple to ſing the Maſſe of the dead for him, through diuine inſtinct they celebrated Maſſe, of a Confeſſour not Biſhop.

This firſt tranſlation was made 7. monthes after his death: he afterwards was chaunged agayne more then once, while the ſame fragrancy continued ſtill as before, as well to make he ſepulcher more magnificent, as alſo to affoard others ſome part of the holy Reliques. One of his hands was graunted to his Siſter, in whoſe Oratory remayning awhile, it was carryed to *Salerno*. The head was giuen to the Fryars Preachers of *Pipern*. It being after vnderſtood that a wicked man went about to rob and to ſell away the reſt, the Count of *Fondi* preuented it, by taking it into his owne cuſtody, & after that at the inſtance of his wife (who was therefore in ſleepe very greiuouſly reprehended by the Saint) he conſigned it to the conuent of Preachers, in the ſame Citty of *Fondi*.

The Monkes of *Foſſa-noua* reſented the iniury, and for the ſame hauing made many tymes complaints to the Sea Apoſtolike, Pope *Vrban* the V. at laſt to put an end to ſo great quarells and contentions, cauſed it to be tranſported from *Fondi* to *Thoulouſe* in *France* to the end that Vniuerſity (there newly founded by the Pope) might continually proſper vnder the ſhaddow of ſuch a Protector. And this laſt Tranſlation, was the moſt noble and ſolemne of all, as well for that now after a full and exact information, he was canonized by Pope *Iohn* the XXII. as alſo for the great number of miracles, which in that Tranſlation there followed anew. The greater part of the Biſhops there, and *Lewis* Duke of *Angiou*, being the Brother of the King of *France*, with an infinite number of people, came to meet with, and receaue the ſacred Pledge; by all which with great preparation and exquiſite pompe, it was decently repoſed at *Thoulouſe* in the yeare of our Lord 1370. It hath preſerued that Citty euen to theſe dayes from many perills of body and ſoule.

FINIS.

B. ANDREW. B.

THE ARGVMENT.

THE very Starre that's placed neere the Line
That parts vs from the other *Hemiſphere*,
Through interpoſed vapours cleare doth ſhine,
When in our *Zenith* dimme it doth appeare:
Blinded, we ſlight heau'ns ioyes, which we might gaine
As well as earth, and with an equall paine.
I this perceyu'd, and learn't to rayſe my hart,
And farre aboue ſuch fain'd contents to ſoare;
I with the World, and with * the Wolfe did part,
And tooke the *Lambe*, whome I contem'd before:
And borne by zealous loue aſcend the skies
In fiery Carre, to * my *Elias* flyes.

* His Mothers dream &c.

* This Saint a Carmelite.

THE LIFE OF B. ANDREVV BISHOP OF FESVLA.

Written by *Francis* his Succeſſour, and others.

Of the Parents of B. Andrew: *with the miraculous preſage of his Birth, and firſt beginnings.* Chap. I.

AMONG the noble families of the renowned Citty of *Florence*, is *Corſina* worthily named for one, ſpread as we find, in other parts of *Italy*. Of this bloud *Nicolas* and *Peregrina*, being conioyned togeather with the holy band of Matrimony, as they were both timorous and fearing God, and much frequenting Churches, & the ſacred offices, had a great deſire to offer vp to the high Creatour, and the moſt B. Virgin, the firſt-borne of their Progeny, to imitate in this point alſo, the piety of the ancient Patriarks, ſo much celebrated in ſacred Scriptures. Nor did any thing hinder them from fullfilling their vow then ſterility, or want of fruit to preſent: from which being deliuered through the interceſſion of the ſame Virgin they at laſt had a ſonne, in Baptiſme called by the name of *Andrew*, for being borne on the feaſt of that glorious Apoſtle. But the day before his natiuity, for a cleare preſage, as it were of thinges to come; it ſeemed to the Mother in ſleep, that ſhe was deliuered of

a Wolfe, which turning into the Church, was by little and little transformed into a Lambe. At which apparition, though *Peregrina* remayned in ſome feare, yet made ſhe no kind of demonſtration thereof, but kept it ſecret vntill the tyme we ſhall ſpeake of anone.

In the meane tyme, the faythfull parents trayned vp the child in learning, and much more in manners, with that care, as was fit for the yſſue now dedicated already to the ſeruice of the Queene of Angells. But ſoone might be gathered in him without doubt, how prone to ech vice is human kind, without the partiouler ayde and ſtay of celeſtiall grace. Scarcely was he arriued to the vſe of reaſon, when being enflamed within, by the ardours of concupiſcence, and by the incentiues of the falſe Angell, and outwardly allured by ſenſible obiects, and lewd companyes; he began, from the ſtraight and direct way of ſaluation, to bend to the ſpacious and large way of perdition, to abhorre vertue, to fly his ſtudyes, to ſerue the belly, and diſhoneſt pleaſures, to follow the diſſolute, to giue himſelfe to pompes, to handle partly cards and dice; & partly alſo his ſword, and armes prohibited, to moue often quarells, and to challenge now this man, and now that into the field, to waſt the goods of his family, and to put himſelfe continually into dangers both of body and ſoule.

Theſe manners of his euen pierced the Parents to the hart, ſeeming very vnfit for one, ſo conceiued through prayers, & brought vp for the ſeruice of the Mother of God. In the meane while they ſought, now with allurements, and now with menaces, and agayne with reaſons, to pull him back from the precipices he ran into, without ſtay, but all in vayne. The fierce youth had now ſhaken off the yoke, he champed the bridle, he ſcorned the rod, & finally became euery day more rebellious, and refractary then other. Yet for all this the diuine Clemency, would not ſuffer ſo ill a bud of ſo good rootes ſhould eternally periſh, but through meanes vnexpected reformed him on a ſudden, in the height of his debauſhments. Becauſe hauing once among other tymes, anſwered not only with contempt and contumacy to the holſome aduiſes of them that loued him ſo deerely, but euen alſo with iniuryes and outrages very impiouſly turning his back towardes them; *Peregrina* remembring her ancient dreame: Thou art ſurely (ſayd ſhe to him) that infamous wolfe, which in viſion I ſeemed to bring forth into the world, when thou waſt borne.

At the ſound of which words, B. *Andrew*, as awaked through diuine operation, as it were from a deepe letargy, and returning to himſelfe, ſtood ſtill, and with voyce and countenance altered, turning himſelfe to *Peregrina*: I beſeech you, ſweet Mother (replyed he) not to hide from me longer that monſtruous prodigy, which you now intimated to me: whence howbeyt on the one ſide I find my ſelfe territyed & aſtoniſhed as ſtroke with a thunderbolt, yet me thinkes on the other, I doe feele my ſelfe to burne with ſo ardent deſire, to know the full truth, as I ſhall neuer be at reſt, vntill you giue me a faythfull and diſtinct notice thereof.

Then the diſconſolate Matron, being moued from the bottome of her hart, and now brought into ſome hope of amendment in her Sonne: Know thou, ſayd ſhe, my beloued Sonne, that after my eſpouſals I liued many yeares without yſſue, but with ſo great deſire thereof, that to obtayne the ſame I promiſed and obliged, with ſolemne vow to the ſeruice of the diuine Maieſty and to his moſt holy Mother, the firſt Sonne that ſhould ſpring from my wombe. Thy Father alſo concurred in the ſame vow with me, and with the ſame deliberation which I did. Nor was the remedy in vayne. The Conception followed, & now being neare to thoſe pangs of childbirth, I dreamed I was deliuered of a Beaſt, which entring into the Temple in the figure of a wolfe, was changed into that of a lambe. The day following waſt thou brought forth into the world. What thou hitherto haſt ſhewed thy ſelfe to the world, thou knowſt very well, and that ſurely no rational creature, but a ſauage & rauenous wild beaſt. It were now high tyme thou conuertedſt thy ſelfe, and helpedſt vs in good order, to repay what we owe as debtours for thee. For neyther to *Nicolas*, nor *Peregrina* waſt thou borne, but rather to the Virgin Mary. Awake then my Hart now, once at laſt, nor goe thou on ſo blotting that victime, that ſhould liuing and cleane be preſented to the higheſt. By theſe, & ſuch other words, full of iuſt diſdayne, and of moſt tender affect, through diuine power, that ſtony breaſt, was mollifyed and compunct at laſt, who caſting his eyes with horrour on his actions paſt, became on a ſudden to be a bitter accuſer of himſelfe. And finding no other remedy, then to humble himſelfe, to craue pardon, and to procure aduocates, he went the next day to the Carmelites, being a Family by an ancient Inſtitute applyed to the honour of the moſt Bleſſed Virgin. Heere then being proſtrate before her Aultar,

as well for ſhame of his offences as feare of the puniſhments, with a bluſh and palenes enterchangeably, going and comming in his countenance, without motion of his lipps, and with deep ſighes, he remayned a good while begging of ſuccour, and mercy at her hands.

B. Andrew *is conuerted frō his looſe life, and enters into Religion.* Chap. 2.

WHyle B. *Andrew* was in that agony aforeſaid, he was let ſee by diuine power, his debts to haue gone ſo farre, & growne to be ſo great, as there was no way to be acquit of them, but to change himſelf, & to leaue the world; & to deale with ſome creditour, ſo exact and rigid on the one ſide, who ſhould ſift out al what poſſible he might, without leauing a dram; and ſo magnanimous and courteous on the other, that for ſo vnequall a payment, ſhould giue not only a full acquittance, but an Eternity moreouer. The contrite yong man was not backward awhit to theſe heauenly conſayls. He goes in all haſt to Father *Hierome Migorato* Prouinciall of the Order, and beſeeches him on his knees, he would be pleaſed to accept him into the number of his ſubiects, he being moſt reſolute to leaue the world, & promptly to follow the Euangelical coũſails.

With this ſhort manner of ſpeach, ſo accorded his geſtures and actions withall, as left no place of ſiniſter ſuſpitions to any. The holy and diſcreet Superiour notwithſtanding, regarding the qualityes of ſo noble and delicate a ſubiect, partly to aſſure himſelfe the better of his vocation, and partly alſo to auoyd all ſcandall; giuing good words for that tyme to the ſuiter, ſends by an expreſſe meſſenger to certify *Nicolas Corſino*, & *Peregrina* his wife, how their Sonne *Andrew* had made great inſtance for Religion, and the habit. More ioyfull tydings could not poſſibly arriue to the eares of the good and truly Chriſtian couple. But both full of ioy and iubiley alike giue infinite thankes therefore to the diuine goodnes: after which without delay they went both togeaher vnto the Conuent, where the feruorous Penitent anew, was ſet to prayer at the ſame Aultar as before. With this opportunity they likewiſe falling on their knees, being quiet, and all of one accord made the deſired oblation of him, and ſo performed their vow. From thence the holy buſynes being concluded with the Prouinciall, the Father and Mother being wholy repleniſhed with conſolation, returned home

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agayne, while the ſonne ſo altered now and quite transformed with the ſingular content and edification of the Fryars, remayned in the Monaſtery; nor cared he awhit to change his name, while to him it ſeemed the name of *Andrew*, would be a ſufficient incitement for him to loue and embrace the Croſſe of our Lord Chriſt. And he conuerted his thoughts & applyed his whole mind by all meanes poſſible to ſuppreſſe the vices which infeſted him moſt, and particulerly pride, and vayne eſteeme of himſelfe.

In which battayle beſides the actions which he did of his owne accord, in ſubmitting himſelfe to others, and flying all ſhew and demonſtration of vanity, he was much furthered likewiſe by maiſters skillfull in that Religious Art. Who exerciſed him in thoſe occupations point by point, which were moſt accommodate to abate pride, and to ſubdue the appetite of diſordinate excellency. So as they deputed him to the vile ſeruices of the kitchin, to waſh the diſhes, to ſweep the houſe, to cary away the duſt, to ſerue & wayte at the porch; which things he diſcharged with ſo great ſimplicity and feruour, as they were all aſtoniſhed thereat, and he remayned euery day more confirmed, then other in his good purpoſes.

How B. Andrew *was tempted by a kinſman of his, to leaue his vocation, but in vayne.* Chap. 3.

TO come now to ſome particular of the ſoundneſſe of his vocation; he hauing one day the care of the Gate, while the reſt were at dinner, behold on a ſudden, there arriued thither, a Gentleman a kinſman of his, with a good trayne with him, very rich and gallant, but exceeding ſubtile and practical in the world. Who being let in, when he ſaw the ſeruant of God with keyes in his hand, ſo meagre in the face, and ſo poorely clad; diſcouering at once both wonder and ſcorne, with a voyce full fraught of diſdayne: Is it poſſible (ſayd he) this ſame ſhould be that *Andrew Corſino*, who but euen the other day flouriſhed ſo among the nobleſt, and gallanteſt of our youth, of ſo royall aſpect, of ſumptuous apparell, and of ſo great acquaintances of all? What madnes or what deſperation, moſt deere Brother, hath brought thee into this Cloyſter, to looſe thy beſt & fayreſt yeers, and to denigrate with ſo baſe a habit and abiect ſeruitude, the tytles and ſplendour of thy family? Re-enter agayne into thy ſelfe; Thinke on the irreparable loſſe thou incurreſt, and that

while thou art as yet, but new in the rule, and mayſt without note of leuity, reſume agayne to thy ſelfe, the paſſed courſe of thy happy life: Breake off theſe bands, and render thy ſelfe to thy ſweet companions agayne, to thy deare bloud, and particularly to me, who thou knoweſt how deerely hath euer loued thee. And if ſome reſpect peraduenture of Fathers or Mothers ſuperſtition doth retayne thee from going hence directly vnto their houſe, ſtay with me vntill ſuch tyme as things be accommodated betweene you, there ſhall be no diuiſion or difference betweene vs two. We will be all one, thou ſhalt euer diſpoſe of my Wardrob, ſeruants, and rents with the ſame ſecurity as of thine owne. But if perhapps certayne guſts allure thee, which theſe Saints and preciſe Hypocrites tell thee are found in that ſolitary and extrauagant life; make this accompt, (as ſo it is likewiſe their owne doctrine too) that after a little hony ſhall follow a great deale of gaul. The memory of the commodityes and hopes ſo left ſhall vex thee, vnprofitable repentances ſhall gaul thee, and the rage of perſecutions, infirmityes of the body, and bitternes of mynd ſhall torment thee; and when there is nothing els, thou ſhalt euen cary thy ſelfe with thee, nor with the flying world, haſt thou layd away thy fleſh: whence the more continuall the wills are that do ſpring from thence (eſpecially of thinges that are wholy forbidden vs) ſo much more ſhalt thou find thy ſelfe to be ſuſpended, and ſtrangled as it were amidſt the incentiues of thy appetit, & impoſſibility to quench them. Wherupon of neceſſity, eyther thou muſt needes dye of ſadnes, or prolong thy dayes in infinite dolours, or abandon thy profeſſion with eternall infamy.

Remember, how the lyllies flouriſh not alwayes, nor the leaues are euer greene: Let ſo many others be a warning and example to thee, who eyther in Cloyſters being forlorne of al, in their greateſt neceſſity, haue finiſhed their dayes vpon ſtraw, or after many yeares of Religion, being vanquiſhed with the labour & tediouſnes thereof, and laſtly turned backe from Religion, are at this day to their endles reproach, now pointed at in the Citty. So as now while matters are yet but freſh and entiere, doe thou looke to, & prouide for thy ſelfe; and throwing away in good houre theſe keyes and raggs of thine, come along with me without delay. And belieue me, from others thou ſhalt receiue but wordes only; but deeds at my hands thou ſhalt really find, who vaunt my ſelfe, that I will be to thee no feigned Fryar, but a true friend, and louing kinſman to my liues

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end. Therefore (deereſt Nephew) let me preadmoniſh thee of theſe future euents, and ſeeke with all thy diligence to preuent them; and returne agayne to thy moſt louing Companions, who will exceedingly reioyce at thy preſence.

With theſe, and other ſuch like fiery darts, was the fayth and conſtancy of *B. Andrew* aſſayled this day. In which conflict he defending himſelfe with the ſigne of the Croſſe, and reſolute ſilence, ſtood as firme as a tower, in ſuch ſort as the domeſticall enemy, being aſtoniſhed at ſuch fortitude, and confounded at his proofes ſo deluded, departed without more ado. It is held indeed by many with probable coniectures, that ſome ſpirit of Hell, had appeared in the figure of that Gentleman, but whether the Diuell or ſome Miniſter of his (for euen alſo among the Children of *Adam* there want not ſuch) it is manifeſt, that with ſuch aſſaults, he wrought no other effect, then to affoard to the new Souldier of Chriſt both matter & occaſion of a noble fight, and of a glorious victory. Hence taking more courage and new vigour, and after many other experiences, *B. Andrew* being admitted with ſolemne ceremonyes into the body of Religion, he gaue himſelfe together with the ſtudy of perfection, to the purchaſe alſo of ſciences: with particuler caution, that the vehemency and aſſiduity of ſpeculation (as happens but too often) conſume not, or quite extinguiſh the oyle of deuotion, and the ardour of ſpirit.

Of the zeale of ſoules, which B. Andrew *had, and how he conuerted a Kinſman of his from a lewd life.* Chap. 4.

B. *Andrew* had yet reguard to the age he was of, & to the ſtrength and liuely temperature of his complexion: and aboue all things, held it a great baſenes, & a barbarous ingratitude to abandon Chriſt in his paſſion, and to haue no will to taſt of the chalice, which the heauēly Phiſitian ſo benignly for vs would firſt be prouing himſelf. So as beſides the continuall guard & cuſtody of the hart, beſids the familiarity with God, by the meanes of holy prayer, beſides the frequent interiour acts of humility and of charity, he left not alſo at tymes to macerate the body with abſtinences, vigils, and ſharp labours. He wore on his bare fleſh a cruell ciiice, he made frequent diſciplines, he kept moſt exact and entire ſilence, at due howers, he faſted (beſides other obſeruances of the order) in bread & water

for

for three dayes of the weeke; would take euery occaſion to ſerue and obey ech one, euen the leaſt of all. He would goe forth with a wallet on his back, to beg from doore to doore, eſpecially *In via maggia*, a Way ſo called, where many of his noble freinds, kindred, and acquaintance were aſſembled together; reioycing not a litle to labour in ſo baſe an occupation for ſuſtenance of the Monks, And much more for hauing by that meanes frequent occaſion to be mocked, ſcorned, and iniured not only by thoſe, who call holy mendicity, a lazy and Gipſian life, but euen alſo by ſuch that through his appearing ſo in that habit, with a fooliſh pride reputed themſelues to be much diſparaged and digraced by him.

Vnto this loue of purity, and contempt of himſelfe, and of true pennance indeed, and voluntary pouerty, was added an inflamed deſire, and zeale of ſaluation of ſoules, whereto he attended not only with feruent prayers, and good examples of life, but alſo as occaſion ſerued, with exhortations, counſailes and aduiſes. And the Eternall Goodnes alſo ſometymes fayled not to concurre thereto with diuine workes: as it happened perticulary in the conuerſion of a kinſman of his, by name *Iohn Corſino*. Which fel out, as followes.

This man being afflicted with a moſt troubleſome diſeaſe of the Wolfe, the leſſe hope he had to be cured thereof, ſo much ſought he out ſolaces and allurements to diuert the thought thereof; and among other thinges gaue place to vnlawfull games, with ſuch a number of debauched people, as his houſe at laſt was become a publique houſe of miſ-rule, and was commonly called the *Dicing-houſe*. The Bleſſed *Andrew* not brooking ſo helliſh an errour, to ſo great an infamy of the name of *Corſino*, and ſo grieuous a ſcandall to the whole Citty: Firſt calling vpon diuine ſuccour (as he was wont) he went at a fit hower to viſit the ſick patient; & after mutuall ſalutation and demaunds had between them, which in ſuch encounters are vſuall with thoſe of the beſt breeding, with a liuely fayth and a louely face he ſayes to him: If thou wouldſt but doe as I would haue thee, *Iohn*, I doe heere promiſe thee with the grace of God, to deliuer thee ſuddenly of this ſoare, which ſeemes ſo incurable, and from the ſnares and deceipts of thine enemyes, that ſo perſecute thee. To this promiſe of his the ſick man, though he could hardly afford any credit, yet for the great deſire he had to be rid of his paynes, did offer himſelfe very prompt and ready to any thing that B. *Andrew* ſhould pleaſe to commaund him.

Then

Then anſwered the ſeruant of Chriſt: I will haue thee the firſt thing thou doſt, to relinquiſh this ill practiſe and conuerſation of Gamesters; and after that, for eight dayes, that thou attend to Faſting, and to recommend thy ſelfe hartily to the moſt Bleſſed Virgin. The conditions ſeemed hard to *Iohn*, and yet notwithſtanding to make ſome tryall thereof, vſing ſome violence to himſelfe, he diſmiſſed and abandonned the euill companyes, and with abſtinence and prayer, made the Mother of God ſo propitious to him, as not without the amazement of the whole Citty, and his infinite ioy, he was cured, both of the Vlcer, which deuoured his fleſh, and of the greedy appetites, which vnder a falſe ſhadow of good, conſumed his ſenſuall and vnwary ſoule. Such then were the actes which B. *Andrew* practiſed with his neighbour, full of ſimplicity & truth; by whoſe meanes we may well beleeue, that many others at that tyme, were weaned from vices, and confirmed in vertue.

How B. Andrew *was made Preiſt, and then Superiour: and of the guift of Propheſy, which he ſhewed in a particuler euent.* Chap. 5.

THough the modeſty & ſubmiſſion of the Bleſſed *Andrew* were now already well knowne, he had notwithſtanding new commodity to manifeſt, with a noble document, how much he ſought to pleaſe God only, and how be abhord all worldly glory.

It was in tymes paſt, and is yet to this day, a cuſtome in *Florence*, as in other places of Chriſtendome alſo, to make feaſts at the firſt Maſſe of a new Preiſt, with muſique, pompes, and banquetes: which demonſtrations of ioy and gladnes, as they are not to be blamed, while they are kept with in the bounds of a moderate feſtiuity; ſo when they exceed the ſame, there is much danger incurred, leaſt Chriſtiá ceremonyes degenerate into gentil, & prophane, and that in operations of the ſpirit, and mind, the fleſh and belly may intrude themſelues; and finally leaſt in the ſeruice and worſhip due to God only, the diuell (a feareſull thing) ſhould haue his part therein. Now the Bleſſed *Andrew*, hauing paſſed ouer allready the gulf of youth, and not being able to reſiſt Superiours, that he might not be promoted vnto ſacred Orders; as ſoone as he knew the matter to be diuulged, and how the *Corſinoes* ſtriued to celebrate the *Primitiæ* of his Prieſthood, with exquiſite muſique, rich hangings, and ſumptous banquetes; recollecting himſelfe a litle, and

conſidering ſuch pompes were not any thing conformable with his profeſſion, and worthily fearing ſome manner of abuſe therein, with leaue of the Prelate, retired himſelfe into a Conuent, which is called by the name of the *Sylua*, ſome ſeauen miles forth of the Citty; and heere as without all noyſe, ſo with extraordinary ſpirituall ſweetenes, he offered his firſt ſacrifice to the moſt holy Trinity, which how gratefull and acceptable it was, the Empereſſe of Heauē her ſelfe did teſtify, who ouer that ſame vnbloudy hoaſt, appeared to B. *Andrew* encompaſſed with a troupe of Angells, and with the words of *Eſay* the Prophet very plainely ſayd to him: *Seruus meus es tu, & in te gloriabor*. Which ſayd, by little and little mounting aloft, ſhe vaniſhed quite.

With which fauours, the prudent man not puffed vp awhit, but rather attending to abaſe himſelfe, and to acknowledge all good to proceed from the meere benignity of the higheſt, becamo euery day more worthy, and more capable of new graces. So as a little after the aforeſayd viſion, being ſent to *Paris*, to giue himſelfe more exactly to his ſtudyes, and thence afterwardes in his returne into Italy paſſing by *Auignon*, where the Cardinall *Corſino* his neere kinſman was, while there he entertayned himſelfe for ſome ſpace, he gaue ſight to a blind man, who in the Church porch according to cuſtome was publikely begging an Almes. From thence being come into *Florence*, he deliuered one Fryar *Ventura* a *Carmelita* from a dropſy.

And to the end that B. *Andrew* might not ſeeme to want the guift of propheſy alſo; euen much about that tyme, being intreated by a freind to baptize an infant, which had beene newly borne into the world, he did it louingly, and in taking him out of the ſacred Font, had a reuelation from heauen of the vnhappy ſucceſſe, which that poore creature was to haue. Whereupon being moued to compaſſion, and being not able to hold from weeping, he was demauded by the Goſſipe, what made him to weep ſo. Then B. *Andrew* though vnwillingly made anſwere: Know then, how this Child is come into the world to the totall deſtruction of himſelfe and his howſe. Of which prediction as then the ſecular made but litle recknoning, but ſaw it at laſt to be too true. Becauſe the Child in progreſſe of yeares being giuen to an ill life, and euen loaden with crymes and wickednes, at laſt with ſome men of ill demeanour conſpired againſt his countrey, and the conſpiracy diſcouered, the miſerable

miſerable wretch by the hãds of a hangman finiſhed his dayes, with a due puniſhment, and the vtter ruyne of his Family.

The excellent tallent, and manner, which B. Andrew *had, in gouernement.* Chap. 6.

THough B. *Andrew* endeauoured what he could, to keep himſelfe from the eyes of mortall men obſcure, and vnknowne; notwithſtanding being now come into a ſingular opinion & fame of ſanctity, he was choſen by the Pouinciall Chapter of the *Carmelit* Fathers to be Superiour of the Conuent of *Florence*; to which charge, he maynly oppoſed himſelfe: but yet the common conſent of the Electours preuailed, and the authority of him who of obedience might impoſe it vpon him. In which office, he let the world to vnderſtand cleerely, that it is not, as others thinke, that much ſpirit, and good gouernement be incompatible in the ſame perſon. B. *Andrew* through the habit of prayer and of other vertues now already confirmed in him, conſeruing that which he had ſo purchaſed for himſelfe continually (without looſing yet awhit of his authority) the leaſt of all; and not affecting preeminencyes nor titles, but endeuouring with all poſſible diligence, that ſuch as were vnder his care, ſhould, wholy free from all temporall ſollicitude, attend to God only, wherein without doubt conſiſts the true and eſſenciall fruite of the religious and monaſtical life; ſince otherwiſe for a man to be ſhut vp in Cloyſters, and to thinke continually of meat, drinke, and cloth, and other ſuch like neceſſityes, is not formally to abandon the world, but materially to change the dwelling only; nor is it to leaue the old habits, but only to alter the obiects; and it is euen the ſame to be drowned in the Hauen, as in the wide Ocean, as much to be loaden and oppreſſed with iron as with lead. Whereas on the contrary the mind being diſcharged of terren thoughts, like a dry feather flyes lighlty aloft; and then ſpirituall exerciſes do neuer tire, when the frayle nature neuer wants its due and conuenient ſuſtenance.

Which charge, for that it ſingularly belonges to him that gouernes others in the diuine ſeruice; hence it is that Prelates and Princes, are worthily called and ſayd to be honourable ſeruants; & for want of this ſollicitude and prouidence, murmurs and ſcandalls doe openly follow, and finally vnhappy propriations, the certaine

peſt, and vtter ruine of Congregations and Orders. Which thing the man of God, well foreſeeing, did not only heare benignely, but euen preuented the honeſt ſuites, and neceſſityes of his Monkes: whence after would appeare that it was no hard matter to exact the rule and diſcipline of euery one; while to all it was manifeſt and cleere, that he being wholy attentiue to the weale publike, had no reguard to his particular intereſts, guſts, or greatneſſes. In ſumme, he in that Superintendency of his gaue ſuch proofe of the talent he had, in dealing with, and guiding men, as that euen both heauen and earth might ſeeme to haue accorded togeather to exalt him, with the occaſion that followes.

How B. Andrew, *was miraculouſly elected Biſhop of* Feſula. Chap. 7.

IN thoſe dayes, *Fuligno* the Lord Biſhop of *Feſula*, a moſt noble Citty neere to *Florence*, though now quite deſtroyed as it were, dyed. Whereupon the Canons and the reſt, to whome belonged the nomination of a new Paſtour, being aſſembled togeather in the name of God, and mooued through the conſtant fame that reſounded euery where of the name of *B. Andrew* preferred him before any other, that might be deſtined to that Chayre. The newes whereof, was ſpeedily brought to the Man of God. But knowing well the greatnes of the weight, and eſteeming it farre too burdenſome for his ſhoulders, he retired himſelfe from his Conuent, into the Monaſtery of *Carthuſians*, a little out of *Florence*: & there hid himſelfe in ſuch wiſe, as the *Feſulans* hauing ſought him through the Citty and Prouince, were reſolued at laſt to come to a new election.

But to the end it might euidently appeare, how that tytle was reſerued by the diuine Prouidence, to no other then *B. Andrew*: behold while the Aſſembly was ready to enter into the Scrutiny, a Child there preſent, cryed out with a lowd voyce, ſaying: *Elegit Deus Andream in ſacerdotem ſibi*, who is now in the Charterhowſe, making his prayer; there ſhal you certainely find him out. At which voyce thoſe of the Councell being aſtoniſhed, without more adoe confirming the former election ſent immediately meſſengers to the *Carthuſian* Fathers, beſeeching them very earneſtly to worke ſo, as their Biſhop, with ſo marueilous an vnion choſen of men, and with a greater wonder approued of God, might accept now at laſt the enterpriſe, whereto with ſo cleere and euident ſignes, he was

called

called so by the high Rector our and *Ruler* of all. And euen iust at that tyme, while this passed in *Florence*, there appeared to B. *Andrew* then, being in deepe contemplation, another Child in a white garment, which openly declared to him, the will of God to be, that he should goe forth to that charge, nor feare the while, any danger, nor fly the trauayle. By this declaration the seruant of God being finally assured, and arysing from his Oratory went to meet with the messengers of *Fesula* that sought for him; and taking a sweet leaue with a thousand thanks of his Hosts, he went cheerfully to his diocesse, being then some 58. yeares of age, & through diuine fauour completly answered to the great expectation which all had already conceiued of him.

How B. Andrew, *demeaned himselfe in his Bishoprike: and how charitable he was to the poore.* Chap. 8.

OVr B. *Andrew* knowing both by learning and experience, that the office of a good Prelate consists, in feeding the subiects as well with example as with the word; and also in temporall necessity with meate and drinke: first of all he reteyned his ancient maxime in preaching Christ aboue all, with works. So as he endeauoured to shew himselfe continually a Maister of all disordinate passions, to restrayne sensuality, and to macerate the body with abstinencyes, and with wearing on his bare flesh, not sackcloth and cilices now as he was wont to doe, but an iron chayne; to sleep, insteed of a mattereſſe, vpon hurdles, to fly all banquettings, to beware as much as possibly he might from discoursing with women, to shut his ears to flatterers, to trample on vayne confidence or esteeme of himselfe, not to remit the study of meditation, to walke alwayes in the presence of God, & to acknowledge him with amorous affects in all creatures; whence afterwardes deriued that charity of his towardes his neighbour, and that so tender cõpassion on the afflicted and distressed, as that in hearing their calamities he could not hould from teares; and none had recourse to him for comfort or succour, but he indeauoured by all meanes to send them away both comforted and contented. Yea following the steppes of the great S. *Gregory* he would haue an exact catalogue with him of all the poore, especially of the shamefast, and continued to sustayne them with all possible secrecy.

With which humanity and bounty of his, how much the Giuer of al good was pleaſed, very manifeſtly appeared in tyme of a cruel Dearth, wherewith the people of *Feſula* being much tormented & oppreſſed, not finding on earth any refuge more fit and opportune then the benignity of their Biſhop, they came running in troupes vnto him, and he ſhut not vp his coffers, or diſpenſe from any: in ſo much as hauing one day very liberally diſtributed what bread was in the houſe, and now beggars continually comming in, he commanded more bread to be giuen vnto them; and his ſeruants knowing very well, there was not ſo much as a loafe left, they endeauoured to certify the Maiſter therof, who notwithſtanding perſeuering in calling for it, and bidding them earneſtly to ſeeke yet better; they not to ſeeme contumacious, though againſt their wils, turning backe, found to their extreme wonder a great quantity of loaues, and with great ioy brought them to the man of God. Which preſently he deuided among the hungry, imitating in this alſo, the mercy, and repreſenting the infinite power of the Sauiour. Beſides this, he was wont truly, in memory of our ſayd Redeemer and Lord, the ſingular Maſter of holy humility, to waſh euery Thurſday with his owne handes the feet of ſome poore ſolkes, wherin he felt particuler guſt and conſolation.

Now it happened once, that among thoſe Beggars, was called in one, who had his legs in a loatſome manner very ſoare and corrupted, who as he was well bred and modeſt, began to reſiſt the admirable man, not ſuffering by all meanes he ſhould waſh his feet: and B. *Andrew* demanding wherefore? The other anſwered: My leges are ſo ſoare and putrifyed, as I haue good cauſe to feare, they will turne a Prelats ſtomake, and breed a loathing. Then anſwered the Saint, haue confidence my ſonne in our Lord Ieſus Chriſt, & ſo hauing ſayd, he powred out the water into the veſſel ſtraight, and ſets himſelfe to waſh his feet. A wonderfull thing, ſcarcely had he finiſhed to wipe that happy man, but his feet were made cleane, and his ſoares cured. Such was B. *Andrews* care & diligence of the corporall neceſſityes of his flocke, and vpon theſe foundations of well knowne goodnes, did after ſecurely ariſe the celeſtiall building of ſoules: becauſe he had gotten ſo much credit and authority with thoſe carriages of his; as to reclayme and pull away ill liuers from their lewd life, one word or becke of his, had more moment with it, then the longe and premeditated diſſwaſions of others.

How

How B. Andrew *reconciled moſt deadly emnityes and debates; and how his death was miraculouſly foretould him.* Chap. 9.

THough *B. Andrew* had great efficacy with him, in ech kind of ſpirituall remedyes, yet ſhewed he to haue a particuler talent in contracting honeſt friendſhips, in taking vp quarells, in compoſing controuerſies, and ſo much the more willingly laboured he in theſe thinges, as the Holy Ghoſt had giuen him to vnderſtand, that in mutuall fraternall loue, conſiſts the whole ſumme of the Chriſtian Law. The honourable fame now of all theſe noble actions dilating it ſelfe, through all parts, Pope *Vrban* the V. tooke particuler contentment therat, and for ſome dayes, gaue a large field vnto ſo eminent vertue to exerciſe it ſelfe in. The Citty of *Bologna* in thoſe dayes was enflamed with perilous tumults and diſcordes, nor was there any remedy of that euill to be found, through the inueterated hatreds, diſordinate paſſions, and obſtinate pertinacity of the partyes. The common Paſtour being worthily anxious and ſollicitous for it, after many cares and diligences in vayne vſed about the ſame, reſolued with himſelfe to make vſe of the perſon of the Biſhop of *Feſula* for that buſines, and with an ample power ſent him as his *Nuntius* to the *Bolognians*: nor was he awhit deceaued in his opinion, becauſe *B. Andrew* being arriued thither, began immediatly to mitigate the exaſperated woundes of their mindes, and with the diuine help, had ſo lucky and dexterous a hand, as he ſhortly recouered them, reducing the nobility and people, without new noyſe to a deſired peace and tranquility. And ſome few more ſtiff and obſtinate then the reſt, by diuine iudgment being ſtrook with a greiuous and ſudden infirmity, and agayne through the merits of the Saint deliuered thereof, did willingly yield themſelues likewiſe, and he with the like contentment of Citizens and Pope *Vrban* alſo, and with the vniuerſall applauſe of all Italy, returned home agayne to his reſidence. Where beſides the mayntayning and nouriſhing as we haue ſayd, with great charity, the bodyes and ſoules committed to him, he tooke likewiſe particuler accompt of the ſacred buildinges; and among other reſtaurations ſumptuouſly repayred the Cathedral Church, which was euen threatning ruine.

With theſe paſſages being arriued to the 71. yeare of his age, while he was celebrating ſolemne Maſſe on the moſt happy night

of

of the Natiuity, the Virgin Mother of God appeared to him anew, and ſaluted him truly with the good tyme, aduertiſing him withall, on the *Epiphany* he ſhould be looſed from the mortall priſon, & led to the ſupernall Hieruſalem, to enioy euen face to face the eternall word, whom with ſuch fayth and feruour he had now ſerued for ſo many yeares.

At this newes *B. Andrew* felt incredible content. So as where before, through continuall pennances, he was pale and meagre in the face, from that tyme, his vitall ſpirits dilating themſelues, his countenance began to waxe ruddy as a Seraphim; ſhewing a marueilous ſerenity to all, communicating with infinite iubiley to his deareſt friends ſo bleſſed a reuelation, and aboue all preparing himſelfe with extraordinary diligence for the eternall banquet; nor was the terme awhit differred him. The ſixth day of Ianuary being come of the yeare following 1373. the affaires of his Biſhoprike and conſcience being well compoſed, & leauing moſt holy aduertiſements and examples to his family, he flew the ſtraighteſt way to the heauenly Countrey. Which, beſides the certainty which the ſplendour appearing about his bed gaue while he paſſed, and a moſt ſweet odour which the ſpirit, being departed, thoſe ſacred members ſent forth, was manifeſted alſo by ſome viſions and predictions worthy of credit. Which truly, with many other workes beſides aboue nature, ſucceeding at his ſepulcher, not only immediatly, but alſo many yeares after his death, I doe heere forbeare to relate, as well for being ſufficiently already recounted by graue Authours, partly alſo for that my purpoſe was, and is ſtill, as I haue ſayd aboue, to propoſe to Readers in theſe venerable memories, not admirable thinges ſo much, as the imitable, through the grace of our Lord Ieſus Chriſt. To whome with the Father, and with the Holy Ghoſt, be prayſe, honour, and glory for all eternity.

FINIS.

B. LAV. IVSTINIAN.

THE ARGVMENT.

BY wonders freed, when *Iacobs* ofspring went
From land that *Nile* feeds with his excrement,
Leau'n cloudes * (as Iewes auerre) themſelues engage
Them to defend in their long pilgrimage.
One plac't below ſupports the numerous throngе,
As Nurſe the child, or Eagle beares her yonge:
One ſet direct betwixt them, and the heate,
Foure on all ſides ech one hath ſeuerall ſeate.
An Harbinger the laſt, before doth goe
Serpents to kill, and make the mountaines low.
Our Saint their generall office doth ſupply,
Proſtrate to all with true humility.
Greater himſelfe, great weight his ſhoulders beare;
(How great's the flocke, ſo great's the Sheepheards care)
His Towring ſoule doth to the skeys aſcend
And makes the Heau'n to him, and his a friend.
He on ech ſide is watchfull, ready ſtill
T'oppoſe their foes, and ſaue his charge from ill.
Thinges yet conceald his piercing eye could view,
And meet with dangers that were to enſue.
He (the worlds Sunne) contem'd the world, but ſtroue
That this contempt might ſhew the world his loue.

* The Iewiſh Rabbins Num 10. Paraphr. Can. 2.

THE LIFE OF B: LAVRENCE IVSTINIAN THE FIRST PATRIARKE OF VENICE.

Written by the Honourable *Leonard Iuſtinian.*

Of the parentage, infancy, & minority of B. Laurence: *and what a ſtrange vocation he had.* Chap. I.

BLESSED LAVRENCE was borne in the Citty of *Venice*, of the Magnifico *Bernardo Iuſtiniano*, and of *Quirina* his wife (both of a high and noble linage) in the yeare of our Lord 1380. He was left a child, with other Brothers of his by his Father, who dyed very ſoone. His heauy and diſconſolate Mother being yet but yong, macerating her body, as well with faſtings and vigils, as with a ſharp cilice and a brazen girdle, kept viduall ſtate, not without a proſperous and perpetuall fame of purity: nor attended ſhe with leſſe ſollicitude in the meane tyme, in bringing vp her children in learning, and that which more imports

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in Christian manners: and though they all gaue much hope, not to degenerate awhit from their Ancestours, notwithstãding a particuler towardnes of a great spirit, and generous thoughts went discouering it selfe, in the B. *Laurence*; since that in those his first yeares, scorning and loathing the sports, and other leuityes, which are permitted to that age, with a certaine sage maturity, he conuersed with men of stedder iudgments, and of thinges indeed not childish; in so much as this manner of proceeding of his, was attributed by some to an ouermuch desire of greatnes of glory. Yea his owne Mother, fearing he would giue vp himselfe as a prey to Ambition, (as most commonly the nobler wits are wont) of purpose sayd to him on a tyme: Goe to, *Laurence*, leaue this manner of thyne, this thy pride euen sauours of Hell. Whereto he smiling, merily made answere: Doubt not Madame, you shall yet see me a great seruant of God. Nor was the prediction awhit in vayne, because he being now come to nineteen years of age, when as man commonly stands vpon the point of taking the good, or ill bent; in vision there appeared to him a woman more bright then the Sunne, who with a pleasing and gratefull countenance spake to him in this sort.

My beloued youth, why distracts thou thy hart into diuers parts, and seekest rest forth of thy selfe, now in this thing, and now in that? Looke what thou wishest for, is in my handes, and I promise to affoard it thee, if thou wilt take me to thy Spouse. At which wordes B. *Laurence* being at first astonished, and taking after more courage, to demand her name, and what her condition was, the Virgin replyed: I am the Wisedome of God, who for reforming the world heeretofore haue taken mortall flesh. Which the happy *Louer* hearing, soone yielded his assent; and she reaching him a chast kisse of peace, very suddenly vanished. At this vision now B. *Laurence* being stirred vp to new cares, & feeling vnwonted flames of fire to burne within his breast, yet could not fully interprete the inuitation made him, nor to which to betake himselfe aboue others. It is true, that inwardly he found himselfe to be much enclined to a religious and perfect life; but as yet not trusting to his owne iudgment, he went for counsaile to a certaine Cousin of his Mother, called *Marinus*, who leading a monasticall life in S. *Georges* of *Alga*, of the Congregation of *Celestines*, was held in great opinion of learning and sanctity.

He now vnderstanding the inspiration and motiues of the yong

man more maturely to examine the whole, exhorted him firſt ere he entred into Religion, or changed the habit, he would ſecretly make ſome experience, what he were able to ſuffer in a ſtrict life. To which aduice *B. Laurence* did very promptly obey, and among other induſtryes, began inſteed of a ſoft and downy bedde, to ly in the night vpon crabby and knotty wood. And with all to make his accompts the better, he endeauours of purpoſe one day, to contemplate on the one ſide Magiſtracyes, Honours, Wiues, Children, riches, ſundry ſorts of paſtimes and ſports, and all the pleaſure beſides which the world may afford; and on the other, abſtinencyes, faſts, vigills, pouerty, incommodityes, heat & cold, the abnegation of himſelfe, with perpetuall ſeruitude, and other difficultyes beſides, which preſent themſelues in the narrow way of more perfect vertue, and diuine ſeruice.

Heereupon as an Arbitour placed betweene two troupes of obiectes, demanded he accompt of himſelfe, ſaying: Now conſider well *Laurence*, what thou haſt to do: Doſt thou thinke thou canſt endure theſe auſterityes, and deſpiſe thoſe commodityes? Whereupon ſtanding in ſuſpenſe and contention within himſelfe, at laſt caſting his eyes vpon a Croſſe of Chriſt: Thou art (ſayd he) my hope, O Lord, in this tree is found comfort and ſtrength for all, a ſecure & ſafe refuge for all. And without doubting any more, he determined by all meanes to follow the internall voyce, and counſayles of the Chiefe Paſtour.

Of the ſingular vertues of B. Laurence, *and particulerly of his Fortitude in ſuffering the paynes of the body.* Chap. 2.

IT cannot eaſily be explicated, how much feruour and ſpirit was augmented in that bleſſed ſoule from that ſo free and well grounded reſolution which B. *Laurence* made. Which howbeyt he laboured to hide by all meanes poſſible: yet could he not ſo do, but thoſe of the howſe, eſpecially his Mother muſt needes find it out. Whereupon ſhe, though vertuous and deuout, yet tender and anxious for her deer ſonne, fearing leaſt through violence of nature, he might come to be tranſported vnto ſome hardy enterprize beyond his forces, ſhe determined vpon agreement with others, to ty him, as ſoone as might be, with the bands of Matrimony. So as hauing practically proceeded therein without delay, ſhe ſoone found

found out, and offered him a beautyfull, noble, and rich ſpouſe. But the holy youth being aware of the temptation, and conſpiracy of his freinds, would deferre no longer, to rid himſelfe of the danger, and to conuey himſelfe as ſecretly as he could, vnto S. *Georges:* where taking the habit of Religion, he manfully began to enter into the battayle, againſt the inuiſible Enemy.

The firſt aſſault then, he gaue to Senſuality, depriuing himſelfe of all wantonnes, and diſports. To hungar he gaue but that only, which euen the vtmoſt neceſſity required. Thirſt he did tolerate, in ſuch ſort, as that neyther for the vehemency of heates, nor wearines of the iourneys he made, or other labours whatſoeuer, nor for any indiſpoſition of body, would he euer call for drinke. But rather if ſometymes, he were inuited therunto, he was wont to anſwere: how then Brothers ſhal we be able to endure the fire of Purgatory, if we cannot ſuffer this litle thirſt? At the vigils at night, and matyns, he was the firſt in coming thither, & the laſt to depart from thence: for that, it being the cuſtome of others, to returne to bed againe vntill the riſing of the Sunne; the B. *Laurence* would neuer goe out of the Church, vntill the hower of prime. He would neuer approch to the fire, not ſo much as in the hart of winter: a thing ſo much the more to be admired in ſo delicate a complexion.

A certaine Father one day inuited him to warme himſelfe at the fyre, and not being able to be brought vnto it, he felt his hand, and finding it to be benumm'd through cold, he cryed out: Great is the ardour O Sonne, thou haſt within thee ſince thou feeleſt not the extremity of cold without. But what great wonder is it, that he approached not to the fyre, who neuer went as it were into the garden likewiſe, being the only recreation, and ordinary diſport of the Monks? At diuine offices he would ſtand bolt vpright, without leaning awhit eyther on the right or left hand. He would ſecretly make moſt cruell diſciplines; as teſtifyed the many ſtripes all black and blew, through his whole body, with the frequent ſtaynes of bloud thereon appearing.

In the dolours of infirmityes, he would ſhew incredible patience. Being yet a Nouice, his neck was full of ſwelling of the Kings euill. The Phiſitians for a laſt and only remedy threatned him firſt cuppings, then launcings, and laſtly ſearing with fire. And the Fryars doubting, he would faynt vnder the cure, he courageiouſly anſwered: what feare you Brothers? Let come the raſor,

bring in the burning irons; can not he happily giue me conſtancy in this daunger, who affoarded it to the three children in the furnace? So as he was cut and burned, without fetching the leſt groane or ſigh, or ſending forth other voyce, then Ieſus for once only.

Howbeit indeed, it is no great matter, he ſhould ſhew ſuch fortitude in the greener, who gaue ſuch an example thereof in his latter age, and perhapps more memorable then it: Becauſe, that being vnmeaſurably ſweld at that tyme in the throate, and being not able to reſolue the corrupt humour thereof without inciſion of the knife, the Father being deſirous to be rid of the trouble, to attend more freely to the care of ſoules, ſtood ſtill at that launcing as quiet and vnmoueable as a ſtock, ſpeaking to the timourous Chirurgeon: Cut on couragiouſly, for thy raſour can not exceed the burning hot irons of the Martyrs. In this ſort, the fleſh being vanquiſhed quite, and ſubdued, and the noble Warrier, with full & perfect renunciation, quitting himſelfe to his power, of al terrene charge, endeauours to conquer the other impietyes one by one; ſo much more powerfull and daungerous, as more inward and ſpirituall they be. But the principall fight which he tooke in hand, was againſt that horrible monſter of Pride, taming it as well in the interiour as exteriour, with contrary, frequent, and intenſe actes. The garmentes that he wore were all torne; the more abiect offices, and more noyſome of the Monaſtery (moſt manfully therein ſubduing his ſtomack for the loue of Chriſt) he would take to himſelfe.

Beſides, he ſtucke not to go forth a begging of almes, with a Wallet on his backe. And wholy to trample vnder foot the fooliſh reputation and vayne pride of the world, he would put himſelfe of purpoſe into the thickeſt nobility, and where the greater concourſe of the inhabitants was. He would come alſo ſometimes to the very houſe, where he was borne, and remayning in the ſtreets be crying aloud, *for Gods ſake*. At which words and voyce of his, the motherly bowells being mooued, to cut off at leaſt the walke or circuit of her deere bloud, ſhe ſuddenly commanded the ſeruants to fill vp his wallet with victualls. But he contenting himſelfe with two loaues of bread, and wiſhing peace to ſuch as had done him the charity, would depart from thence as altogeather vnknowne, and ſo continuing his round from doore to doore, being tyred at laſt, with the burden, and ſometymes ouer loaden with reproaches, he would re-

turne

turne to S. *Georges* agayne.

Being further prouoked, though altogeather vniuſtly truly, with other occaſions, or reprehended for ſome thing, he would force himſelfe (in biting his tounge ſometymes) to repreſſe the naturall vehemency, which the Children of *Adam* haue to iuſtify and defend themſelues. Through which exerciſe, by little and little he got ſuch a power ouer himſelfe, as that being once accuſed in the open Cõgregation, by a peruerſe man, for hauing committed in gouernment ſomething againſt the rule, though he knew the malignity of him, & could haue yielded a good accompt of himſelfe; notwithſtanding without opening his mouth, or changing his countenance, ariſing from his ſeate, with eyes caſt downe to the earth, and with a moderate pace, he went into the mideſt of the Chapter, and there falling downe on his knees, craued humbly pennance, and pardon of all thoſe Fathers: ſo as the accuſer himſelfe being quite confounded at ſo great a patience of his, could not hold from caſting himſelfe at the feet of that innocent, and in the preſence of all to condemne his owne malignity. And as in publike acts, ſo likewiſe in priuate conuerſation would *B. Laurence* moſt willingly yield to the iudgement and wills of others, and as much as he might without affectation, alwayes ſeeke the loweſt place.

He bare all reſpect, and veneration to Superiours, he held their becks inſteed of Oracles. Nor only in things at large, and indifferent, by cutting off all ſenſuall appetite, he purely followed their will; but euen alſo in things otherwiſe very lawfull and vertuous, captiuing his owne vnderſtanding, would not diſſent a whit from their rules and dictamens. Whence it happened (as all vertues are with a wonderfull harmony coniojned together) that the ſeruant of God, very perfectly acquiring a habit of Religion, became rich and adorned with many others at the ſame tyme. Whereby preparing in his hart, a cleane & gratefull chamber for the holy Ghoſt, in ſhort tyme he obtayned ſo high a guift of teares, and ſo much familiarity with his Creatour and Lord, as that remayning with his body on earth, with his ſoule he conuerſed in Heauen; and dealing with men by diuerſe occurrences, he departed not at all from the preſence of God; chaſing away from himſelfe with great dexterity, all importune and ſuperfluous phantaſmes. From this purity of conſcience, ſoone after enſued ſuch a light, as far ſurmonted all learning purchaſed otherwayes, and in the will ſo great an

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ardour, as all the waters of the world had not beene able to extinguiſh it. But rather he ſought allwayes, to aduance forwardes, according to the obligation of profeſſion, and ſo much abhorred to turne himſelfe, and looke back being (as they ſay) at the plough, or to reedify that which he had deſtroyed, or to reſume agayne any thing which he had left and renounced in the world, as he could neuer be brought once, to put his foot in his Fathers howſe, allthough he liued ſo neere vnto them, and his deareſt freinds were of the beſt reputation, and of rare exampie of Chriſtian vertue: Saue only at the death of his Mother, and Brothers, was he preſent to aſſiſt them with due piety in their laſt paſſage.

How B. Laurence *conuerted a kinſman of his from his euill purpoſe. And of the goodly ſaying he was wont to vſe.* Chap. 3.

B. *Laurence*, had not beene yet many yeares in Religion, when a deere companion of his, in the world, who for this meane while had beene in the Eaſt, and but newly returned to *Venice* (ſo powerfull the inſtigation of the Diuell is) went preſently to S. *Georges*, accompanyed with muſique, loud and ſoft, to allure the new Monke to his former life, partly alſo with a band of men, to vſe ſome violence with the Conuent, if need were. This Gentleman was a man of great employments, and of much reſpect, ſo as he obtayned very eaſily to ſpeake with Bleſſed *Laurence*; but yet with farre different ſucceſſe from his deſignes. Becauſe at the firſt ſight of the new Souldiour of Chriſt, beholding the modeſty of his countenance, the grauity of his geſtures, and compoſition of the whole perſon, he remayned aſtoniſhed thereat. And notwithſtanding vſing ſome violence with himſelfe, and taking courage withall, he began the enterpriſe for which he came thither; but the ſeruant of God permitting that breaſt full of paſſion and youthfull errour to vent it ſelfe forth, with a cheerefull countenance and mild ſpeaches, began firſt very dexterouſly to feele him: & then with the memory of Death, of Hell, and of the laſt Iudgement, and with liuely repreſenting vnto him, the vanity and deceipts of the world, preſſed him ſo hard, as the good man being now compunct, vpon a ſudden yielded himſelfe; & ſo yielded, as cutting of with the force of ſpirit, all tranſitory deſignes whatſoeuer, reſolued to adhere to that Rule, which he had thought to haue violated

ted, and from henceforth offering himſelfe to the diuine worſhip, he perſeuered in the holy Cloyſter, with like profit of his owne, and amazement of the whole Citty. In this manner the ancient aduerſary departed, and he who had thought to haue had a prey, was himſelfe caught in the net.

Nor with the ſeculars only, being free and diſſolute, were the perſwaſions of the B. *Laurence* efficacious (eſpecially his good example and feruent prayers to our Lord concurring with all) but euen alſo (a thing to my iudgement yet more hard) with the tepid and negligent Religious. Since he awaked ſome of them more then once from the deadly ſleep of ſlouthfullnes, and withdrew them from a fooliſh and vnwary preſumption, to a ſollicitous and wiſe feare of Chriſt: others, being now weary with the ſpirituall warfare, or rather baſely already put to flight, he cauſed on a ſudden to turne head agayne, and beyond all hope, to ſtand ſtoutly in the front of the battayle. For the eminent Pulpit, and popular preachings he wanted ſtrength of body: but yet in priuate aſſemblyes, he would make ſweet homilyes and deuout diſcourſes, to the great profit and conſolation of the hearers. And alſo in his dayly ſpeach, would often proceed very notable ſentences from his mouth, whereof for example ſake we ſhall put downe ſome.

He would ſay, It was not the part of a Religious man to fly only the greater ſynnes, ſince that behoued euery one to doe, but euen alſo, to keepe himſelfe from the leſſe, leaſt Charity ſhould wax cold. He was wont alſo to note concerning faſtings, that they are not to be remitted wholy as ſoone as the body waxeth leane, for aſmuch as the wiſhed extenuation thereof, is conſerued with that which procures it. Three things he iudged to be neceſſary for a Monke, to wit, feruour, diſcretion, and heauenly grace, becauſe where any of theſe are fayling, there can be no perſeuerance. He compared the vertue of Humility, to a riuer that ſwells with rayne: for that euen as a torrent is very low and ſlil in the ſommer, and runs outragious and boyſtrous in winter; ſo the humble man, being ſlack and remiſſe in proſperity, in aduerſity agayne appeares to be high and magnanimous. He added, that no man well comprehends, what the guift of Humility is, but he that hath receiued it from God, and that there is nothing wherein men are more deceiued, then in diſcerning this vertue, and how true ſcience conſiſts in knowing two things; that God is all, and man nothing.

In the greater troubles of his Country (which at that tyme was much inteſted with warrs) he ſtuck not to admoniſh the principall Senatours, that if they would obtayne mercy of God, they ſhould hold for certaine they were nothing, nor could do any thing of themſelues. He aduiſed that none ſhould be receiued into Religion without mature examine, leaſt by admitting the bad, the good might be hurt. Beſides that, when the number of ſubiects, is too much increaſed, the Rule cannot long laſt in its rigour, becauſe perfection is of few only.

A Gentlemans ſonne being come to S. *Georges* for the habit, as ſoone as the Bleſſed *Laurence* heard that he was induced thither, through the artificious inticements of the Monkes, he renders him to the ſollicitous Father with theſe wordes: Heer take him to you againe, for this renouncing of the world ſhould proceed from the Holy Ghoſt, and not for human inſtigation, and much worſe it is to fayle afterwards, then to haue neuer begun at all. From the day he was made Prieſt, he fayld not to celebrate euery day, vnles by occaſion of infirmity; and concluded, that he who neglects when he may, to enioy his Lord, declares ſufficiently that he maks little account of him. To goe about to keep chaſtity, amidſt commodityes and eaſe, he proteſted to be as much as with fuell to extinguiſh the fire. In the matter of Chriſt his counſails, he reſolued (among other thinges) that no man vnderſtands, how great a good this Pouerty is, but he that loues, when tyme is, contemplation and his Cell; and that God of purpoſe keepes ſecret the felicity of the Religious ſtate, becauſe that if it were knowne, euery one would be running into it.

He often remembred, that we are neuer to looſe our hope in God, ſince heerin conſiſts the life of the ſoule. As for the rich he affirmed, that they cannot be ſaued, but by dealing of almes. He held the Paſtorall care to be ſo much more greiuous and difficult then the gouernment of the ſtate of warre is, as the rule of inuiſible things is harder then that of the viſible. He likened a good Prince to a head, eſpecially for this reaſon, that euen as the head & tongue are ſufficient to craue help for the whole perſon, though the reſt of the body be quiet & ſtand ſtill; ſo the feruent prayer of a Prince, ſometymes is inough to appeaſe the wrath of God, though the reſt of the Citty apply not it ſelfe, or attend thereunto. Theſe violent enterprizes, and ſuch as meete with encounters euery foot, he counſailed

counſayled to forbeare, as growing from an euill ſpirit, ſince to the good and holy, the diuine Prouidence it ſelfe, is wont to open the way, and quit the obſtacles that hinder.

How B. Laurence *was choſen to gouerne the Religion: and how afterwards he was made Biſhop of Venice.* Chap. 4.

BY theſe and other ſuch like aduices, may well be diſcerned, what light the man of God had, not only in abſtract & ſpirituall matters, but euen alſo in the morall and practique; yea and without euer hauing attended to Scholaſticall doctrine, or ſubtile diſputes, he would anſwere when need was to profound interrogations of Theology, with ſo much acumen and clarity, as euen the Doctours themſelues would be amazed therat. With the ſame wiſedome ſurely infuſed more from Heauen, then borrowed from bookes, he compoſed diuers workes, fraught as well with ſoueraigne conceits, as with amorous affects. Which labours being publiquely ſet forth, and put in print, doe walke and paſſe at this day through the handes of learned men with notable fruite and help of ſoules. Amidſt theſe thinges, after the Bleſſed *Laurence* had giuen a long and ſufficient proofe of himſelfe, he was elected by the Monkes, full ſore againſt his will, to the gouernement of the Religion, and he bare that burthen with ſingular approbation vnto the 51. yeare of his age.

At which tyme, the good odour of ſuch vertues, being now ſpread into diuers parts, it ſeemed good to Pope *Eugenius* the IV. without doubt through diuine inſpiration, to create him Biſhop of *Venice*. At which tydinges, it may eaſily be imagined, how much the holy man was confounded and troubled. Twice he was ready to fly away and to hide himſelfe: but the matter not ſucceeding ſo with him, he determined at laſt to remit himſelfe to the iudgment of his Congregation. And firſt hauing made for that intent many faſtes and prayers, the Fathers reſolued at laſt to diſpatch a man of purpoſe to the Pope, humbly beſeeching his Holynes, not to depriue their Order of ſuch and ſo great a Guide-maiſter, and Paſtour. And being not heard the firſt tyme, they replyed the ſecond with more inſtance, but al in vaine, as appeares by the two Briefs, written by the ſame *Eugenius* to the ſayd Congregation, with words very, amorous and conſolatory withall.

The Bleſſed *Laurence* then being not able to reſiſt the Pope without ſinne, accepted the power in ſuch ſort, as he not only changed not his manners to the worſe, as it happens, but continually made them more admirable and perfect then euer. One day about the euening, he tooke poſſeſſion of the Biſhopricke, ſo ſimply, and ſo without all pompe, as euen his neareſt friendes had no knowledge therof, till he was entred therinto. Then all that night without ſhutting his eyes, he remayned in prayer, beſeeching our Lord with many teares, ſince for the only ſeruice of his diuine Maieſty, ſo wholy againſt his owne inclination, he had condeſcended to that degree, he would not deprine him of his protection and clemency: that he knew very well, the importance of the charge, the greatnes of the Citty, the variety and multitude of the Orders and ſtates, the forces of the ſecular power; and how great diſguſts had paſſed heeretofore, betweene that Domination and the Biſhops his Predeceſſours, and how poore a ſtacke he had for ſuch a manage, and for ſuch accidents, being ſo a ſilly wretch as he was, and euer ſhut vp in a Monaſtery. His deuout prayers, and feruent ſighes, were not powred in vayn. Becauſe they found the eares of the diuine goodnes to be opened to them. Whence being illuſtrated with a ſudden and new light, he tooke ſo much vigour and comfort thereat, as he afterwards gouerned the whole Dioceſſe, as eaſely as he had been but to rule ſome Conuent, as ſhall appeare in the next Chapter.

How B. Laurence *gouerned his Houſe, and the Citty, with ſingular fruit and edification of all.* Chap. 5.

TO begin with domeſticall matters, Bleſſed *Laurence* ordayned his family in this manner. He choſe out two vertuous companions of his Congregation; one for diuine offices, the other for the more weighty cares of the Biſhoprike. For the ſeruice of the houſe, he would haue but fiue aſſiſtants and no more. To this retinue of Courtiers was his Table and Wardrobe anſwerable. He had no plate but of earthen-glaſſe. Arras, or Tapiſtry were not there to be ſeene at any tyme. In his cloathing he neuer altered the purple habit. In the night he lay vpon a ſcanty bedde of ſtraw, couering himſelfe with a groſſe and courſe rugge. His table I ſy how much more exquiſite it was for neatnes, ſo much the more was it

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purpoſely neglected in vyandes. He neuer had longing for any thing, nor had as little auerſion from any, contenting himſelfe euer with that which was ſet before him.

His family thus ordered, he gaue himſelfe to the reformation of the Citty, beginning firſt from the Cathedrall Church, which through others default and careleſneſſe, had great need thereof. He ſet the Chapter on foot agayne, & the Order of the Chanons, now brought almoſt to nothing, and increaſed it with Prieſts and petty Chanons and Quiriſters. He reduced many other Churches to ſo good tearmes, where hardly any Maſſe was wont to be celebrated before, as they ſeemed to be Cathedrall and Pontificall. Applying himſelfe afterwardes to the cenſure of the Clergy, he made very excellent Decrees & Conſtitutions in this nature, nor had he any great difficulty to procure them to be kept and obſerued, ſuch was the grace & benignity, wherewith he obliged the harts of his ſubiects, ſince he was helpfull to many, and neuer impoſed burden vpon any, permitting them fully to enioy the fruites and their rents: howbeit on the other ſide, when the matter required, he ſpared not to vſe due ſeuerity.

With the ſame care and loue he dealt with the Monaſteryes, eſpecially of Nunnes; not ſuffering the frayle ſex to ſuffer any thing, neyther in the body, or ſpirit. He repayred the Pariſhes which were ruined, and erected ſo many a new, as that finding ſome 20. of them, with good obſeruance he left no leſſe then 30. behind him at his death, nor vſed he leſſe diligence with all the reſt of his flocke. It is incredible, what concourſe there was euery day at his houſe of diſtreſſed perſons, who reſorted to him for counſayle & ſuccour. Notwithſtanding he was more particularly vigilant vpon Curates and Vicars, as they call them, reducing often into their memory, the ſtrait accompt they are to make to our Lord God. But how ſhall we expreſſe his great liberality? He deſpiſed money as much as euer was deſpiſed of any. His gate, the diſpenſe, his cheſts, ſtood euer open to all the poore. He could not be brought by any meanes to take accompt of the mayſter of his houſe; while it ſeemed to him an vnworthy thing, that a ſuperintendant for the care of gaining ſouls, ſhou'd ſet himſelfe of purpoſe to caſt for farthings. And tooke heed much more, leſt in the manage of Epiſcopall rents, fleſh and bloud might haue place: knowing how much this imported for edificatiõ, & for purchaſing the minds of the Citty. And therfore endeauoured

he alwayes, that the world might cleerely know, how in temporall or œconomicall matters, he had no manner of commerce at all with his adherents.

So as, a certayne poore man, being recommended to him, on behalfe of the *Magnifico Leonard* his brother: Go thy wayes (ſayd he to him) and bid him from me, to do thee the fauour, ſince God hath afforded him the meanes. The good Biſhop anſwered to a certaine kinſman of his, not very rich, who demaunded ſome ſuccour to marry his daughter with: Conſider I pray, good Syr, that if I giue you but a little, it is not that which you pretend: and if I giue you much, I ſhall wrong many to helpe one only. Beſides, how litle or much ſoeuer I hap to giue you, hath been commended to me, by the Church for mayntenance of the poore, and not for iewells, & other ornaments of women. He more willingly gaue almes in bread, wine, wood, garments, and other ſuch like, then in money, to take away (I beleiue) the occaſion from many of ſpending it ill, and when indeed he gaue any mony, he would diuide it into many peeces, that the greater number of the needy and neceſſitous might participate thereof. Nor in examining their merits was he very ſcrupulous, or exact; but rather ſometymes let himſelfe be deceiued, as choſing rather to benefit ſome vnworthy perſon, then defraud in the leaſt any well deſeruing. True it is that for the baſhfull and ſhame-fac't poore (towardes whom the holy man, had perticular compaſſion) he had certaine Matrons deputed of much confidence, and of eminent vertue; who by ſome good way or other, might take faythfull and exact information of the ſecret neceſſityes of ech, eſpecially of thoſe who from good degrees through diuine permiſſion haue fallen into ſtraits.

In ſumme, he was farre from all tenacity, as when with monyes he could not furniſh others neceſſityes, he would ſupply with ſuretyſhips for them, or by charging himſelfe with their debts. And being demanded by his neereſt domeſtiques, vpon what foundation he layd vp his treaſure? He would ſay, of my Lord, who will pay me well for it. Nor was he awhit deceaued of his hope, ſince when others leaſt thought of it, there would come to him heere and there great quantityes of gold and ſiluer, that he might diſpend them on the poore at his owne pleaſure. With all theſe thinges went vnited togeather a peace and ſerenity of mind, not eaſily to be expreſſed with wordes; as ſeeming in a certaine manner, he held

held the Moone vnder his feet, and had his mind fixed and ſeated in a place, where the clouds of ſadnes, or the winds, and tempeſts of other diſordinate paſſions could not reach. And to this purpoſe I will not ſpare to touch ſome thinges, not ſo light in ſubſtance, as they will ſeeme perhaps at firſt, if it be true indeed that by ſudden accidents habits are knowne.

Two notable examples of B. Laurence *his Patience: and how welcome he was to Pope* Eugenius. Chap. 6.

THe Bleſſed *Laurence* being one day ſet at the table, one of the wayters deceaued (as ſometyms it happens) inſteed of wine preſented him with vinegar, when the good Biſhop hauing taſted it, without altering his countenance, or ſpeaking a word, went on with his dinner, and liſtened to the leſſon read, vntill at laſt the poore ſeruant aware of the errour, craued pardon for his offence. The B. *Laurence* (as we haue ſayd aboue) was exceedingly reuerenced and beloued of the Citty. And yet neuertheleſſe ſometyms he had potent aduerſaries: One whereof, taking by occaſion a great diſdaine at certaine Canons publiſhed againſt pompes, aſſembling a great number of men togeather, for the moſt part very noble & honourable perſonages, laboured of purpoſe to make an Inuectiue againſt the ſeruant of God, tearing him (as he was wont) in his fame, and exhorting all to oppoſe themſelues mainly to the too much ſeuerity, and the indiſcreet feruours of the Monke. In the like tenour ſpake ſome few of them, but the others partly reſented the ſame, and partly derided ſuch arrogancy; nor was the conuenticle hardly diſſolued, when as one deuoted to the holy Paſtour, being exceedingly troubled at thoſe blaſphemies caſt forth, went preſently in great haſt to acquaint him with what had happened, and that with words ſo liuely, and with ſuch ardour of the eyes & geſtures, as had beene inough to haue ſet any one on fire, though he had not beene ſenſible of the iniury. But the Bleſſed *Laurence*, not being willing to be further informed, eyther of the fact, or the perſons, made anſwere with a cheerefull countenance: Doe not trouble your ſelfe, my Sonne, for God will haue care of his honour; and ſo indeed it fell out, ſince that wretched acculer with his followers was ſoone very grieuouſly puniſhed by the Magiſtrates vpon other occaſions. I will add another example like to this.

The

The vigilant Biſhop, with great equity had condemned a certaine Clerke for ill life, not regarding much the protection which a ſeditious Lay-man gaue vnto him. Whence this other lewd cõpanion was ſo enraged againſt him for it, as the ſolemne Proceſſion of *Corpus Chriſti* paſſing before his doors, at the approach of the Biſhop who carryed that ſacred Cuſtody, with a loud voyce he vomited forth a number of vile reproaches & contumelies vpon him, calling him (among other thinges) a Coſener, an Hypocrite, and warning the people to beware of him. From which ſacrilegious affront enſued ſo great a ſcandall, and choler of the ſtanders by, that the Maieſty and reuerence of that great Feaſt could hardly hold them from running ſuddenly with their burning torches, to ſet his houſe on fire. But the Prieſt of God, what did he in this caſe? Holding his eyes fixed on the Venerable Sacrament, without altering his pace awhit, or changing his countenance, he went forwaard with great grauity on his way. Although indeed, without indeauour of the Saint, the vnbridled preſumption of the Wretch was ſoone puniſhed, becauſe being conſtrained by the Senate, to recant publiquely, he was afterwardes miſerably baniſhed alſo. Nor amidſt perſecutions and trauailes likewiſe the B. *Laurence* would ſhew himſelfe to be ſtoute and conſtant, but euen alſo (a thing much more rare and difficult) amidſt fauours and greatneſſes themſelues.

He was more then once inuited by Pope *Eugenius* to *Rome*, but alwayes in vayne, ſince he finding out new excuſes euery houre, eſchewed honours, and pompe as much as others ſought them. True it is, the ſame *Eugenius* being come afterwardes to *Bologna*, and renewing the inuitement, the Seruant of God could no more alleadge, as he was wont, eyther the weaknes of his complexion, or the difficulty and length of the way: ſo as recommending himſelfe to our Lord, he went his wayes thither, and in the preſence of many Cardinalls, was very graciouſly receaued by the Pope, and ſaluted with theſe wordes: *Welcome the ornament, and ſplendour of the Epiſcopall order*. And frõ henceforth his Holines with the reſt of the Clergy and the Citty, held him in great veneration all the tyme that he remayned there, which was but ſhort, through the care and ſollicitude he had, to returne to his Dioceſſe as ſoone as might be. And howbeit the Pope much deſired to haue him with him, with humble inſtance notwithſtanding effectually taking

king his leaue, he departed from Court, without the leaſt ruſt of auarice, that could once take hold of the fine poliſh of his Charity.

How B. Laurence *was made Patriarke of* Venice: *and what teſtimony was giuen of him, by a holy Hermite.* Chap. 7.

AFter *Eugenius* the IV. ſucceeded *Nicolas* the V. who in a certaine manner, contending with his Predeceſſour to exalt B. *Laurence*, determined to create him Patriarke of *Venice*, tranſlating the Primacy into that Citty, from another Citty and Iland of the Adriatique Sea, called *Gradus*, very famous & magnificent in tymes paſt, though now, as humane viciſſitudes are, as it were forgot, & vtterly deſtroyed. This newes at the beginning, was not very grateſull to the States of *Venice*, fearing leaſt in proceſſe of tyme, with ſuch augmentation and aduancement of the Prelacy and the Title, the troubles and factions againe, might come to increaſe, which had anciently growne between the Eccleſiaſtical & ſecular Court. As ſoone then as the Bleſſed *Laurence* had notice thereof, to ſhew himſelfe in deedes to be no leſſe a good Cittizen, then a good Religious man, and a good Biſhop, he went to the Senate, and there publiquely declared his deſire was to retire himſelfe rather, and to lay downe the charge now borne for theſe eighteene yeares againſt his will, then now in old age to charge himſelfe a new with ſuch a burden. But for as much as the name and title of *Patriarcke* offered by his Holyneſſe, redounded not ſo much to his honour, as the reputation and Maieſty of the Commonwealth, he would by no meanes diſpoſe of himſelfe any thing in that caſe, without firſt comunicating the matter with the Superintendantes and Tutours thereof. Wherfore they ſhould plainely ſignify in the meane tyme, their owne inclination; ſince he would wholy gouerne himſelfe according therto, in a buſynes of that importance, looking alwayes a great deale more into the common good, then to any particuler conſolation, or diſdaine of his.

Theſe wordes and the like, ſayd the B. *Laurence*, with ſuch affect and candour withall, as the Duke himſelfe, through tenderones, being not able to hold from teares, and the Senatours aſtoniſhed at ſo great a height of courage, conioyned with Charity alike, by a common conſent made anſwere; By all meanes, and without reſpectes he ſhould accept the offer, as after he did, with the extraor-

dinary iubily, and ioy of the whole people.

About the ſame tyme, to the new glory of the B. *Laurence*, fell out another thing of great wonder. There liued for more then 30. yeares, neare to *Corfú*, in a craggy and deſart place, a Man very famous for continuall prayer, and ſtrict abſtinence, and that which men more eſteeme of, for a notable ſpirit of Propheſy. Now the Venetian Republike at that tyme, being much oppreſſed and reduced to ill termes by the armyes of *Philip Duke of Millan*: It came into the mind of a certaine noble Venetian, who had then ſome buſyneſſe at *Corfú* at that tyme (ſo curious and ſollicitous are men about future things) to learne of that ſolitary man, whether true it were, as it was commonly ſpoken, that the Venetian Empyre was neere vpon ruyne? To which demaund the Prophet anſwear○d without delay: You may all be thankefull to the bitter plaints, and earneſt interceſſions of your Biſhop, without which take this for certayne you had now a good while ſince been quite vndone; & that which had of old happened to thoſe fiue infamous Cittyes, had fallē vpon yours, ſince you haue ſo turned your backes to our Lord, and put his holy Law ſo quite in obliuion.

This teſtimony gaue the deuout Hermite of the bleſſed *Laurence*; not knowing the ſame by any humane way, nor vnderſtanding, but by diuine inſpiration, what paſſed in the world in thoſe dayes. Which thing being ſuddenly diuulged, confirmed the vniuerſall opinion which was then had of ſuch a Patriarke. So as there arriued into the Citty of *Venice* no perſonage of quality, nor pilgrime, (who then for ſundry deuotions came flocking from *Hungary*, *Germany*, *France*, and *Spayne*) who endeuoured not to enforme themſelues exactly of his ſharp and auſtere life; and of his moſt irreprehenſible manners, to receiue his benediction, to reuerence his Reliques as holy, the lodging he dwelt in, the Couch where he lay in, and the clothes which he had worne. They neuer tooke vpon them any enterprize of moment, eyther in publike or priuate, without hauing recourſe to the prayers of this great ſeruant of God.

Laſtly, he neuer likely went forth of doores, but the people would runne to him, as to an Angell deſcended from heauen, while euery one held himſelfe happy, but only to behould him, much more to treate with him, and to receaue anſweres or aduices from that Oracle. All theſe and many other thing beſides, which for breuityes ſake are paſſed ouer, being apt to puff a man vp, how

wiſe

wiſe and wary ſoeuer, and to put him quite beſides himſelfe; yet were not able to diſſeuer the B. *Laurence* from the loue and feare of God, and from the knowledge and contempt of himſelfe.

The great talents which B. Laurence *had, in deciding cauſes as Iudge: and of the bleſſed end which he made.* Chap. 8.

WHat ſhall we ſay, of the manner, which B. *Laurence* held, in giuing audience, and diſpatch of cauſes touching his tribunalls? Wherein he had ſuch light & ſo great dexterity withall, as howbeit he gaue the moſt part of his tyme, to all other things, yet he ſeemed to be as borne only and created for this. He would ſtand amidſt the cryes and clamours both of clients and pleaders, as firme as a rock: and after he had liſtned to the partyes what ſufficed (diſcouering now and then, with more then human vnderſtanding, the ſecret traces, and frauds which lay often hid) he would breifly then giue ſentence, but with ſuch iudgement and equity, as among other things in the Court of *Rome*, they were allwayes held in a high degree moſt iuſt and irrefragable. Nor left he thoſe awhit leſſe ſatisfyed, who came to viſit him in priuate, ſince to be admitted to his preſence, there was no need of wayting or attending more fit opportunityes. For whether he ſtudyed, or wrote, or made his prayer, ſuddaynely cutting of the threed of the preſent occaſion, he would receiue all with ſuch peace and benignity, as he ſeemed not to be ſubiect to troubles, or clothed with fleſh, but with all loue, all ſweetenes, all ſpirit.

By theſe wayes now approaching to the terme of his pilgrimage, hardly had he finiſhed the Treatiſe intituled, *The degrees of perfection*; when being now ſome 74. yeares of age, he was ſurpriſed by a burning peſtilent feauer. Whereupon his domeſtikes preparing him a bed, according to his infirmity, the true imitatour of Chriſt, being troubled at it, ſayd to them: What then, doe you make ready feathers for me? My Lord was not layd vpon feathers, but ſtretched on a hard and cruell bat. And doe you not remember that which S. *Martyn* proteſted in his laſt article, that a Chriſtian ſhould dye vpon aſhes, and clad in cilices? Finally there was no meanes to lay him otherwiſe, then vpon his wonted ſtraw. Perceyuing afterwards, to cure his malady, there was no neglect had

of trauayle or coſts, being angry as it were againſt himſelfe. Ah (ſayd he) what paynes is taken, and how much mony caſt away vpon a vile ſack, when the poore of Chriſt haue no food the while, nor fire, nor any remedy for their neceſſityes.

Heereupon preſaging his owne death, he recollected himſelfe more ſeriouſly; and the two contrary affects, Feare, and Hope (as it happened in the like caſe to the bleſſed *Hilarion*) began to goe & come with him. So as now with a cheereſull and ſmiling countenance, forbidding teares to the ſtanders by, he exclaymed, Behold the ſpouſe, let vs go, and meete him: and added with eyes caſt vp to heauen: Good Ieſus, loe I come. And now agayne with inſt a ballance weighing the diuine iudgements, he would ſhew forth ſignes of Feare: inſomuch as a freind of his ſaying to him, with tender eyes: How willingly, my Lord, may you goe to the palme which is now ready prepared for you? he anſwered with a graue countenance: this palme, my Sonne, is giuen to the valiant combatants of Chriſt, not to the baſe and cowards as I am. And yet taking courage at laſt from his owne conſcience, & much more from the merits and Paſſion of our Sauiour, he goes about to declare his laſt will.

And heere now I could wiſh them preſent who do greedily amaſſe vp treaſures and rents of the Church, conuerting the ſtocke of the poore vnto their priuate vſe, and with diuers ſlights continuing the ſacred benefices in the ſame family. The faythfull diſpenſour of Chriſt had not any thing to leaue, hauing allwayes been ſo great an enemy of all propriety, as that (being a perſon otherwiſe ſo addicted to learning) of purpoſe, not to ſeeme to poſſeſſe a booke, he had euer ſtudyed in volumes ſtiched vp only. His Teſtamēt was then to exhort his ſollowers to true vertue, and very often to ordayne expreſſely, he might be buryed at S. *Georges*, without any pompe, in the ſepulcher of the Monks there.

In the meane while, the rumour was ſpread of his laſt extremes through the whole Citty. Whence haſtened a world of people to beholde him, vpon whome hauing for two continuall dayes togeather, moſt deerely ſtretched forth his handes, the doore being open to all, amidſt holſome aduices and admoniſhments, which he gaue them, and the ſweet colloquies he had with God, his ſtrength fayling him by little and little, receauing the diuine Sacraments with great deuotion, he finally expired on the 8. of

Ianuary

January, in the morning being the third yeare of his Patriarkall dignity, and the twentith of his Bishopricke. The sacred body was put in the Church, and publiquely celebrated, not with mourning blacks and funerall exequyes, but with feasts and wonted processions as made for some notable victory, as shall appeare in the Chapter following.

A notable miracle wrought by B. Laurence *in his life tyme, with another that happened after his death.* Chap. 9.

THe Cõfraternityes which are there called the Great Schools, went to honour the body with lights, and festiuall garments, and guilt torches. There met also the whole Clergy with the Magistrates and persons of ech quality; and while the offices lasted, was heard from aboue by two *Celestine* Fryars, a sweete harmony of celestiall accents. Besides which miracle, are many recounted of the B. *Laurence*, as well at his death, as also in his life, as the deliuery of possessed persons of euill spirits, curing of the sick, and predictions of future or hidden things, and other like effects aboue nature. But we only for assay, shall touch but two of them.

The one was, that in the Feast of *Corpus Christi*, the virgins of a certaine Monastery neere to the Bishoprick, being not able to cõmunicate, by reason of some troubles which then happened, were all exceedingly grieued thereat, but particulerly one of rare deuotion, & of excellent vertue, who was of the opinion with others, to send to the Bishop in all hast, to beseech him in his high Masse he would dayne to remember them, that they remayning that day depriued of the feast of *Angells*, might not also be defrauded of the interceſſion of the Preist. The B. *Laurence* oftentymes did promise to doe so. When behold in the midst of Masse, after he had eleuated the sacred Hoast, being rauished quite besides himselfe, without departing awhit from the peoples eyes, he caryed the holy Cõmunion, and gaue it by diuine priuiledge, to the aforesaid Virgin alone; who, the other being distracted vpon sundry occasions, was euen at the selfe same hower, in secret in her Cell, rapt likewise in deep contemplation, and burning desire of receauing her Lord. From which office of Charity the Seruant of God returning immediatly againe into himselfe, so ended the Masse, as none of the standers by could beware of what had happened; the Confessour

only of the Virgin had knowledge thereof, and told it to the Patriarke, who exhorting them both to yield thankes vnto God only for it, impoſed vpon them a ſtrict ſilence thereof, ſo long as he liued. And with this, came to be renewed the ancient miracles, which are recounted of ſome other Saints likewiſe in the ſame matter.

The other miracle was, that after the happy paſſage of the B. *Laurence*, there growing a contention betweene the Chanons of the Cathedrall, and the Monkes of S. *Georges*, about the cuſtody of that ſacred Treaſure; and there wanting no reaſons for eyther part, it was neceſſary while the ſtrife was deciding, to keepe it *in depoſito* aboue ground; and ſo being a day or two, not only without ſigne of corruption, but with yielding alſo a moſt ſweet odour, on the third day, began moreouer the cheeks to looke red, and the bloud to come, with ſo much the greater aſtoniſhment of all, as they were certifyed, there was vſed no preſeruatiue of Balmes, or of any other druggs about the ſame; and the Phiſitian ſincerely affirmed, the feauer to haue been malignant and peſtilent, and of its nature apt inough to corrupt withall. Whereof the rumour, running through the Citty, there was agayne ſuch a multitude and preſſe of people at the Gates, as from the Sacriſty where he was kept, they were fayne to cary him to the Temple, to ſatisfy the peoples eyes, who not contended with a ſimple view, began with an audacious piety, to ſeize on his reliques, ſo as his ſhoes on a ſudden were vaniſhed, his garments were cut aſunder, and perhaps the feruour had proceeded further, if betymes remedy had not been found by a Guard ſet vpon the body.

From thence, being conueighed backe againe into the Sacriſty, it perſeuered entire, vntill notwithſtanding the Order left by him, ſentence was giuen in fauour of the Chanons; while in the Cathedrall Church remayned a continuall concourſe of people men and women, who being ſtirred vp at ſo great a newes, came running thither, not only from the neighbour-countreyes there about, but euen alſo from diuers partes of *Italy* and *Sclauony* it ſelfe, for the ſpace of 65. dayes; at the end whereof ſtill vntouched as at the firſt, in the ſame Cathedrall, it was reuerently layd in a Vault, which to this day alſo is viſited by the faythfull with much deuotion, and not without fruit, ſince that Bleſſed ſpirit, being there inuoked, obtaynes them many graces from Heauen. And to ſpeake ſomething alſo of his exteriour perſon, the holy man was tall of ſta-

ſtature, of well knit ioyntes, of a pale coulour, of gracious eyes, and the whole aſpect both venerable and amiable; a thing truly not vſuall, becauſe indeed we do ſee many fayre ſoules to be encloſed by the mighty hand, and ſweet diſpoſition of the Higheſt in proportionable lodgings. To whom be all prayſe, power, and glory, for all Eternity.

FINIS.

Gentle Reader:

THE faults which haue eſcaped in printing (by reaſon of the vncorrected copy, and imploying of ſtrangers not skillfull in our language) I hope are not very many, nor yet ſuch, as may not eaſily be corrected, by thy iudicious Reading.

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